Talking to God

H. M. S. RICHARDS

BUT why is he scolding God?” asked a little girl kneeling between her father and mother in church.

“Hush, dear,” her mother whispered.

But later the child murmured, “He seems so mad.”

The speaker was addressing God as though he were upbraiding a small and very bad boy. “Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit!” he shouted.

Thoughtfully the little girl asked her parents as they left, “If he doesn’t like God, and doesn’t like us, why doesn’t he get another job?” The parents were unable to answer.

This didn’t happen in one of our denominational churches, but it might have.

There are times, without a doubt, when one should lift up his voice “like a trumpet,” but in addressing God he should do it with reverence, and in addressing the congregation, with respect.

Should not public prayer, if it is not understood by a child, at least impress the child with earnestness and devotion, and lead the whole congregation into the presence of God with awe and reverence? Would it not be well for all of us as ministers to read often and aloud the great prayers of the Bible, especially those in the book of Psalms, which is composed largely of prayers?

We do not use a prayer book in our church, but it would not hurt some of us to read the wonderful petitions in the Church of England’s Book of Common Prayer. Many of these prayers, I believe, were written by Bishop Latimer, who was himself a martyr to the faith of Jesus.

We would at least feel, as we read these prayers, the spirit of awe, reverence, and propriety. In our hearts we would feel the call, “Come, let us worship and bow down: let us kneel before the Lord our maker.” Ps. 95:6.
OUR readers will find much food for thought in the article on page 4, "When Truth Becomes Vital," by Edward Heppenstall.

On page 7 William H. Bergherm gives us some practical counsel in his article, "Helping Men in the Armed Forces."

This issue includes four contributions relating to prayer: namely, "Talking to God," on page 2; the editorial on page 8; and two of the pointers on page 48. No part of the worship service is so vital as the public prayer.

The importance of the study of Greek is emphasized by Roland Loasby on page 11; and every worker will want to read the article by W. E. Read on page 31.

Many of our workers will want to avail themselves of the offer made by the Voice of Prophecy on page 10 regarding their new Bible correspondence course—The Faith.

County and State fairs offer opportunities for evangelism. Please read the two articles by S. B. Olney and Carl P. Anderson on pages 21-23.

Reinhold Patzer's report on page 24—"Drive-in Evangelism in Keene"—will be read with interest by our evangelists. In some areas this type of evangelism may help to further the preaching of the gospel.

Cover—Ephesus Church, Washington, D.C.

Ephesus, the younger of the two colored churches of the District of Columbia, was organized in 1916 under the supervision of R. Harter, who was then president of the Potomac Conference. After meeting for a short time in a lodge hall, the group purchased the present building.

With a membership of less than seventy-five, this newly formed congregation immediately went to work for souls. Washington, D.C., with its environment of educational institutions and Government agencies, supplied a fruitful field for labor. Largely because of the energetic work of its laity, Ephesus led the other churches of the Allegheny Conference with the largest net increase of souls for 1951. The membership now stands at 444. The present building no longer being adequate to care for the seating needs of the members, a current building drive is on for a larger edifice. The growth of Ephesus was successfully fostered by each of its former pastors: U. S. Willis, P. G. Rodgers, Fred Seeley, R. L. Bradford, J. B. Mallory, E. A. Atkinson, J. G. Dasent, J. E. Johnson, J. H. Wagner, and T. M. Fountain.

W. Albert Thompson, Pastor.
When Truth Becomes Vital

EDWARD HEPPENSTALL
Dean of Theology, La Sierra College

ONE of the most serious problems facing the remnant church and its ministry is that of making the fundamental certainties of the third angel's message alive and vital in personal Christian experience.

"The greatest deception of the human mind in Christ's day was, that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. . . .

"The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets."—The Desire of Ages, p. 309.

"The tremendous issues of eternity demand of us something besides an imaginary religion,—a religion of words and forms."—Mrs. Winter in Review and Herald, May 21, 1908.

"Personal religion among us as a people is at a low ebb. There is much form, much machinery, much tongue religion; but something deeper and more solid must be brought into our religious experience. . . . What we need is to know God and the power of His love, as revealed in Christ, by an experimental knowledge."—Testimonies, vol. 5, p. 743.

That we are made for fellowship with God and obedience to His voice through the Word is the heart of the everlasting gospel. The tragedy too often found in our preaching and teaching of the truths of this message is that belief in them and obedience to them have been exalted and separated apart from fellowship with and devotion to the living Christ. When this occurs our doctrines easily become an end in themselves. Obedience to them becomes mechanical. People see the letter but miss the spirit. The more mechanical the interpretation of truth becomes, the more the letter requirements are multiplied, and the more superficial becomes the test of religious experience and accomplishment. Man can now work out his own salvation. His standing before God and his spiritual and eternal destiny are actually in his own hands. All he has to do is to satisfy the demands of the letter of the law and fulfill the quantitative requirements of the church.

Worse yet, once a worker or a believer fulfills the letter of the law without the spirit, he tends to exalt the religious goodness that he himself has acquired. The righteousness of Christ is lost sight of. The fruit of all this is that he comes to believe that he is "rich, and increased with goods," and in need of nothing. The pride of self-righteousness is manifested in spiritual blindness, in a bland unconcern for the eternal welfare of others. And instead of our message breaking down the core of all sin, selfish pride, this type of religion intensifies it. Such a religion is totally incapable of redeeming men and women. It is the one thing that separates us from God and from men. People come to say of us that we are exalting Sabbath observance at the expense of human need of salvation, that we are pressing for the tithe of mint and cummin and omitting the weightier matters of the law, that we are mostly concerned with the shell of religion rather than with the kernel.

Mrs. E. G. White declares in Christ's Object Lessons, page 402:

"There is no religion in the enthronement of self. He who makes self-glorification his aim, will find himself destitute of that grace which alone can make him efficient in Christ's service. . . . Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life,—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God."

True Repentance

Nothing is so blind to the need for spiritual vitality as the exaltation of self through a religion of mere mental assent. "Be zealous therefore, and repent," is God's message to this people. But true repentance is possible only when the heart perceives its own sin and turns in sincere contrition to God. The message to the Laodiceans continues to tell us that we are "wretched, and miserable, and poor, and blind, and naked." In the certainty of our own righteousness we are unable to understand what is wrong with us. We may even resent the idea that we could be so sinful.

The call by the True Witness to repent is absolutely meaningless unless we come to see the nature of our own spiritual malady.
We cannot feel sorry for that for which we do not hold ourselves responsible or even consider ourselves to blame. The peculiar nature of our spiritual problem is not that we do not understand the meaning of repentance or fail to call people to repentance, but that we do not understand the nature of our own Laodicean condition. Consequently our penitence so often becomes superficial. Our souls are not uncovered before God. We speak of revivals and seek to conduct them, but not until we understand and see the specific nature of our sin is repentance that leads to revival possible.

So many times we as Seventh-day Adventists are quite sure of the divine favor. We do so many things that merit it, as if God's favor could be won. Convinced of our own goodness, we miss the relevance of our Lord's searching and burning words to us: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." We see ourselves exempt from the critical scrutiny of the True Witness to the Laodiceans. We take for granted that we have the gold, the white raiment, and the heavenly eyesalve. We do not realize that unless we experience vital godliness we shall be spued out.

Can anything be so obnoxious to God as a paper orthodoxy that kills, when the message we proclaim is guaranteed by God to bring eternal life? Can anything be so repulsive to our Father in heaven as the preaching of the Word of God divorced from the Holy Spirit and the love of God? Can there be anything so tragic in connection with an intended soul-saving ministry as to leave people solitary, alone, merely with their thinking instead of with a living voice and a loving presence?

Do Our Hearers Meet Christ?

To be sure, the thinking of the people who attend our meetings may be enriched. But do they meet Christ in the way? Or is there awakened in them the delusion that they can do God's will in their own strength by conforming to the letter? Such people have only a substitute for the true gospel of Christ. By such a ministry we give glory to ourselves. We become our own ideal and find ourselves having to compete with our fellow workers. Contrast all this with truth that is vital in the life.

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. . . . To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love. His grace, is to appear in full and final display."—Testimonies to Ministers, p. 18.

I want you to notice that there is nothing said about man's display, man's wisdom, man's power, and man's glory. The display is entirely supernatural, and for the glory of God alone.

When we speak of truth becoming vital we mean that God operates directly upon the human soul by His Holy Spirit, the medium of all the gracious activities of God. This means our dependence on God and on God alone. Said Spurgeon, "If there be but one stitch in the celestial garment of our righteousness which we ourselves are to put in, we are lost." And Mrs. White declares, "Not one thread of selfishness must be drawn into the fabric of character we are weaving."—Notebook Leaflets, vol. 1, no. 11.

Why is all this so? Because we are saved only in a personal fellowship and communion with a personal God. To be confronted with Jesus Christ is altogether different from simply using mental energy to grasp ideas that the preacher is presenting in the morning sermon. The minister who conceives the operations of God under the forms of simply getting ideas over to his flock, leaves the hearer wholly uncertain about God's personal relation to him. God cannot reveal Himself except in personal presence. It is this that makes the difference in our religious services, for there is no true worship whatsoever unless the presence of God has been felt in our midst.

The person who is faced merely with ideas from the preacher has to assent only mentally. The one who is faced with Jesus Christ is confronted with an absolute authority, claiming that person for Himself in the entirety of his being. He who is faced by Jesus Christ is faced with a loving...
God, and the only adequate response that makes truth vital is the response of love, which demands not only mental assent but the whole of a man.

In order to make truth vital, then, there must be communion between Person and person. The Lord of heaven and earth wants to have fellowship with me, another individual. He wants me to know that He knows me and loves me, and in Jesus Christ has chosen me before all the universe. Therefore He is not at all concerned merely about my social standing in the community, about my knowledge of the arts, the sciences, and religion in general. He is primarily concerned with one thing: whether or not I love Him with all my heart and all my powers.

This is the reason why our doctrines cannot be forced on people and still remain vital. Such an approach is merely one man's mind over another's. So much of modern preaching and teaching in the field of religion amounts to nothing more than this. Therefore the doctrines we preach and the believers' attitude toward them can be no longer a matter of dogmatic authoritarianism, but a matter of personal relationship to God. Each one of the truths of this church points toward that narrow gate that leads to life eternal through real communion with God. And to go contrary to the doctrine is to disagree with our loving God and to destroy fellowship with Him. The Christian doctrines are not merely a matter of religious opinion that one may or may not hold. They are actually a difference in Christian living that distinguishes the one who does and the one who does not believe in Christ.

The "Experience" of Salvation

Let us never forget that all the treasures of wisdom are hid in Christ. The third angel's message is not opposed to hard and deep thinking. Our gospel does not encourage shallow thinking any more than it encourages moral sloth. But the message we preach must break through rational thinking, mere moralism, and religious formalism. It must lead men and women into the very presence of Christ, where they become bound by God Himself to His own loving heart. Mere mental assent places man in the center of our lives. This so-called religious experience is a perversion that is healed only by a vital experience with Christ. Vital truth is the victory of God's power and presence in the life over the power of all that is merely human and worldly.

God's love in the heart is the power of full obedience. The obedience of faith and love is never automatic or mechanical. Salvation can be known only by experience. (See The Desire of Ages, p. 495.) Surely it must be seen that the experience of forgiveness, of being born again, of receiving pardon for all our sins, of being received into communion with God Himself—all these cannot be known by any mere mental processes. How can God be satisfied with mental assent and lip service and ignore the creature's resistance to His will?

A formal religion may be demonstrably fruitful up to a certain point. Nothing is more certain than that love of the shell of religion, of religious art and music, and even of virtue can be proud, sophisticated, and deeply selfish. Important as is the educational program in our schools and the preaching program in our churches for indicating avenues to culture and religious development, something deeper is needed. We need desperately to yield our love to the love of Another.

Once the love of Christ in the soul becomes the true motive, we can know that our lives have been changed at the center from that of the natural man to that of the spiritual. In our own insufficiency we have been led to discover the sufficiency of God. In our awareness of utter dependence we have found a new life born of supernatural power. We respond with the deepest gratitude of our being. For He has come to grip us, to heal our wounds, to cleanse our hearts and minds, to mediate to us the power of a new ministry in this final hour.

EVANGELISTIC PREACHING

Herein, then, is the distinguishing characteristic of the evangelistic sermon—it takes aim. The evangelist pleads for a verdict. His immediate duty—and it should be one that impassions all his powers—is to win men then and there for Christ. And what applies to the evangelist should be applicable to all preaching; it should have a perfectly definite purpose and goal. Otherwise it is lecturing, not preaching; and it is the use of the pulpit for lecturing instead of preaching that has done more than anything else to reduce its influence, and to produce both in the speaker and hearer a sense of unreality.—W. J. Dawson.
IN TALKING with Seventh-day Adventist ministers I have frequently heard remarks about how "wicked" the armed forces are. I must agree. "The whole world lieth in wickedness." 1 John 5:19. To impress upon our youth that the Army is bad, full of immorality and other vices, even though said in caution and with the best of intentions, may not be wise. Although caution is good, yet why unduly disturb young men concerning the weary months before them? Why not endeavor to fortify our young men by encouraging more faithful Bible study and prayer? We should be apostles of courage rather than prophets of doom.

First let me say that it is far from my purpose to minimize the sin and corruption that exists in the armed camps. Conditions are very bad. But, dear brethren, it is my experience after being seven years in the United States Army that the armed forces of a country usually represent a cross section of life in that country, and that men are not intrinsically worse after they have donned the uniform than they were before. If more wickedness is found in the armed forces, it may be because men have more time on their hands and more opportunity to engage in the sins they already practiced before entering. Changing clothes does not change one's heart. Let me illustrate:

I have before me a record of one hundred American soldiers who at the time were general prisoners serving from one to six months in an army stockade in Europe. These records were taken by me at random from the records of many hundreds of young men who entered those prison gates during the period I was chaplain of the stockade, a period covering more than a year. Of the hundred taken at random seventy-two testified that their drinking habits had increased since they had entered the service of their country, and especially after being assigned overseas. Twenty per cent drank but moderately, and alcohol was not connected with their present crime. The remainder, only 8 per cent, were nondrinkers. They had not learned to imbibe at home and were not drinking now. In many cases men who drank claimed no memory of the misdemeanor they had been charged with, because they were carrying more than they should at the time they committed the deed. Many admitted they were ruining their career by drink. A number were repeaters, who upon discharge fell again, and so were returned to the stockade. With but one or two exceptions, no one reported that he had begun drinking since coming into the Army. In practically every case I found the prisoner admitting that his bad habits had their beginning in the home or in civilian life before entering the Army.

Here are a few sample interviews:

Prisoner No. I.
"What is the nature of your offense?"
Answer: "Breaking restriction."
"Is this your first court-martial?"
Answer: "No, the third."
"Are you a hard drinker?"
Answer: "Yes."
"Why do you not stop?"
Answer: "Seems that I cannot. Have tried several times. It is really ruining my career in the Army, and I know it."

Prisoner No. II.
"How many times have you been placed under arrest?"
Answer: "I have had four summary courts-martial."
"Do you realize such conduct means you will be dishonorably discharged as of no value to the service?"
Answer: "I am afraid that is true."
"Why do you persist in getting into trouble, soldier?"
Answer: "Drink is the cause of my trouble."

With but one or two exceptions, one fact stands out clearly in these records. Even though men were drinking more in the armed forces than in civilian life, and even though the amount of drink had been further increased overseas, yet the habit of drinking was acquired early in life, usually before leaving home. As young men at home they had not abstained. In the armed forces,
where temptations were greater, the habit increased. When they were once overseas, alcohol had still further tightened its grip upon them. Already weakened in the control of their appetites as youths, they had further lost that control as grown men, until now they had surrendered the mastery of themselves entirely. Alcohol had caused their downfall, but it was a habit not acquired in the armed forces.

While these conditions are bad, and while, if the tendency is to live on a low level of morality, there is every opportunity to do so, yet in contrast with this picture is the fact that many young men actually find God and accept salvation while in the armed forces.

The purpose of these statements is certainly not to defend an organization, but rather to emphasize an old truth—the place of reform is in the home. It is in the home that men are made. It has been my observation that men coming from Christian homes seldom stray far from the bounds placed about them in their youth. The world itself is now a lazar house of sin. The human heart unregenerated is desperately wicked, anywhere, and under all conditions. In some circumstances sin may be more open and men more frank, but it is hardly wise to look upon one section of unregenerated men as being worse than other groups. Mankind today is sick, and all need a physician, but there is more hope for a sick man’s cure when he knows he is sick, is free to acknowledge it, and wants help, than for the man who lacks that experience. As ministering brethren we may render the best help to youth by recognizing life’s realities and the human tendency downward, but using well our opportunities to uplift by pointing men heavenward.

Give Us Men

Give us men to match our mountains;
Give us men to match our plains—
Men with empires in their purpose,
Men with throbbing conquering brains.

Give us men who will follow Jesus;
Give us men who love their Lord—
Men with hearts pure and courageous,
Men led by God’s eternal word.

—Author Unknown.
polished Puritan preacher would in his thoughtful pastoral prayer lift his congregation into the very presence of God. I have wept more than once as I have poured out my own soul in his prayer.

In an unhurried way, in just one sentence he would pray for the sufferers in the hospital, the children with broken limbs, the mothers with broken hearts. He would pray for the multitude of sight-seers coming to the Abbey (Westminster Abbey, as you know, is as much a museum as it is a church), and would plead that their hearts might be touched and turned to the living God. Then he would pray for the prime minister and the Cabinet officers, the government whose great ramifications reach to the ends of the earth. Then his thoughts would move out over the world; he would pray for the other nations, for their leaders, sometimes mentioning them by name, but always most reverently. He would pray for the great cause of missions in primitive lands. He would take in the needs of the city—the transportation attendants, the schoolteachers, the homeless children. And as he spoke you felt your own heart linked with his.

Then he would come back to the congregation and say something like this: “And now, Lord, here are Thy people. Oh, how poor we are! Help us to sense that Thou art here with us. There is a widow here today, Lord. Her heart is breaking. Comfort her. And there is a man here who is meeting a crisis in his business. Lord, remember him.” His mentioning these familiar incidents revealed that he was a shepherd who knew his sheep. What he said may have touched fifty other people while he was praying for that one. It was all so unhurried and yet all so moving. That great, godly man seemed to lift the whole congregation into the presence of God.

As he closed his prayer he would perhaps say: “And now, Lord, here are Thy people. Oh, how poor we are! Help us to sense that Thou art here with us. There is a widow here today, Lord. Her heart is breaking. Comfort her. And there is a man here who is meeting a crisis in his business. Lord, remember him.” His mentioning these familiar incidents revealed that he was a shepherd who knew his sheep. What he said may have touched fifty other people while he was praying for that one. It was all so unhurried and yet all so moving. That great, godly man seemed to lift the whole congregation into the presence of God.

As he closed his prayer he would perhaps say: “And now, Lord, with the eye of faith we see Jesus at the throne of grace, His hands pierced, His side wounded; it is in His virtues we present ourselves to Thee. His forgiving love has covered our sins, and we are dressed anew in His righteousness. Help us, then, to magnify His Word today.” As he closed, everybody’s mind was solemnly focused on Jesus, and then with quiet dignity he would say, “Amen, and amen!” Nobody wanted to move. All were hushed into reverent silence. Quietly they would either resume their seats, or if they were sitting, they would lean back again. But everybody would have a quiet sigh of spiritual satisfaction. Nobody wanted to do anything for a moment.

Then he would change the atmosphere by saying, “Now let us magnify the Lord as we sing——.” Nothing was ever hurried about his meetings, but the great crowd would stand to praise the Lord as seeing Him who is invisible. It was worship at its best. True, it was on the wrong day, but it was in the right spirit!

**The Pastoral Prayer**

No part of the worship service is so important as the pastoral prayer, and yet too often it seems to be regarded as a very ordinary performance. To pray in the Spirit requires more than the ability to fit a few worn-out phrases together. Jesus said, “When thou prayest, enter into thy closet, and ... shut thy door.” The Master was not defining a physical act, nor was He concerned merely with the place of prayer. But His command implies an attitude. To pray in the Spirit on behalf of the congregation demands a concentration of mind and soul so complete that the door is indeed shut to all else but the Father. When one is talking to God his words must flow from a heart radiant with a sense of divine love. Moreover, he must bear on his heart the needs of the congregation, for it is on their behalf he is speaking.

“To carry a congregation to the throne of grace is one of the most taxing of all labors to any man who realizes what public worship really is,” declares Charles Jefferson. And Henry Ward Beecher emphasizes the same truth in these sobering words:

“Hundreds of times as I rose to pray and glanced at the congregation, I could not keep back the tears. There came to my mind such a sense of their wants, there were so many hidden sorrows, so many weights and burdens, so many doubts and dangers, so many states of weakness! I had such a sense of compassion for them, that it seemed to me as if I could hardly open my mouth to speak. When I take my people and carry them before God to plead for them ... there is no time that Jesus is so crowned with glory, no time when I get so far into heaven as then. I forget the body, I live in the spirit. It seems as if God permitted me to lay my hand on the very Tree of Life and shake down from it both leaves and fruit for the healing of my people.”—Quoted in *The Art of Preaching* by Charles R. Brown, p. 216.

Are we educating ourselves and our elders to pray like that? These ministers did not
have our message, but they did have a sense of the sacredness of their service that we could wish might possess us all. We may speak glibly about “finishing the work,” but to really finish our task we need more than slogans, organization, and promotion. We need a Spirit-filled ministry.

God is waiting, not for the passage of time, but for the leaders of His people to take hold of His power. And prayer is in the hand of faith the key to our every problem.

“Lord, teach us to pray.”

R. A. A.

News and Announcements

The Faith

New Voice of Prophecy Bible Course

“They are mailing them out as fast as we can print them,” is the printer’s comment regarding the Voice of Prophecy’s new Bible correspondence course, entitled “The Faith.” Thousands of lessons are in the mails, and applications are rolling in for this newly prepared course for adults. A large share of the credit for this excellent new Bible course goes to Raymond H. Libby, who, in collaboration with H. M. S. Richards and others, did the real work on The Faith Course.

This new course of Bible lessons is written in an interesting modern style that reads like a storybook, yet it is filled with solid doctrine, supported by ample Bible texts as proofs. By taking this course the student is actually getting forty evangelistic sermons on Bible doctrines. These “sermons” are illustrated with timely stories that impress these truths on the heart. The pictures are lessons in themselves, since many of them are provided by the Review and Herald Publishing Association from the files of the Sabbath School Worker—lesson pictures by R. M. Eldridge. The type is large, and the pages are attractive and readable.

Our ministers will discover that these lessons are adaptable to evangelistic preaching and might well be entitiled “Forty Evangelistic Sermons for Busy Preachers.” Their first purpose, however, is to evangelize the hearts of the students who enroll in the new course. They are written to reach hearts as well as heads with their personal spiritual appeals. Every lesson has been examined and re-examined by a group of experienced Bible students, and some of the more disputed doctrines have been criticized constructively by additional ministers of wide experience.

The test sheets for the lessons have been prepared in keeping with modern methods of pedagogy and the making of tests. They are the objective type, with questions that are intended to impress on the student the vital lessons of truth regarding each doctrine. The reverse side of the test sheet outlines the high points of each subject, so that when the student has read the lesson, checked the subject outline, and written his test, he has had a threefold coverage of the teachings of the Bible on the subject studied. Repetition of truth impresses it on mind and heart, in many instances never to be forgotten.

Four sample lessons have been mailed to every minister in the North American Division whose name is on the Voice of Prophecy mailing list. Other ministers may receive similar samples on request, or the complete set of forty lessons if desired. You should become acquainted with this new Bible course and urge your church members to persuade their friends and neighbors to enroll.

Every special interest created in this way will be turned back to you for visitation, and to you will go the honor and privilege of baptizing those who request fellowship with the remnant church. So, fellow minister, the new Voice of Prophecy Bible Course—The Faith—is your course. Promote it in your district and churches, and it will help you win souls for Christ. When you have examined the lessons, we shall appreciate your constructive criticisms regarding the course. Meanwhile, please pray for its soul-winning effectiveness.

D. V. Pond.

THE LESSON OF MOODY’S LIFE

Q. The “why” of any life is always interesting, but when that life is an outstanding success it becomes doubly so. That D. L. Moody was a successful man no one would deny. He accomplished a lot during his lifetime and he left organizations on both sides of the Atlantic which are still triumphantly at work.

A contemporary of Moody still living says that he was a much more important evangelist than others because he was able to put new converts to work at once. Few men have had his ability to get others working. Indefatigable himself, he inspired others to go at it.

Moody was a Wesley, rather than a Whitefield, though he had many of the qualities of both. But like Wesley he did not depend on his preaching alone for results. He sought to leave something behind. Undoubtedly Whitefield was a better preacher than Wesley. He preached great sermons to huge throngs. He held 20,000 spellbound on Boston Common as he preached Christ, and many were saved. John Wesley perhaps faced smaller crowds, but he did not leave until he left the “class meeting” behind. He left a little company and said to them, “You go out and get others.” D. L. Moody believed that every Christian was to become a soul-winner.—Will H. Houghton in his Foreword to R. A. Torrey’s Why God Used D. L. Moody.
An intimate knowledge of the Greek New Testament is not a sine qua non for any minister of the gospel. However, to assert that a sound insight into the language of his profession is an asset of prime value to the gospel worker is to make a statement that is accepted by most unbiased people. The moral of the following quotation is applicable to our situation today:

“Every precursor of the Protestant Reformation, and every leading Protestant Reformer, was either the disciple of a Greek or of some scholar who had been taught by a Greek. The well-known watchword of Romish intolerance, ‘Cave a Graecis ne fias haereticus’ contained, and still contains, a most suggestive meaning. ‘I am not a Lutheran,’ said Zwingli, ‘for I knew Greek before I ever heard mention of Luther’s name.’ ‘To know Greek,’ adds Merle d’Aubigné, ‘was the basis of the Reformation.’” —George Benedict Winer, A Grammar of the New Testament Diction (Edinburgh, T. & T. Clark, 38 George Street, 1860), pp. viii, ix.

Many speak against the study of New Testament Greek, “since,” they say, “we have such an abundance of helps.” But the truth is that these very supports enhance the true worth of immediate recourse to the Greek of the New Testament. Within the past few decades the Greek New Testament has been revivified. Important discoveries are now embodied in new grammars, lexicons, and expository dictionaries, by such scholars as Deissman, Moulton and Milligan, Lidell and Scott, Vine, Robertson, Dana and Mantey, and others. These splendid accomplishments make a familiarity with the New Testament Greek more satisfying, more important, and more illuminating—certainly not less necessary.

We are living in an age of investigation in all fields pertaining to the Bible. The historical scenes of the Bible accounts are being searched for every mite of evidence relating to the historicity of the Book. Many scholars of rank are devoted to an intensive search for evidence. A tremendous amount of material has been uncovered, and awaits translation and interpretation. Men of the Book, professional men engaged in interpreting the Word of life to souls in need of salvation, should not be so ignorant of the language of their text that they cannot appreciate and evaluate the worth of the evidences brought to light. Shepherds of the flock are responsible to disclose this valuable material to their congregations.

Europe awoke from the Dark Ages with the Greek New Testament in her hand, with the result that the world was spiritually resuscitated. That Book has the same dynamic power in this age. The words of Erasmus in the preface to his edition of the Greek New Testament are true today:

“These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word: They will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes.”

I give here a few of the practical advantages to a minister who reads his Greek New Testament.

First, authority. The Greek New Testament is one of the two truly authoritative bases of our beliefs. In the final analysis, every point of truth we hold is to be founded on God’s original documents. The Old Testament is authenticated by the New; our doctrines must be established by the original Word.

Second, spiritual and psychological balance; i.e., a poise and self-possession in knowledge such as the Bible teacher can get from no other source. In addition to this personal composure, the worker wins to a fuller and larger degree than is otherwise possible the confidence of those who listen to him.

Third, deeper insight into the message of the New Testament. This means a ministry raised to a higher plane of efficiency, better equipped to unfold the message to the educated classes. This, then, is an achievement of supreme importance.

In seeking to excuse his ignorance of the original words of God’s Book, one may hear a minister irrelevantly say, “Spurgeon broke gram-
mar, but he also broke hearts." But we must not overlook the fact that Mr. Spurgeon did not break hearts because he broke grammar, but in spite of that. Moreover, despite an insufficient schooling in his younger years, he made himself efficient in both Hebrew and Greek. Another excuse made is that "sticking to the Greek spoils originality in sermons." Such a statement is just the opposite of truth. A scholarly apperception of Hebrew and Greek did not preclude originality in the sermons of Spurgeon, Campbell Morgan, J. H. Jowett, and many other great preachers; neither did it make their sermons stiff or heavy. John Knox studied Greek when over fifty years of age; his example should encourage men today.

The standard of general education is steadily being made broader and higher. The average man is much more inclined to question the foundations of religious belief today than he did sixty years ago. It is becoming increasingly clear that the teacher and preacher of the Word must be a specialist. The lawyer, the doctor, the engineer, each must know the language, the terms, and the meanings of the vocabulary of his profession. The minister of the gospel, a professional man, should not be less zealous and conscientious in becoming conversant with the expressions, words, and phrases given him by the Holy Spirit in the language of the New Testament.

Words, speech, are the truest picture of the soul. The very heart of a people's theological thinking is found in the expressions of their theology. Generally, theology is best characterized by its conception of sin. How many of us know that there are over thirty generic words for sin in the Greek New Testament, excluding specific names for certain sinful acts? Sin is a terribly important matter that the preacher should be able to make plain. And inevitably the language of the New Testament must be its own authority in respect to sin, as is true of every other doctrine.

There are eight different Greek words in the New Testament, each one of which is at times translated "judgment" in the English Bible. The minister of the Word ought to be very sure that he is giving the correct idea. This word "judgment" in the English Bible may be given as the translation of unlike Greek words that mean a judgment stated, the carrying out of a judgment, a court of judgment, an opinion, advice, purpose, an estimate. Of these Greek words, each with its own peculiar meaning, one may be used only once, or ten, or thirty, or even more than four hundred times. As ministers we must certainly make proper discrimination; to do just that is one of our responsibilities.

Nothing in the New Testament is so small that it is insignificant. Even the definite article, associated with gesture, an index finger, should not be handled loosely. Matthew 4:5 is an instance of leaving out the definite Greek article, so that the A.V. reads "a pinnacle," whereas the Greek says "the pinnacle"; i.e., the very wing bearing the name "winglet," the only one that overlooks the abyss down which the devil tempted Jesus to throw Himself.

John 4:27 is an instance of inserting the definite article in the English where the Greek does not have it. We read, "He talked with the woman"; the Greek says, "He talked with a woman." To converse with a woman in a public place was not consonant with the grave dignity of a rabbi. Lightfoot quotes the rabbinical precept, "Let no one talk with a woman in the street, no, not with his own wife."—Horae Hebraicae et Talmudicae, vol. 3, p. 287. The apostles were astounded that Christ conversed with any woman in public, not that He was talking with that particular woman.

There are six Greek words translated "servant" in the English Bible. Do we point out the differences in meaning, elucidating the correct spiritual lesson in each case? Do we know which word it is that emphasizes the position, the dignity of the master? which word it is that stresses the worth and value of the service rendered to the master? Do we know which word designates the servant who ministers the things of the church, and which one specifies the one who ministers the Word itself? Are we acquainted with the fact that "servant" in one case in the New Testament means a medical attendant, and is the modern Greek word for doctor?

Many times we have read the verse:

"Whom God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25.

This is a favorite text of a number of preachers and teachers when they speak of the graciousness of God in the forgiveness of sins. Certainly the remission or forgiveness of sins committed in the past is the idea conveyed by the King James Bible. Yet that is not what Paul is saying. The word for "forgiveness," ἀφίεμι (ἀφίημι), the standard one in the New Testament to express that gracious act of God, is derived from the verb ἀφίσθημι (ἀφίεσθαι), which verb is found 150 times in the New Testament. The noun derived from it, ἀφίσθημι (ἀφίεσθαι), is used 17
translated in the English Bible as follows:

<table>
<thead>
<tr>
<th>Term</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forgiveness</td>
<td>six times</td>
</tr>
<tr>
<td>Remission</td>
<td>nine times</td>
</tr>
<tr>
<td>Deliverance</td>
<td>once</td>
</tr>
<tr>
<td>Liberty</td>
<td>once</td>
</tr>
</tbody>
</table>

This same noun is given in the Septuagint more than one hundred times. Paul does not have this word ἀφεσις, “forgiveness,” in Romans 3:25.

If the apostle Paul were talking about the forgiveness of sins in Romans 3:25, why did he not use ἀφεσις, the word that means just that, and with which he was so familiar? The very fact that he used a word neither he nor any other New Testament writer has utilized anywhere else must certainly be proof enough that he wanted the precise meaning which the word he did employ conveys. So he gave us παρεσία (παρέσια), which means “pretermission,” not “remission.”

The act of God that Paul is here contemplating is that of sins being temporarily passed over, but not sins absolutely forgiven. Sins thus temporarily passed over may or may not be subsequently punished. (Compare 2 Samuel 16:10-12; 11:21-23; 1 Kings 2:9, 44-46.) The marginal reading of the English Bible of Romans 3:25 is the correct one: “Passing over.” The divine act of passing over sin is described in Acts 17:30 by the compound participle ὑποτέθηκεν (ὑποτέθηκεν) “over” and εἰδὸν (εἰδόν) “to look,” = “to overlook,” “to take no notice of,” “not to attend to,” translated in the English Bible “winking at.” It is further described as the Lord allowing people “to walk in their own ways” (Acts 14:16), also as divine “forbearance” and being “long-suffering” (Rom. 2:4; 9:22).

The apostle used “passing over” for the sake of exactness in that particular connection. The punishment was temporarily delayed. For what actually took away the sins of the Old Testament believer was the shedding of Christ’s blood. A transitory delay in the inflicting of sin’s penalty is nothing less than a forbearance on God’s part. Such a pretermission of sin can only be a fleeting and secondary incident in relation to the full atonement accomplished by Christ. The primary end of Christ’s atonement is the absolute and everlasting pardon of the sinner; the “passing over” is a temporary irregularity not in strict harmony with the principles of retributive judgment. This “passing over” demanded a justification. The justification is provided in the words πρὸ (πρὸς) “publicly” and τιθημί (τιθημί) “to place,” “to set.” It is used by the classical Greek writers to describe the public display of gold and silver utensils, the public exhibition of the body of Socrates. The application in our verse is to the crucifixion of Christ as the culmination of the entire humiliation of the Son of God.

This word παρεσία used only by Paul, and that but once (Rom. 3:25), but frequent in the classics, always means “to pass by for the present only.” Josephus speaks of Herod planning to punish a man, but passing it over for the time being. This is precisely what Paul is talking about in Romans 3:25. No longer could God pass over sin as though it were a mere incident, for so some men had begun to interpret His forbearance. To straighten out this misconception on men’s part, God publicly set forth Jesus Christ, as the cover of the mercy seat, to convince man that long-suffering was not indifference. The claim must be paid in full. The man who did not accept the sacrifice of Christ as meeting the penalty must evidently meet that obligation in his own person. A suspended judgment was no guarantee that the debt did not have to be met ultimately.

The question naturally arises, Why did the translators put the word “remission” in the English Bible? Why did they not make the necessary distinction? The reply is, Because of fear and theological bias. The effect of the great controversy at the end of the sixteenth century and the beginning of the seventeenth century was terribly strong. In that bitter dispute Cocceius, the Dutch theologian (1603-1669), was a leading exponent. The “covenant” or “federal” theory taught that as long as the old covenant existed, there was only a “passing over” of sins, and not a true forgiveness. This theory was incorrect. So the English translators, in their zeal to insist on the true forgiveness of sins under the old covenant, inserted an incorrect translation, and made Paul say something in English that he never said in Greek. Yes, words are important in New Testament Greek.

Language is the sign of intellectual life; speech is the sincerest portrait of a people’s soul. The Koine Greek became the world speech when Alexander the Great united the Greek and Persian empires. This international language was God’s missionary gift to the church. Marcus Aurelius, the Roman emperor, wrote his meditations in Greek. Marseilles, the great French port, was a center of Greek learning. The apostle Paul wrote to the church at Rome in Greek. The spirit and heart of the message of Jesus Christ are enshrined in this Koine Greek of the New Testament. Ministers of the Word should know the spirit and heart of that message.

May, 1952
Sermon Outline

The Laymen’s Burden for Souls

ROBERT H. PIERNON
President, Southern Asia Division

I. INTRODUCTION.
1. Christ’s—the Great Teacher’s—burden for souls.

II. CHRIST’S GREAT PASSION FOR THE LOST.
   a. Humble life yet mighty power.
   b. Secret of that power.
   c. Weeps over Jerusalem.
   d. Staked all in passing on His Spirit to disciples. Change that came into their lives.
   a. Jesus a man of intense feeling.
   b. We must mix courage with our passion for souls. When the people saw the boldness of Peter and John. Acts 4:13.
3. As he sat making tents. 1 Cor. 9:16.
4. So great was his burden for others. Rom. 9:3.

III. PAUL’S—ANOTHER GREAT TEACHER’S—BURDEN.
   a. Many openings.
5. Testimony of others.
   a. William Carey.
   b. John Wesley.
   c. Jesus.
   d. Paul.

IV. OUR DAY.
5. Testimony of others.
   a. William Carey.
   b. John Wesley.
   c. Jesus.
   d. Paul.

V. THE RESULTS.
2. Taken alive for Satan. 2 Tim. 2:26.
3. Every one of our pupils will be “taken alive” either by Jesus or by Satan, which may depend upon us as teachers.

Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion.—Steps to Christ, p. 109.

The Answer to Your Folder Needs

EVERY SABBATH BULLETIN SERVICE

A new and attractive service folder for each Sabbath in the year! Each weekly edition is different, adding interest and variety to your services. The illustration and copy is appropriate for the week used. Lithographed in two colors on high quality stock suitable for mimeographing or printing. Timely message on back page optional. Full color folders provided for Christmas and Easter at no extra cost.

This service cannot be duplicated at the low cost of 85c per 100 copies, postage paid! Minimum order is one month’s supply. Write today for free samples and complete information!

CHURCH WORLD PRESS, INC.
1900 Superior Avenue Cleveland 14, Ohio

SPECIAL COURSES FOR MINISTERS AND MISSION APPOINTEES

offered by the School of Tropical and Preventive Medicine of the College of Medical Evangelists

52 B. Parasitology and Tropical Hygiene for Nurses
—January 12 to February 6, 1953

52 C. Tropical Hygiene for Missionaries
—July 15-18, 1952

52 D. Medical Evangelism for Ministers
—July 20-31, 1952
(Mission appointees are advised to take both 52 C and 52 D)

For further information and application forms, write Director, School of Tropical and Preventive Medicine Loma Linda, California

Page 14
AN OLD Hebrew proverb declares, "A man's judgment is no better than his understanding." That many people still pass faulty judgment upon the theology and religious concepts of Seventh-day Adventists is due in part to their lack of understanding. However, many of these good people on the outer fringes of our church and evangelistic teachings are uninformed about us because our plans of information have not been sufficiently far reaching. Many thousands of people just beyond the horizons of our denominational ventures can be reached and properly informed through the public press.

The press is today, without doubt, the most powerful avenue for the molding and fashioning of public thought. Every day tens of thousands of newsmen hurry to work and read through stacks of material to glean news to keep their presses running. Many a newspaper is on the lookout for religious news, and some church editors are crying for church news. Here, then, lies open a great field of opportunity.

We spend many thousands of dollars a year to keep our denominational presses operating. This is as it should be, for these are God-ordained avenues for the proclamation of the gospel. Yet without cost to our people, with a little training and preparation, we can use the great facilities of the public press in a powerful way. Under the good leadership of J. R. Ferren and his expert associates much progress has been made in the utilization of this power. However, through a possible lack of local interest in newspaper evangelism and public relationships, many openings across America are not realized. Some of the pointers essential to good press relations and newspaper evangelization may be summed up as follows:

1. **Church Publicity.**

   Publicity should be news. Any obvious deviation from this standard will meet with failure. Compliance with this simple rule will bring an abundance of success. It is well known that every newspaper has an editorial section for the expression of opinion, and an advertising rate for those who seek unduly to laud themselves or their organization. Publicity, then, should be news in its most exact form.

2. **An Educated Church.**

   It may be necessary to educate your own church on what constitutes church news. A bit of understanding in this matter will eliminate much of the possibility of intrachurch friction because one department appears more frequently in the press than another.

3. **Survey of the Field.**

   Upon entering a new field of labor one does well to make a tabulation of all newspapers in the city and surrounding community. Such a list will include weekly papers as well as daily. This is very important. It is generally more difficult to get into the press of the bigger daily papers, but the smaller weekly papers will gladly accept church news on a community level. The smaller weekly is a great open field with tremendous possibilities.

   It is amazing how many suburban people will pick up the community weekly and scan it from cover to cover. It the past few years our workers in the city of Montreal have made good use of the smaller reputable weekly. One of our better suburban weeklies, with about forty thousand readers, in addition to carrying many a sermon digest and report of church activity, has on three separate occasions carried an inch-deep, black headline on the front page announcing some phase of our work in the community. Imagine my joy on walking to the newsstand to find there the front page carrying such headline stories as "Sports on Sunday, Blue Laws Rapped" or, "Civil Defense, Adventist Church" or, "Humanity at Crossroads, Adventist Clergyman," each headline followed by a favorable story. (Of course, every care should be exercised not to become connected with some of the more undesirable "hush" type papers, weekly or daily, even though the publicity given may be favorable.)

Discretion demands that the church reporter understand something of the political, religious, and racial leanings of the paper with which he seeks to do business. The church reporter is not likely to make even the comic page in a pro-Catholic paper with a story decrying the proposed Vatican ambassadorship. The same paper will, however, give space on a choice page to a story, an address, or a sermon excerpt noting the theological rift and disintegration of modern Protestantism. The church reporter will find it hard to interest a pro-armament paper in a story decrying world rearmament. These seemingly little leanings should be understood.

5. Church Reporter’s Understanding of His Mission.

The church publicity director will want to understand the matter of newspaper space. He must never feel that he or his organization is entitled to space; nor is it wise for him to give the impression that he is merely a “free” space seeker. The church reporter must conduct himself, on behalf of his organization, as the official source of information. He is not a space beggar but a source of newsworthy information for his church. If perchance a newspaper editor is unfriendly or openly unkind to the church reporter or to the organization represented by the reporter, it is considered bad taste to purchase space in another paper to air the trouble openly. Because of his vantage point the unfriendly editor can outwrite the church reporter, outlast him, make him look foolish, and do a brisk, thriving business at it. The church reporter’s business is to report facts, newsworthy facts. The closer he sticks to this mission the more successful will be his work and his relations with the press.


A half-dozen good picture stories a year, with numerous routine filler stories, is considered in some areas good reporting.

A half-dozen good picture stories a year will greatly enhance your church’s standing in your community. Good picture stories that will today be snatched by any wide-awake editor will include: (a) church and civil defense, (b) Red Cross and Dorcas, (c) home nursing and church principles, (d) cooking schools and Adventist standards, (e) human-interest stories (featuring mass gatherings, congresses, youth gatherings, etc.), and (f) local boy made good—just returned from mission field, et cetera.

Fill-in material during the year may include the following: (a) distinguished visitors to your community or church, (b) church entertain-

ments, (c) church weddings, (d) elections of new officers, (e) statistical reports giving membership and financial growths of the church, (f) church renovation plans, (g) church building plans, (h) church anniversaries, (i) coming of the new pastor, (j) relocation of the former pastor, and (k) church school functions. These and a host of other such features will be acceptable as news on a community level.

7. Good Copy.

On this point an astonishing fact remains. Many church reporters continue to turn in material that is so badly written and of such ancient vintage that newsmen are compelled to discard it. Only recently one of the editors of the Montreal Daily Star, with whom I had a long conversation, said, “Why is it that churches cannot bring in material written in a reasonable style, and on time?” He then went on to show that his firm could not employ special help to rewrite such material, and especially to decipher poor handwriting.

8. Tremendous Returns From the Press.

Recently we launched a Dorcas-sponsored first-aid course on a community level, under the direction of the St. Johns Ambulance Corps. Only a simple thing, you say. We tied our efforts into the city’s plan of civil defense. On the opening night we had with us on the platform local and provincial leaders of the St. Johns Ambulance Corps, as well as the metropolitan leader of civil defense, a high-ranking army man. The day before the opening I notified by telephone a number of the city papers concerning the event.

The opening night found present three cameramen from the city dailies and several reporters from other papers. Next morning our picture story appeared in prominence in three daily papers and one weekly paper, and a number of radio newscasts carried the event. A combined newspaper circulation of nearly 300,000 carried the picture story. Next Sabbath at our home missions period we did some blinking. Our conclusions: If only 10 per cent of the 300,000 read the picture title, then 30,000 people heard and read of the Seventh-day Adventist church and saw our church in action preparing for the world’s needy. Was it worth a few phone calls? For many days afterward I heard comments in various places around the city.

9. Important Factors a Reporter Does Well to Consider.

Three modern inventions surround every news desk. The church reporter does well to take a second look at each of these modern
tools of the press. In their order of importance I shall arrange them as follows:

a. Telephone. A little to the left on every news desk sits this innocent-looking, jangling bundle of wires. This instrument is the key to newswork. The church reporter should bend over backwards to so write, report, and conduct himself that when copy from his organization appears on the desk the editor will automatically reach for the phone for more details.

b. Scissors. A pair of scissors on the desk has more than an ornamental value. Better to have your copy come in short and sweet than to educate your editor to reach for this instrument as soon as he sees your copy.

c. Wastebasket. If the human race were as well fed as the average city editor’s basket, then all would indeed be well. Selfishness, lack of understanding, and ignorance of some of the basic laws of publicity are prime factors for the wastebasket’s popularity. Few editors will condone a spirit of “self in the news.” Few editors will condone over a period of time a church publicist’s failure to report news.

10. Press Relations, Church Asset.

Desk men, editors, and reporters of modern presses are very human. Since they deal with so many aspects of human behavior, these men and women may be just a little more human than many other people. For the most part I have found them friendly and more than willing to sit down to help me put my church in the news. Aside from all mechanics of press work, one important aspect should never be forgotten; namely, the personal touch between the reporter and the desk is one of the best guarantees to publicity.

---

PRECIOUS GIFT  Although he had dedicated his life to the solemn, often painful, task of telling men about their sins and bringing them to repentance, the celebrated evangelist, Charles Spurgeon, had a profound appreciation for the healing, uplifting gift of laughter.

One day he was walking through the fields with his friend, Dr. Theodore Cuyler, when the latter told a story which sent Spurgeon into gales of laughter.

Suddenly Spurgeon paused in his merriment, and said, “Theodore, let’s get down on our knees and thank God for laughter.”

And so there, in a green meadow bright with sunshine, the two great Christians knelt down and gave thanks for the blessing of a joyful heart.—ADRIAN ANDERSON.

What the Pastor Expects of the Intern

ALGER H. JOHNS
Pastor, Michigan Conference

[EDITORIAL NOTE.—The young ministerial intern is exceedingly conscious of the necessity of making his first efforts a success. He is anxious to please his directors and to be well accepted by our church members. In his dealings with human nature definite problems will arise. If these are not properly handled, complications will result and misunderstandings will increase. Occasionally the young worker’s ability to get along with others may even be in question. Elder Johns here gives the intern as well as his director some wholesome and helpful advice.—Editors.]

1. ATTENDANCE AT THE SERVICES:

Prayer Meeting, Missionary Volunteer Meeting, Council, Sabbath School, Extra Services.

Unless an intern has a very good reason, he should attend every service of the church. He should be present at least one-half hour before the service begins. There are times when Bible studies or cottage meetings may demand his attention; however, if at all possible these should be arranged for at other times than those scheduled for services in the church.

2. DECISIONS:

Neither an intern nor an associate pastor should ever make any decisions independently of the pastor. Both should always consult with the pastor as to visiting, service arrangements, requests of the members, et cetera. There can be only one head to a successful organization, and most pastors have a fixed policy, which should be adhered to. The intern is not responsible for the decisions made in a church, but he is certainly responsible for the most faithful assistance in a going organization that it is possible for him to give.

3. LOYALTY:

To Church Doctrine, Ministerial Ethics, Ministers’ Standards, Conference Officials, Pastor, All Churches in the Denomination, Mission Program.

An intern must be one hundred per cent loyal to the entire church program. He must be loyal to the pastor. He may not agree with his policies, but he realizes he can learn something from every minister. He cannot ever listen to any criticism of the minister or his policies. He must never sympathize with any disgruntled member. When talking to all such, his praise of the pastor should always be the highest. Generally the things an intern says, and even his attitudes, get back to the ears of the pastor and may tend to discourage the aims of a program.

MAY, 1952
4. FRIENDSHIPS:
With Other Young Couples, Older Members, Rich Members, Important Members; Social Life, Attendance at Private Parties.

An intern must learn, as every good pastor has learned, that a minister should never single out one member from another. All must be treated alike, from the lowliest to the highest. An intern never makes special friends with other young couples; if he does, he is injured by his well-meaning friends, and the church suffers a great spiritual loss, for jealousy always follows favoritism. To shun private parties is almost a must in the life of the minister. A minister should always remember he is the ambassador of Christ, the spiritual guide of the church—he is never a “social host,” a “hail fellow well met,” or a “master of ceremonies,” and if he falls for this subtle temptation, his spiritual leadership greatly suffers.

5. MAKING SUGGESTIONS:
Changing Established Church Programs, Pastoral Methods, Church Organization, Conducting Services.

An intern should only hesitatingly make suggestions—it is not his program; he is not responsible for the work of the pastor. He is placed there to learn from the long experience of a minister schooled in handling many churches. The job of the intern is to assist the program in every possible way. However, the wise pastor is always open to new suggestions, realizing that the success of his work is dependent on much prayer, consecration, and right decisions guided by the Holy Spirit. An intern would do well to remain quiet for a few years and glean from such ministry a working basis for his own work later on. This, however, would not suggest that he develop a restrained personality, for the work of God requires initiative.

6. DEVELOPMENT:
Study, Spare Time, Prayer, Devotion, Speaking, Visiting, Observation.

A good pastor does much to assist an intern in developing into a well-balanced worker for Christ. He should guide his time into a fruitful ministry. There must be time for study, and the pastor offers suggestions on books, magazines, and methods. An intern should listen to all these suggestions, not to copy another man, but to begin to develop his own program that he will use later on.

7. FALSE SUCCESS:
Speaking Ability, Enthusiasm, More Speed Than Older Man.

An intern should never be elated by what people say to him about his success, his speaking ability, and how much they appreciate him above the pastor. These dangerous words of flattery lead only to self-exaltation, discontent with his lot, and a false idea of his own importance to the work. The pastor has been many years dealing with people, and his experience has no substitute in youthful glamour. The two cannot be compared when important decisions are at stake. Young ministers soon learn that people change, and what they say today they may not mean tomorrow. They may shout for you today, and tomorrow sign a petition to get you out of the ministry. The mistakes of a pastor are greatly enlarged in the emotional eyes of someone who has been crossed in the program or who feels that the pastor has not given him sufficient of his time. These come to the intern with their troubles, and by even well-meant praise of his youthful ability attempt to enlist him on their side. How many church programs are wrecked when the intern does not use wisdom in dealing with such? The wise pastor will here instruct the intern in a life of devotion and prayer success in gaining wisdom from God to lead him aright in dealing with human nature.

8. GIFTS:
Clothing, Money, Equipment, Food.

An intern should never parade his poverty and let the church members know how great a financial struggle he is having. Generally a person offering gifts does not realize the hard circumstance in which he places the minister. How can a minister preach on some sin they are committing, or go directly against them in a council decision, if he has accepted large and expensive gifts? In this class certainly could not be placed those little expressions of regard for a minister, manifested in small gifts of food. But expensive suits, automobiles, houses, and large sums of money are classed as hindrances to the well-being of the church. Most ministers either refuse these gifts or inform the people he is reporting the amount to the conference for a decision of what shall be done with it. Ministers are wonderfully provided for by this denomination; their salary, rent subsidy, car allowance, et cetera, place them in a higher income bracket than that of most of their members. They should jealously guard the good name of the ministry and be guided in all this by the conference officials.

9. EXTRA TASKS:
Manual Labor in Church Repairs, Assisting Janitor in Heavy Emergency Work, Running Errands for the Church Clerk and Treasurer.

Page 18
THE MINISTRY
An intern should always offer his help for any kind of church labor—he should never wait to be asked, and then make slighting remarks as to his station in life or do the work with unwillingness. He should never feel above the menial tasks. He should never be too busy to help anyone in the church who needs help.

10. PREACHING:

The only way for a man to learn how to preach is to preach. But no minister should ever get the idea that perfection in the pulpit determines a successful all-round program. Because of thinking thus many young ministers chafe if they do not have opportunity to speak as much as they think they should. The pastor is justified in not giving too many speaking services in the regular church program to an intern. Whether to let the intern take the prayer meeting occasionally and perhaps the service one night a week in a series of evangelistic meetings is a decision left entirely to the pastor to fit into his program. However, the intern should be urged to hold cottage meetings, and even conduct small evangelistic services under the direction of the pastor. The pastor can withdraw and give him full control in these meetings. This will certainly develop his speaking ability, and the experience of soul winning will be invaluable to him. Church members will often complain because the pastor does not give an intern more speaking opportunities. However, the intern certainly should not listen to these complaints or consider them a compliment to his ability.

In analyzing the work of the intern minister, the intern may readily conclude that he has entered a high and important calling. The standards are the highest for human individuals to reach, and well may he ask himself, “Who is sufficient?” Christ is his example, and in contemplating Him, he receives a supply of divine grace. The young intern has launched into a beautiful ministry. Each year of service will provide richer experiences in caring for the flock and in winning souls for his Master.

---

**DAYS BEGINNING**

The day begins at sunset with the Jews, Athenians, Chinese, Mohammedans, Italians, and Bohemians; at sunrise with Babylonians, Syrians, Persians, and modern Greeks; at noon with ancient Egyptians and modern astronomers; at midnight with English, French, Dutch, German, Spanish, Portuguese and Americans.

---

**Gospel Ministry, May 17, 1951.**

---

**Vacation Bible School Evangelism**

**STANLEY M. JEFFERSON**

Sabbath School Secretary, Southeastern California Conference

CHRIST was anxious that in our busy program of preparing souls for the kingdom we should not overlook the priceless value of the souls of children and youth. In His final charge to Peter, first of all He said, “Feed my lambs.”

A boy or girl brought to the foot of the cross and saved for Christ means that a life has been plucked from the burning. If rightly guided, his talents and energies can be used for the cause of God.

This is the appraisal the Lord places upon our endeavors to reach their youthful hearts. “The soul of the little child that believes in Christ is as precious in His sight as are the angels about His throne.”—*Testimonies*, vol. 4, p. 591. And then again He challenges us in this way: “We may bring hundreds and thousands of children to Christ if we will work for them.”—*Counsels to Parents, Teachers, and Students*, p. 172. Realizing this, why then should we not exploit every avenue possible in this thrilling field of child evangelism?

In an endeavor to help our churches meet this need we have encouraged each pastor to open the doors of his church at some time during the summer months for two or three weeks to the children and teen-agers of his community for a Vacation Bible School.

Last year five such Vacation Bible Schools were conducted in the Southeastern California Conference, and every pastor was well pleased with the splendid success that attended the effort. One pastor stated that two of his finest baptisms resulted from a contact first made through a teen-ager who attended his Vacation Bible School. Both she and her mother were baptized. Another pastor says there are nine new members in his Sabbath school at the present time who were first reached through his Vacation Bible School.

These pastors gathered a strong group of lay workers about them who understood children and enjoyed working with them. They organized carefully, planning a daily program similar to the following:

- **9:00-9:10 A.M.—Opening Exercises**
  - Song Service
  - Lord’s Prayer
  - Flag Salute
  - Offering

- **9:10-9:30 A.M.—“Adventures in the Bible”**

- **9:30-9:50 A.M.—Bible Lesson Workbooks**
9:50-10:05 A.M.—Games
10:05-11:00 A.M.—Handicraft (MV Honors)
11:00-11:15 A.M.—Calisthenics and Marching Drills
11:15-11:45 A.M.—Stories or MV Classwork
11:45-11:55 A.M.—Songs and Closing Exercises

Church members went from door to door giving a verbal invitation to the children as well as leaving a printed announcement in each home. In every case the attendance grew as the program progressed, and I am sure one junior girl expressed the general reaction when she said, “I wish we could have Vacation Bible School all summer long!”

Along with the evangelistic potential of this plan we should also realize that our own boys and girls are greatly benefited and encouraged along the pathway of righteousness as they too participate.

We must face the facts. According to a recent survey made by Keld J. Reynolds and L. A. Skinner, we are not doing enough to shepherd our primary and junior boys and girls. Startling as it may seem, we lose 26.8 per cent of those baptized before the age of fifteen. Yet this is our most fruitful field of evangelism. We must endeavor to do more to hold them.

In view of this fact, surely the Lord would be pleased to see a strong Vacation Bible School conducted in every church during the summer months of 1952.

MOTHERS AND THE MINISTER    Mothers influence their sons to enter the ministry much more than fathers do. Outside of a boy’s pastor, his mother is first in turning him toward full-time Christian work. One pastor out of five was led into the ministry by his mother.

These facts came from a study of 1,978 ministerial students made by the Rural Department, Drew Seminary, Madison, New Jersey (entitled “New Ministers,” which is distributed for 15 cents).

It was interesting to find that 422 of these students said that no one had ever told them that the church was badly in need of more ministers.

Only seven of these boys said their girl friends had ever discouraged them from becoming ministers. In fact, most of them said they had encouraged them.

---

CONFIDENTIALLY, THIS IS GOOD!

Save $2.25 Now...

LIFE AND HEALTH can be yours for two full years, not for $5.25 regular price, but at a confidential membership saving of $2.25. Send only $3.00, and receive two full years of service. Protect your life and health NOW.

Why be sick when you may be well? Health makes life worth living! Special articles coming on polio, eating for health, high blood pressure, diabetes, cancer, child care, home care of the sick, and simple treatments, plus more than 150 other feature articles timed to save you worry and money.

ORDER TODAY — One Year, $1.75; Two Years, $3.00
(In countries requiring extra postage, add 10 cents for each yearly subscription and 20 cents for two-year subscriptions.)

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

ORDER FROM YOUR BOOK AND BIBLE HOUSE
Evangelistic Opportunities in Small Fairs

S. B. OLNEY
Home Missionary Secretary, Northern New England Conference

The small community fair, whether county or State, presents an ideal opportunity for evangelism to any district pastor. I am aware that others have taken advantage of the occasion to reach large numbers of people at such gatherings, but our experience in the Northern New England Conference last summer was somewhat experimentally different and may be of interest to our MINISTRY readers.

The following significant statement from the Spirit of prophecy clearly indicates great soul-winning possibilities in this type of ministry:

"I was given instruction that as we approach the end, there will be large gatherings in our cities, as there has recently been in St. Louis, and that preparations must be made to present the truth at these gatherings. . . .

"At every large gathering some of our ministers should be in attendance. They should work wisely to obtain a hearing and to get the light of the truth before as many as possible. . . .

"We should improve every such opportunity as that presented by the St. Louis Fair. At all such gatherings there should be present men whom God can use. Leaflets containing the light of present truth should be scattered among the people like the leaves of autumn. To many who attend these gatherings these leaflets would be as the leaves of the tree of life, which are for the healing of the nations."—Evangelism, pp. 35, 36.

In our three-State conference area more than thirty-five fairs are held during the three summer months. Most of these are small fairs of one, three, and six days' duration. The attendance will range anywhere from five thousand to over thirty-five thousand. For our initial experiment we chose to place exhibits in six of these fairs, selecting locations in places that would represent a large share of the field. Three of these were full-week concessions, and the other three each covered only a three-day period.

The first step was to provide the exhibit material from the viewpoint of the conference. This made possible a uniform plan whereby all materials could be transferred from one fair to another. The Admatic projector, showing thirty Kodachrome pictures of our world work, was used. These scenes portrayed our educational, medical, publishing, welfare, and mission work. An endeavor was made to highlight particularly the New England Sanitarium, Atlantic Union College, and our local welfare activities.

In order to give the people a better idea of the extent of our work, we had a large illuminated map made, about 40 by 60 inches, similar to the center map spread in the 1951 Ingathering magazine. The flickering map lights and the automatic change of pictures every six seconds gave the action that is so essential in such types of publicity.

Organizing the Plan

Our plan of procedure called for a division of responsibility. The churches in the one or two districts where the exhibit was to be shown were asked to finance the cost of the booth. This amounted to about twenty dollars per space, except for two instances where sixty and seventy-five dollars had to be paid. The cost of the booth, however, in no case amounted to more than twelve dollars per church. The local pastor of the district made the arrangements and organized his church members to take their places as attendants at the booth at specified hours. It was a heavy assignment for the individual who assumed direction of the project. It is very important, however, that some one person be in charge during the entire time.

It did not seem right to burden the district churches with the responsibility of supplying all the literature for their particular fair. In such a project it is very important that sufficient literature be provided, and in case of an emergency there is no time to look to the church board for help. For this reason the churches in the conference as a whole were asked to sponsor a "Fair Literature Plan." This gave opportunity for individuals as well as churches to pay for specified quantities of tracts and books on a pooling plan, the material to be held by the conference home missionary secretary and distributed as needed.
The literature used consisted of a two-page tract, "Interesting Facts Concerning Seventh-day Adventists," as prepared in the Southern New England Conference for use at the Eastern States Exposition at Springfield, Massachusetts; our own Bible correspondence course enrollment card; a tract bearing a spiritual message; and an Ingathering paper. This material was given to every person who would accept it. We felt that it would not be best to hand out doctrinal tracts, lest some individuals should feel that we were forcing upon them our own peculiar views of religion. However, we gave the people an opportunity to secure doctrinal material of all kinds by placing twenty-five numbers of the Know Your Bible series on a table where those interested could look them over. A card indicated that they were free and suggested that the individual help himself.

Little effort was made to sell our books, although we presented a display of our larger books and the eye-catching color of Uncle Arthur's Bedtime Stories.

When this project was planned I did not expect that immediate results would be reaped, because the contact is too short and the people are not in a serious mood. The purpose for such an effort, I believe, should be primarily to impress the multitudes with the extent of the message and enlarge their concept of our work as a whole. I believe that in our forthcoming visitation program we shall find the people far more favorable to our message. In fact, already our laymen have reported numerous instances of favorable comment by individuals whom they have approached since the close of the fairs.

Personal Contacts

Many times people would stop a moment and look at the exhibit, accept the literature offered, and go on their way, only to return a while later to learn more about our work. Whenever an individual showed any particular interest a complimentary copy of our fine booklet, Your Friends the Adventists, was offered him. At one of these fairs 1,950 people stopped at our booth during the week. To persons particularly interested 149 books were given. I talked personally with many of these people, and believe that the local pastor could readily have turned these contacts into personal visits at their homes.

One fact stood out in clear significance: Literally hundreds of people expressed themselves as knowing little if anything about our work and message. Those who were associated in this work realized as never before that "there are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for."—Ibid., p. 442. As an experiment one hundred copies of the booklet Belief and Work of Seventh-day Adventists were placed on the table with the doctrinal material. We were amazed how eagerly people reached for those books. Before the day was half over every one of those copies had disappeared.

Looking back over the project as a whole, we feel well repaid for the summer's effort. Our count showed that 11,711 persons had stopped to see the exhibits, while other thousands passed by with perhaps only a glance our way. We feel encouraged as we think of the 45,012 tracts and pieces of literature that were carried away by burdened hearts to become to many "as the leaves of the tree of life." In addition to this, 861 persons expressed a desire to know more fully about our beliefs and carried back to their homes 861 books filled with the message of Christ's soon return. We have faith to believe that the effort will not be in vain. The seed has been sown, and someday we shall see a harvest of souls.

A Special Opportunity for Evangelism

CARL P. ANDERSON
Home Missionary Secretary, Southern New England Conference

WE IN New England feel a mighty challenge to give the message to the millions. Every means possible should be used to give these judgment-bound souls an opportunity to hear God's call. In southern New England alone there are approximately forty different types of county and State Fairs. But the one main fair in the East is the Eastern States Exposition. This Fair takes in twelve of the northeastern States. For the past two years the Southern New England Conference has had a booth in the large three-acre Industrial Arts Building. Our booth had 225 square feet.

We were the only church organization that had a booth in this building. There were other churches active on the grounds, but they had tents equipped as restaurants. They were feeding the physical man while we were doing all possible to feed the souls of men with spiritual food. We received from the Fair officials and visitors words of commendation and congratulations for the fine display.

In following the counsel of Sister White concerning the scattering of our literature like the leaves of autumn, we put our literature in spe-
cially prepared containers. These were clasp envelopes $5\frac{1}{2}'' \times 8\frac{1}{2}''$. On the outside of the envelope we had printed in large bold type “With the Compliments of the Seventh-day Adventist Church.” Inside this envelope we placed a Voice of Prophecy radio log, a small calendar from the Review and Herald with our statistics on the back, a non-doctrinal leaflet, a temperance tract, a folder for the Children’s Hour, and an enrollment card for the 20th Century Bible Course. This plan proved to be very successful, and more people kept the literature this year because it was all in one neat package. Many of the 425,000 people who attended the Fair came past our booth.

The Fair was open for seven days. During that time we made approximately 15,000 contacts and gave away 100,000 pieces of literature. Many will come into the truth who will trace their first connections to literature they have read. We feel that this plan is a wonderful way to put literature into the hands of the people.

**Experiences**

We had many wonderful experiences during the week and a very few unfavorable ones, though it is true there were many who refused our literature. A number of individuals stopped to ask questions and secure further information concerning Seventh-day Adventists.

A woman from a cattle farm stopped at the booth with her husband to inquire about our work. She told us that she and her husband had been studying with another group, but both felt unsatisfied and were still searching for the truth. We mentioned the Bible correspondence course, and they readily signed up for it.

Another woman stopped and wanted to know more about us, saying she had been studying with a very aggressive group for two years but wasn’t satisfied. She wanted to know what we had to offer. “I am searching for something, but I can’t find it,” she said. We told her that we would pray for her and that the Bible course would help her.

A Greek Catholic sailor came in and said that his religion didn’t satisfy his hungry soul. He is now taking our Bible course also.

There are many such individuals who are looking and longing for the better way. We feel that through the Fair we can reach many whom we could not reach in any other way. There are now seventy-three persons studying this message through the 20th Century Bible Course who were interested through this Fair.

“The time has come when, as never before, Seventh-day Adventists are to arise and shine, because their light has come, and the glory of the Lord has risen upon them.”—Evangelism, p. 36.

**A COMPARISON** In nineteen hundred years only 28,000 missionaries have gone to foreign shores with the gospel, including Protestants, Catholics, and all other religions. In two years’ time the government trained, equipped, and sent millions of young men overseas with guns instead of the gospel.
After studying the question of evangelism at Keene, Texas, where the truth has been presented for the last fifty years, where public evangelistic campaigns have been held, where college students conduct Bible studies, where literature has been distributed on no small scale, where one meets the old story, "You can't do much here in public evangelism; the non-Adventists won't come, for they have heard the truth over and over and are prejudiced," and knowing that I could not "sing like David" or "preach like Paul" or surpass any of my predecessors at Keene, I felt that the best chance of reaching the non-Adventists would be through an altogether new method—a "drive-in" effort.

To be sure, this "drive-in" effort was, and still is, an experiment; however, I believe that in our drive-in age this method of evangelism has definite possibilities.

Some of the workers have asked about the size of the screen, parking arrangements, amplifying facilities, audience contact, and results in general. I shall be happy to explain the methods in the preparations for as well as in the carrying on of these meetings.

Although it was generally known that the meetings were conducted by Seventh-day Adventists, an effort was made not to create any undue antagonism; therefore, for example, the screen was placed one-half mile from the college on the opposite side of the main highway. It is very important to erect the screen by a well-traveled highway.

The grove of trees near which the screen was placed added beauty, protection from strong winds, and a natural means of anchoring the screen. In areas with strong prevailing winds it is important to erect the screen so that the buffeting winds will by-pass it.

The screen, made of plas-wood (4' x 8' sheets), twenty-four feet wide and twenty feet high, is erected on three telephone poles each thirty-two feet long (twenty-foot screen, eight feet above the ground, four feet in the ground). The top of the screen tilts forward about twenty inches. This helps in the focusing of the pictures. The plas-wood, comparable to plywood, resists moisture and generally is very durable.

Each of the stands to the sides of the screen may be built to whatever size is needed. Ours, as shown in the picture, are about 10' x 12'. Each of the stands is built at an angle facing slightly toward the screen. The speaker's platform projects about four feet, giving opportunity for the speaker to move about, and also aiding him in reading texts on the screen. The light illuminating the singer's stand may easily be placed so as not to reflect on the screen; however, the light upon the speaker, who stands slightly ahead of the screen, works best overhead, slightly to the side near the screen (observe picture). We have discovered that if the speaker's platform were eight feet high instead of six feet the audience could see the speaker much better.

The border around the large screen is a
elism in Keene

R. PATZER
Texas Conference

Plain 1" x 4" trimming painted black. Visibility for the audience in the cars has proved best with the screen slightly uphill. Our first experience with the screen downhill and the cars on a slight incline was quite a problem for cars with sun visors, and the audience in the rear seats of all cars had poor visibility. With the front of each car slightly elevated, people can relax in their seats more easily.

Our parking area is a court 250' x 250' accommodating two hundred cars. What a thrill it was to see our court overflowing, cars parking along the sides of the highway, and seven hundred people in attendance! More than 50 per cent of these were non-Adventists. The court is illuminated with bulbs placed every fifty feet around the edge of the court. We found it best to have the first row of cars about sixty-five feet from the screen in a slightly circular formation, with each succeeding car in a staggered position.

A public-address system with two twenty-four-inch speakers provides sufficient amplification. Most people could hear with all windows in the cars closed in case of rain or other inclement weather.

Music is provided with recording and live special numbers, since congregational singing is not practical.

Names of non-Adventists are secured by literature cards that the usherettes offer to the occupants of the cars at the beginning of the evening service. The interested individuals return these cards at the gates as they leave. The response is equally as good as in any other form of evangelism.

Public offerings were not taken in the early stages of the drive-in. The local church assumed the current expenses.

Our control room (not any higher than a car) was sixty-five feet from the screen. From there we operated the turntable, public-address system, and projector. I have a 750-watt dissolving projector with four-inch lenses, which produces a very clear picture. Pictures were constantly on the screen from seven to nine o'clock. The first half hour was scenic and religious pictures with sacred recordings. The next half hour was live special music with appropriate pictures on the screen. At eight o'clock we had our theme song "Turn Your Eyes Upon Jesus" with a beautiful picture of Christ. After brief announcements the illustrated sermon was given.

Because of the enthusiasm on the part of our own people and the favorable comments on the part of non-Adventists, we feel that the "drive-in" effort, under God, has its place in the proclamation of the message.

Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings—how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend?—Mrs. E. G. White in Review and Herald, April 14, 1885.
THE admonition of the Lord through His servant is that laymen should unite with ministers and church officers to finish the work. The success of this kind of teamwork in an all-out, island-wide evangelistic campaign has been witnessed in beautiful Bermuda. I had the privilege of coming into the field three months before the campaign began, for a ten-day revival meeting with the churches. At this time scores of laymen pledged not only their money and usual help but also active soul-winning work.

When the campaign started, more than 120 laymen volunteered to take names. Since there were crowds of 1,500 to 2,000, it can be readily seen that three conference workers—the music director, the mission superintendent, and the evangelist—could not possibly begin to encompass all the visiting that should be done. Each layman took as many names as he could visit in his spare time. Then armed with a copy of Sunday night’s sermon, our own home study Bible course, announcements, and reserved-seat tickets, they went forth. Our Bible studies are made up in simple form to follow the sermons that have been given. Thus the people hear the oral sermon, and then the lay worker takes them a mimeographed copy of it and also a Bible study on the same subject.

The lay workers meet in a class for instructions every Sabbath after church, to get their current sermons and the Bible studies for the week. They are instructed how to start the people on the studies. After getting the student started, instead of leaving him and sending the rest by mail, the lay worker calls each week with the lessons (even though the individual may no longer be coming to the meetings), picks up the ones finished, and leaves new ones, generally two a week. Thus the student gets the message through the studies, whether or not he is a regular attendant at the meetings. The lay worker grades the lessons and returns them, and at the end of the course the lay worker takes the student a certificate, with his own signature on it as the instructor.

The conference workers, only three in number, visit the people as a real interest develops and supplement the work of the laymen. When the time comes they are invited to attend church and to join the baptismal classes. The three conference workers conduct these classes in the churches at each end of the islands and in Hamilton. Both lay and conference workers are constantly laboring to feed these baptismal classes. This method has proved to be a great blessing. With the campaign not yet finished, a checkup showed that more than one hundred of the people baptized so far have been visited and labored with by lay workers. [A later report states that 243 persons have been baptized.] The lay workers persuaded more than six hundred people to take the Bible studies, and instead of only a small percentage continuing and a smaller percentage finishing, already nearly two hundred certificates have been given out, and many more will finish.

It is a thrilling sight to travel through the little colony and find our lay workers out visiting the people. Every Sabbath afternoon you will find them in every section of the islands, some walking, some on motor bikes and in trucks. Very few have cars. Added to this, thirty to fifty lay workers come each Monday morning of the campaign to address cards and envelopes, fold thousands of announcements, letters, and sermons, stuff envelopes, and sort the mail. There have been several days of fasting and prayer, and some of the laymen have had all-night prayer bands.

God has promised to bless this method of work, and He is doing so in an abundant way. I have never before witnessed the Holy Spirit working in such power as in this place. By God’s help the laymen and ministry have set their hand to finish the work in these beautiful islands.

DO WE MEAN WHAT WE SAY?

Last year I preached the Thanksgiving Eve sermon in a neighboring church. The minister’s wife and his granddaughter were in the congregation. At an emphatic point in the sermon the little girl turned to her grandmother and asked: “Does he really mean what he is saying?”

That is a question that all preachers need to face as they stand in the pulpit and utter God’s truth. Do they really mean what they say? Would they do it themselves? Is it actually a part of their daily life? Do they really mean what they are saying?—Edward J. Vorba in the Pulpit.
Are We Shepherds, or Policemen?

EDITOR, THE MINISTRY:

THE Seventh-day Adventist Church does not believe in salvation by works. We are not legalists. Nor do we believe that we are bound in any way by what is called the law of Moses. We hold that the law called the "law of the Lord" in Luke 2:23, which had to do with ceremonies and sacrifices, and which governed the daily living of Israel and the Jews, was the law that had to do with circumcision, and was called the law of Moses. We hold that this was given by the Lord to Moses as a set of rules (laws) to govern them in their civil as well as religious living. (See 2 Kings 14:6; 2 Chron. 23:18; 25:4; 30:15-17; Luke 2:22; 24:44; John 8:5, 17; Acts 13:39.) Moses' law was also called the book of the law of God. (See 1 Chron. 16:40; 2 Chron. 31:3, 4; 35:26.) These texts show that it was inspired or given by God and was not a compilation of the wisdom of men put together and edited by Moses, as some claimed.

We believe that when Christ, the Son of God, died on the cross, this law of Moses as contained in ordinances, which governed all the sacrificial ceremonies and services, ceased. It was no longer needed. It had fulfilled its purpose. Jesus, the great Lamb of God, had died, and there no longer existed a need for other lambs of sacrifice or services that typified Him. When the Jewish nation rejected Christ it ceased to exist as God's chosen nation, and all civil and health laws ceased as such. The Jews were from then on subject to the laws of the nations that ruled over them. It is well for us to keep these facts clearly in mind and think of them in their true relationship.

God's law, or the law of the covenant, or the Ten Commandments, is the only law that points out sin. Reading in 1 John 3:4, "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law," we understand it to mean the ten-commandment law, which God wrote upon two tables of stone, and that there are no other laws which can be considered as defining sin, regardless of who instituted them. In other words, God's ten-commandment law is the only sin law, or the only law that tells what sin is, and this law is the only moral law binding upon the church.

There are those today who, like the Jews of the early Christian church, would like to introduce into the church other rules, regulations, and beliefs that they say should be considered as laws, the breaking of which would be a sinful act. Such create in the church an element comparable to that found in early Christian days (see the book of Galatians as an illustration), which leads away from Christ and brings in legalism. Works never have or never will save. The legalistic attitude of mind is anti-Christian, for it fosters salvation by works and not by faith.

Salvation is by grace, through faith. No amount of obedience, sacrifice, or self-denial can or will save us at any time. Our sole dependence for salvation is Christ. Therefore when one accepts Jesus as his Saviour and confesses his sins, believing in Christ as Redeemer, he becomes a son of God. Because of his sonship he shows his love by obedience to the will of his heavenly Father as revealed in His Ten Commandments, not in order to be saved or become a son, but as a result, an evidence, of his new birth. Any lack of obedience to the law of love shows a lack of love.

The law of Moses has never had any claim upon the Christian church in any way or form. Neither should there ever be in Christ's church any attitude of mind or life that could be comparable to the Judaistic attitude of Christ's day. In His day the Jews spent their time finding fault with and condemning their fellows. Everything done was judged in the light of their law. Justice, mercy, long-suffering, and tenderheartedness found small place in their dwellings. They were thankful that they had the truth, paid their tithes, and were living holier lives than others. This attitude was strongly opposed by Christ, for He came not "to condemn the world; but that the world through him might be saved." John 3:17. Weak, lost, mistaken, misguided, backsliding men and women need help and salvation, not condemnation.
Inquiries for this tractor may be sent to

ESDA SALES AND SERVICE
310 Central Tower
703 Market Street
San Francisco, Calif.

or

ESDA SALES AND SERVICE
7107 Carroll St., NW., Washington 12, D.C.

Kindly communicate with the nearest branch, and thus save on shipping expenses.

To illustrate this truth: What a wonderful opportunity to condemn presented itself to Jesus at Jacob's well when He and the woman talked! Yet how tenderly He led her back to righteousness, confession of sins, and salvation! The woman taken in the act of adultery, though a Jew or a church member, was not condemned, but forgiven and exhorted to go, and sin no more. Peter with all his boastfulness, pride, and certainty of his own righteousness was not condemned but forgiven, even when he swore his disavowal of his Lord. And it is to this wonderful Christ that we must look today for the power to live and love as He did, and to see in everyone, whether inside or outside the church, a soul that He loves.

As in olden days, some today are more interested in the church's rules, regulations, and standards than they are in the salvation of souls. Do the believers keep the Sabbath strictly? Do they conform to healthful living? Have they accepted this or that doctrine? These are the questions asked—and Jesus and His salvation are seldom if ever mentioned. We dislike to acknowledge it, but to many, church standards seem to be more important than Christ the Saviour. No, we are not legalists or Judaizers, we say; and yet watch us in action, and many times the evidence seems to be against us. Especially is this true during an evangelistic campaign or at the end of the year, when church boards set about to "clean up" the records!

Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." Let us lift Him up, and His way, not merely church standards and regulations. Church standards and regulations are important, and we would not give the impression for a moment that we think otherwise. But we must not forget that while they are important and necessary to the organization, they are never at any time to be placed in the position of, nor considered equal to, the moral or sin law. Church rules, standards, and regulations are fallible, being built upon the conclusions and judgments of the church in council assembled. They guide the way to better and more consistent Christian living. They may even at times point out the difference between right and wrong, and establish a norm for us as a church group; nevertheless they can never become rules, standards, or laws, the breaking of which is sin.

In all our zeal, earnestness, and desire to help others prepare for eternal life, missing the contaminating pitfalls of the world, there should be no thought of establishing a set of rules or laws equal in our own minds to the Ten Commandments, the infraction of which will be consid-
eder sin. The person who runs through a red light, makes a turn without the proper hand signal, or drives faster than the law allows has broken the law. But he is not a sinner. He has simply failed to live up to the standard for good citizenship. Similarly, the person who fails to live up to the rules of the church is not a sinner, but has failed to live up to the standards for good church membership.

Although that illustration does not fully cover the whole field of man-made laws, it does show the principle that should guide us in church administration. The moment we make the breaking of church laws to be sin, just that moment we make those laws infallible, and establish as fact man’s infallibility. Such a claim we Seventh-day Adventists fight vehemently when found in others. We must just as definitely resist any tinge of it or leaning toward it when found among ourselves.

Let us give a sinner the benefit of any doubt. Let us give up the Judaistic attitude. Let us step down from the judgment seat and stop acting as accusers of the brethren. We should cease comparing ourselves with our fellows, and leave them to their God. Be our brother’s keepers only in love. If they stumble and fall, or stray from the path of righteousness, be sure that it is the path of righteousness they have strayed from, and not some rule of right comparable to those given by Moses and built into the tradition of the church—not as sin laws, but as helpful guides to Christian living—before we condemn or even attempt to advise or help. Our own thinking must be clear if we would be Christlike.

God’s church is not a club, a secret order, or a society to which we belong and prove our faithfulness by obedience to certain organizational rules or laws. Furthermore, God nowhere has appointed any of us as policemen. We are not here to keep or put people out of the church. We are not here to keep one another in line. We are not here to watch for infractions of the law. We are not here to pace our beat and bring every law or rule breaker to the church’s bar of judgment.

Has someone failed to attend church, to pay his tithe, or support the cause with offerings? Is a brother using tobacco? A sister wearing rouge, lipstick, or a ring? Has one of the beloved been seen eating meat or drinking coffee? Are they condemned? Are they a disgrace to the church? Is he unfaithful to the church, and to be tried as one who does not do his duty? Is he a sinner? I ask you, is that the Jesus attitude? What think you?

Our ministers too often give the impression that such is the way to deal with the erring, and as a consequence the members follow them. Because of this attitude toward the brethren, those not of our faith can see us only as legalists in spite of our denial of it. A balancing of our attitude in Christian living toward the Jesus way is called for. Let us lay aside the policeman’s billy, and take up the shepherd’s staff. If we are to be anything, let us be like Jesus—shepherds.

W. E. STRICKLAND,
President, Kentucky-Tennessee Conference.

### FAITH’S GLORIOUS HOUR

LOUISE C. KLEUSER

O dark hour!—Hour of deep concern,
With growing problems, staggering needs!
Thy servants face a crisis task
For which no common help they ask—
Our hearts within us melt!
This is the hour of Jacob’s night;
We welcome dawn, we hail the light,
While waiting for our Christ!

Searching hour!—Beyond horizon
The glimmer of a better day!
Men’s selfish deeds and hidden sin
Fade with the new life from within—
His piercing eyes sink deep!
Men grip their souls to follow light;
The path of truth is beaming bright;
They love Thee, blessed Christ!

O brave hour!—Courage, daring, charge
The man of God, whose knees would shake,
Whose spirit might give way, retreat;
But Thine own cause knows no defeat—
Our vision clear, enlarge!
This is faith’s glorious hour of grace,
An hour when men themselves efface,
While working for Thee, Christ!

### OBJECTALKS—20 bright Bible talks to boys and girls illustrated by familiar objects.

**PAPER TEARING TALKS**—15 gospel talks. Paper is folded then torn and the object is unfolded. Interesting to old and young. Full directions. One pastor writes: “Your talks are the best I have ever used or have been able to find.”

Each set $1.00—All Three $2.00—55 talks, a whole year with the Children—Over 100,000 in use.

HADDON SERVICE, Box 164-8, Fairfield, Conn.
Here It Is!

A completely NEW set of Beautiful, Natural Color Inspirational Filmstrips...

20th Century

Bible Course No. 1


Bible truths that have lived through the centuries... and are vital to our times... beautifully illustrated in brilliant 35mm (Standard) color filmstrips. Full 30-film lecture set or the new 18-film Short Course for more condensed presentation. Short Course includes:

- What the Bible Teaches About Itself
- Second Coming of Christ - Climax of the Gospel
- Signs of Christ's Coming in Our Day
- The Bible Millennium
- Where Will the Righteous Spend Eternity?
- Heaven's Plan for Saving Man from Sin
- God's Earthly Storehouse
- The Final Destiny of the Nations
- The Master Key to Bible Prophecy
- Court Week in Heaven
- God's Rule of Right
- The Sign of God's Right to Rule
- $1000 Reward for a Bible Text
- Tampering with Heaven's Constitution
- The Truth about Death
- The Seal of God and the Mark of the Beast
- The Ceremonies of the Christian Church
- God's True Church of the Last Days

INTRODUCTORY OFFER!

$76.10 VALUE
Short Course, Single Frame, 18 Films . . . . . $35.95
(Double Frame, Special . . . . . $53.95)

$127.00 VALUE
Full Course, Single Frame, 30 Films . . . . . $59.95
(Double Frame, Special . . . . . $89.95)

Postage Prepaid in United States and Canada

WRITE FOR FREE FILM AND PROJECTOR CATALOG

MAYSE STUDIO

Box 25
San Diego, California
The sanctuary service of ancient days gave to the people of God an object lesson in the great plan of redemption. The sacrifices offered involved not only the shedding of blood but also the presenting of that blood by the high priest. The death of the sin offering by which the blood was obtained was vital, but so also was the sprinkling of that blood on behalf of the sinner seeking salvation.

The work of the priests, and particularly that of the high priest, was typical of the ministry of Christ Jesus our Lord in His capacity as our great high priest in the heavenly courts. Although Jesus is a priest "after the order of Melchizedek," and not "after the order of Aaron," the Aaronic priesthood in many ways was typical of his ministry in the sanctuary on high.

Many things in the service of the tabernacle days pointed forward to and were typical of the ever-living and ever-abiding nature of the work of Jesus as our high priest and advocate in heaven. There were the morning and evening sacrifices. These were offered day by day throughout the year, and were of such importance that they were offered regularly morning and evening, even on the special festival days such as the Passover, the Day of Atonement, and other occasions. Every morning and every evening the sacrificial lamb was offered to God, representing not only the consecration of the people to the Lord but also the continual atoning work of the Lamb of God.

"Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat-offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. . . ."

"Before the vail of the most holy place, was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense, God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul. . . ."

"They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice."—Patriarchs and Prophets, pp. 352, 353. (Italics supplied.)

The morning and the evening sacrifices were called the "continual burnt offering" (Ex. 29: 38-42); it was called also the "daily burnt offering" (Num. 29:6). The Hebrew word Tameed is the word that is here rendered "continual" and "daily." Still another word by which this Hebrew term is rendered is "perpetual." This is found in connection with the incense offered both morning and evening. This is called "perpetual incense before the Lord." (Ex. 30:7, 8.)

There were still other aspects of the temple service that reminded the worshipers of the ever-abiding character of Christ's sacred ministry. Observe for instance the continual shewbread (Num. 4:7); the continual meat offering (Neh. 10:33); the lamps which were to burn continually (Lev. 24:2-4); also the fire upon the altar, concerning which the divine record says, "the fire shall ever be burning" (Lev. 6:13). The words continual, continually, and ever in these references are also from the Hebrew word Tameed. How appropriate that expressions like these should be used in the early sanctuary days! All this pointed forward to the nature of the work of the divine Son of God in "the true tabernacle, which the Lord pitched, and not man." Heb. 8:2.

In many places in the book of Hebrews we read of the work of Jesus in the courts of glory. Observe the contrast between His ministry and that of the priests of old. They were "not suffered to continue." (Heb. 7:23.) They brought offerings "year by year continually." (Heb. 10:1.) But He "continueth ever." (Heb. 7:24.) He "ever liveth." (Heb. 7:25.) He has the "power of an endless life." (Heb. 7:16.) Yea, like Melchizedek, He "abideth a priest continually." (Heb. 7:3.)

Four Logical Steps

The plan of salvation was conceived in the great heart of God from the days of eternity. In
the outworking of this plan there were certain steps:

1. There was the promise of a Saviour given shortly after the fall of man. This promise was renewed from time to time in the years that followed. The faithful among God's people looked forward to the Coming One—the Seed of the woman, the Shiloh to come, the great Messiah of the people of God.

2. Then came the system of sacrifices and offerings. Evidence of this can be seen even in the experience of the first family. Later, in the plan of God, arrangements were made for the sanctuary and its services. The ritual in the tabernacle day by day and on special feast days served to show in a more definite way what the sacrifices meant. The regular daily and yearly offerings were calculated to impress upon His people the spiritual significance of the shedding of blood for the remission of sins. All these sacrifices—whether morning and evening, the daily sacrifices for the individual, the sacrifices of the feast days, or the yearly offerings on the Day of Atonement—pointed forward to the great antitype, Christ Jesus the Lord.

3. The third step was when the Son of God became the Son of man—when God was "manifest in the flesh." (1 Tim. 3:16.) Then divinity was clothed with the robe of our humanity. Then 'the Word was made flesh, and dwelt among us.' This part of the plan of God reached its climax in the crucifixion of our blessed Lord on the cross of Calvary. There type met antitype. There all the shadows of things to come culminated in the true and only efficacious offering and sacrifice for the sins of man. Christ on the cross met the penalty of the broken law of God. There "God was in Christ reconciling the world unto Himself." There He provided also the sacrifice whereby man, on acceptance of the divine provisions, might be redeemed from the thralldom of sin, made a free man in Christ Jesus, and be saved in the kingdom of God.

4. The fourth step is seen when the Saviour ascends to the sanctuary on high and becomes our great high priest. There He ministers and intercedes on behalf of those who "come unto God by him." There He is the "mediator of the new covenant" and ministers the "blood of sprinkling." (Heb. 12:24.) As His children, we become the elect of God "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1:2. In the sanctuary on high the precious blood of the Son of God is applied to every soul who, coming with a contrite heart and fully surrendered to the will of God, seeks pardon for sin. Just as the priest in the days of old made atonement for the sinner by sprinkling the blood, so the great antitype ministers His atoning blood, and the sinning soul is freed from iniquity.

The continual ministry of Jesus is overlooked by many. When Protestants left the Roman Church in Reformation days, some things of value were undoubtedly left behind. Those who came out might have brought with them more reverence for the house of God. They might also have brought more of the dignity of worship in Christian song. But the corruptions that had grown up around the celebration of the mass left such deep impressions upon the minds of those who broke away from Rome that the all-important, vital things, such as the sacrifice of Christ and the fact that salvation was by faith and not by works, led them to overlook some of the other aspects of Christian truth.

Many, in their ardent desire to establish what they felt was the truth, maintained that the work of Christ for the redemption of man terminated at the cross. In the Roman Church they had been accustomed to the sacrifice of the mass, which meant to the worshipers every time it was offered that Christ was again sacrificed for sins. So in their eagerness to get away from that thought, they believed that when Jesus on the cross uttered the words "It is finished," this meant that everything God and Christ could do for fallen man was accomplished through the sacrificial death of the Son of God at Calvary.

It is true, of course, that certain things were finished at the cross, but it must be plain to everyone that not all God planned to do for lost mankind was accomplished at Golgotha. If so, why the resurrection from the dead? It was not only the death of Jesus that brought
salvation. That was vital in the plan of God, but His resurrection also was vital, for we worship not a dead but a living Saviour. Thank God, He ever liveth. He echoes back from the courts of glory, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Rev. 1:18. Furthermore, the Saviour today ministers as our high priest in the sanctuary above, and this certainly is part of His great mediatorial work for the human race. Let us observe what one thoughtful writer has mentioned concerning this:

"Jesus is the High-priest and King. He has taken His seat once for all, as King, on the right hand of the throne of the Majesty, and, as Priest, is also Minister of the sanctuary and of the true tabernacle. . . . Christ's heavenly glory is a life of service, not of selfish gratification. Every high-priest serves. He is appointed for no other purpose than to offer gifts and sacrifices. The apostle's readers admitted that Christ was High-priest. But they were forgetting that, as such, He too must necessarily minister and have something which He can offer. Our theology is still in like danger. We are sometimes prone to regard Christ's life in heaven as only a state of exaltation and power. . . . It is the natural result of superficial theories of the Atonement that little practical use is made by many Christians of the truth of Christ's priestly intercession. The debt has been paid, the debtor discharged, and the transaction ended. Christ's present activity towards God is acknowledged and—neglected. Protestants are confirmed in this baneful worldliness of conception by their just desire to keep at a safe distance from the error in the opposite extreme: that Christ presents to God the Church's sacrifices of the mass.

"The truth lies midway between two errors. On the one hand, Christ's intercession is not itself the making or constituting of a sacrifice; on the other, it is not mere pleading and prayer. The sacrifice was made and completed on the cross, as the victims were slain in the outer court. But it was through the blood of these victims the high-priest had authority to enter the holiest place; and when he had entered, he must sprinkle the warm blood, and present the sacrifice to God. Similarly Christ must enter a sanctuary in order to present the sacrifice slain on Calvary."—THOMAS CHARLES EDWARDS, The Expositor's Bible (Hebrews), pp. 133-135.

Furthermore, H. B. Swete also fittingly points out in his book The Ascended Christ:

"No aspect of our Lord's heavenly life is more to be insisted upon than His priestly office and work. Popular theology on all sides shows a tendency to stop short at the Cross, that is, at the historical moment when the divine sacrifice was offered. The blessings of our redemption are traced to the Passion with such exclusive insistence as to suggest that they would have been ours if Christ had neither risen from the dead nor ascended into heaven. The whole attitude of the Christian life is affected by this departure from the primitive teaching: a dead Christ instead of a living Lord becomes the object of devotion: the anchor of the soul is fixed in the past and not in the present and future. . . .

"A gospel which ended with the story of the Cross would have had all the elevating power of infinite pathos and love. But the power of an endless life would have been wanting. It is the abiding life of our High Priest which makes His atoning sacrifice operative, and is the unfailing spring of the life of justification and grace in all His true members upon earth."—Pages 49-51.

We must ever bear in mind that these two aspects of the work of Christ are vital in the salvation of men. His resurrection to the courts of glory and His ministry in the sanctuary of heaven are necessary to make effectual all that was wrought for us on the cross. This has been emphasized by a number of writers. We quote from James Alexander:

"The priest does not function apart from his sanctuary and until the blood had been presented in the sanctuary the sacrifice was not regarded as complete. . . . This . . . is the centre of gravity in Christ's priesthood. The priestly activity in heaven is the making effectual of all that has gone before."—A Priest Forever, pp. 174, 175.

Note also the following from the Lutheran Commentary on Hebrews:

"As the high priest with such blood of the sin offering entered into the sanctuary, thereby to sanctify the people, so Christ, the offering for sin, was consumed under the fires of divine wrath and divine love without the city that He might sanctify the people by His own blood brought into the heavenly sanctuary, where properly the offering was made. Symbolically, not the victim, but the use made of its blood effected atonement."—Volume 10, p. 512.

6000
Sermon Illustrations
by Elon Foster
An omnibus of classic sermon illustrations gathered from the writings of noted religious leaders and writers of the ages.

SPECIAL!
Pre-Publication Price $4.50
After May 15 $4.95

• Single, Alphabetical Listing for Easy Reference!
• 708 Pages!

ORDER NOW! — SAVE!
from your Book and Bible House or
BAKER BOOK HOUSE
Grand Rapids 6, Michigan
Observe also the following from William Milligan in his excellent treatise on Christ's priesthood:

"Neither at the resurrection nor the ascension was His work completed. It is going on now, and it will continue to go on until, so far at least as the present dispensation is concerned, it closes with His manifestation in the glory of the Father, and the kingdom."—The Ascension and Heavenly Priesthood of Our Lord, p. 57.

William R. Newell gives very pointed counsel to ministers and preachers of the Sacred Word:

"Alas for those who are told in gospel meetings simply to believe in Christ and His finished work, and are not told of His present priestly work in keeping and caring for His own. . . . Let all true preachers and teachers of the word be careful to speak of this work of intercession in which our Blessed Lord is continually occupied on behalf of His saints. . . . If Israel needed a priesthood in connection with their earthly worship, how much more do we need one. . . . We need a priest, and thank God! we have a priest—a great High Priest over the house of God.' . . . May God give us open eyes, and the humility to recognize our great need—our daily need, our hourly need, of His blessed, glorious intercessory work."—Hebrews Verse by Verse, pp. 319, 320.

Still further, observe the following paragraph from the pen of Mrs. E. G. White:

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the Fore-runner is for us entered.' There the light from the cross of Calvary is reflected. There we may gain a nearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God."—The Great Controversy, p. 489.

Bishop Westcott, one of the great scholars of a bygone generation, seems to have quite fully understood the nature of the work of Jesus as high priest in heaven. In a review of his book on Hebrews, written in 1891, we read:

"In regard to the priesthood of Christ, He not only affirms again and again that He is a Priest for ever after the order of Melchisedek, but He emphasizes it: 'This Man because He continueth ever hath an unchangeable . . . Priesthood' (chap. vii. 24). And then he affirms that now at this moment He is acting as our Priest. . . .

"And as the priesthood is forever, so the sacrifice is eis to diēnekes [forever]. The sacrifice is indeed inseparable from the priesthood. If Christ is a Priest, 'it is of necessity that He have somewhat also to offer.' And that which He offers is 'Himself.' In the passage we have just quoted the author insists that Christ, when He was set down on the throne of the Majesty in the heavens, became 'a minister of the sanctuary . . . and of the true tabernacle, which the Lord pitched, and not man.' In the view of the author Christ at this moment is ministering as our High Priest in heaven. But the ministry of the tabernacle was a ministry of sacrifice, and therefore in his view Christ is at this moment ministering His sacrifice. If we recur to his favorite illustration of the day of atonement, . . . it yields this result: Christ the High Priest with the blood of His sacrifice is entered into the holy of holies, i.e. heaven itself. He is there at this moment making atonement, and we, His congregation, are waiting without. We are waiting till He comes forth, which will be at the second advent. Till that time the atonement goes on."—The Church Quarterly Review, vol. 32, no. 63 (April, 1891), pp. 17, 18.

Let us thank God for the blessed ministry of
NEW "MASTER ADDRESSER"

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 ........................................................................................................................................ $30.97 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 So. 5th St., Minneapolis 15, Minn.

of our great Advocate on high. Let us labor earnestly for lost souls and seek to gather them into the fold, that they with us might benefit by the wonderful ministry of Him "who ever liveth to make intercession" for the children of God.

"The sprinkled blood is speaking
Before the Father's throne,
Its wondrous power is breaking
Each bond of guilt for me;
The sprinkled blood's revealing
A Father's smiling face,
The Saviour's love is sealing
Each monument of grace."

Research Notebook Jottings

Was Cain the First Sunday Worshiper?

J. A. BUCKWALTER
Associate Secretary, International Temperance Association

[EDITORIAL NOTE.—After the publication of J. A. Buckwalter's article on "Why So Many Denominations?" in the September, 1951, issue of THE MINISTRY, many have written to him for more information concerning his reference to a Phoenician historian's mention of a tradition that Cain and his wife turned to sun worship when they were banned from the Garden of Eden. Elder Buckwalter is happy to pass on from his own research the following quotations which will be of help to MINISTRY readers.
—Editors.]

Tradition that Cain turned to sun worship upon his rejection of God's worship is emphasized by the following quotation:

"Before we pass from this generation, it may be proper to remark, that Sanchoniatho, speaking of Cain and his wife, states that they stretched forth their hands to heaven toward the sun: for him they supposed to be God, the only Lord of heaven, calling him Beel-Semin, which, in the Phenician dialect, signifies 'Lord of heaven.' Now, without attaching more importance to this tradition than it merits, we may observe, in passing, that, if the place of worship after the fall was at the east of Eden, where stood the cherubim and the infolding fire,—a place which Cain had called 'the face of the Lord,' and 'the presence of the Lord,'—then, when driven away, and denied all access, it is at least possible that he might have turned to the sun as the most glorious part in nature, and, in worshipping God, have stretched out his hands to this luminary, as he had formerly done toward the holy place."—George Smith, F.S.A., member of the Royal Asiatic Society of Great Britain and Ireland, The Patriarchal Age (New York: 1848), p. 234.

As to the historical status of Sanchoniatho, he "... is supposed to have flourished a few years before the Trojan war. The credit of his history is supported by Porphyry, Pliny, Curtius, Lucan, and other ancient writers. He wrote in the language of his country, a history in nine books, in which he treated of the theology and antiquities of Phenicia. This production is lost, with the exception of a few fragments. His works were translated into Greek by Philo-Biblirus."—Ibid., p. 48, footnote.

Here is also an interesting statement from the Spirit of prophecy:

"Before the fall, our first parents had kept the Sabbath, which was instituted in Eden; and after their expulsion from Paradise they continued its observance. They had tasted the bitter fruits of disobedience, and had learned what every one that tramples upon God's commandments will sooner or later learn,—that the divine precepts are sacred and immutable, and that the penalty of transgression will surely be inflicted. The Sabbath was honored by all the children of Adam that remained loyal to God. But Cain and his descendants did not respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah's express command."—Patriarchs and Prophets, pp. 80, 81.

It is entirely possible that Cain was the first Sunday worshiper.

Family Altars

Forty years ago fifty per cent of Christian people had family altars. Today it is estimated that only five per cent of professing Christians have regular family worship. This forty-five per cent drop has done terrible things to the life and morals of Christians in particular and to the world in general. A family altar in the home will go a long way in solving the divorce problem. It has been said, "The family that prays together stays together."—Family Altar League.

May, 1952
The Well-dressed Christian

MRS. TAYLOR G. BUNCH
Minister's Wife, Atlantic Union College

I. DRESS PROBLEM OF THE CENTURIES.
1. The dress problem is as old as the history of sin. If time and space permitted, it would be interesting and profitable to trace the efforts of past generations in bodily adornment.

2. This ever-present urge arises from the conscious or unconscious sense of the need for a covering that the human family has known since Adam and Eve lost the glorious covering provided by their Father. All nature has its natural covering, whether trees, flowers, insects, animals, or birds. Stripped of their covering, they lose their external beauty.

3. Looking again into the past, we find even today in pagan lands, crude, unbecoming garments, grotesque ornaments, and uncleanness. Also in more civilized countries attempts to attract attention are made through weird and laboriously wrought adornment.

4. The Watson's Annals give us an idea of the extravagance of the era:
   "At this time a fashionable dry goods store advertises a lace scarf for 1,500 dollars! Another has a bridal dress for 1,200 dollars. Bonnets at 200 dollars are also sold. Cashmeres from 300 dollars and upwards are seen by dozens along Broadway. And 100 dollars is quite common for a silk gown. Think of such a scale of prices for unideal American women. Can the pampering of such vanities elevate the character of our women?"—Quoted in History of American Costume, p. 468.

II. EXTREMES.
1. The early years of the nineteenth century saw repeated efforts toward reform. The shorter "walking dress," the looser "stays," etc. (see History of American Costume, McClellan, and other sources), found some favor both in Europe and America.

2. More drastic ideas were introduced by Mrs. Amelia Bloomer (Ibid., p. 423) and Dr. Harriet Austin. The costume designed by Dr. Austin was decidedly masculine. Neither of these costumes became very popular, although a modified form of the latter was adopted as the approved dress of a spiritistic sect called the "Shakers." (Ibid., pp. 553, 552. See also Testimonies, vol. 1, p. 457.)

3. In contrast, these years also brought the extravagant and extreme styles of French influence as introduced by the Empress Eugénie. The hoop skirt again came into vogue, also profuse trimmings and head ornaments.

III. WORLDLY TRENDS ENTER THE CHURCH ABOUT 1844.
1. Protestant practice. A trying time for Christian leaders. The standards were trailing and church discipline was difficult. Instruction to the leaders of the Methodist Episcopal Church, from The Doctrines and Discipline of the Methodist Episcopal Church, 1844 edition:
   Question: "Should we insist on the rules concerning dress?"
   Answer: "By all means. This is no time to give encouragement to superfluity of apparel. Therefore receive none into the Church till they have left off superfluous..."
ornaments. In order to do this, 1. Let every one who has charge of a circuit or station read Mr. Wesley's Thoughts upon Dress, at least once a year in every society. 2. In visiting the classes, be very mild, but very strict. 3. Allow of no exempt case: better one suffer than many. 4. Give no tickets to any that wear high heads, enormous bonnets, ruffles, or rings."—Page 94.

2. Adventist practice.
   a. Admonitions toward carefulness and simplicity in dress and warnings against conformity to the world came early to the Advent believers. (See Testimonies, vol. 1, pp. 134-137, written in 1856.)
   b. In the early sixties some members, perhaps disturbed by the extremes in dress, urged the adoption of the American costume. Some were hesitant and wrote to Sister White for guidance. (Ibid., p. 424, written in 1864.)
   c. It was in this period that a suggested mode of dress, more feminine than the American costume, was set before our churches, known as the reform dress. This was not, as some would have us believe, a peculiar, unbecoming garment. It was, in fact, almost identical with a very youthful style of the decade. (See Figure 205, History of the American Costume, p. 465.) No doubt this costume, if fully accepted, would have been modified to conform to present-day styles even as men's suits have known change. (Read Testimonies, vol. 1, pp. 456-466, "Reform in Dress"; and vol. 4, pp. 628-648, "Simplicity in Dress").

IV. ADVENTIST FAITH REVEALED IN OUR CLOTHING.
1. God's standards for His people are the same in all generations. (See 1 Peter 3: 3-5; 1 Tim. 2:9, 10; Deut. 22:5.) Customs often run to great extremes, but principles remain steady. (Num. 15: 37-40; Ibid., vol. 3, p. 171.)
2. God's standard, applicable to our day, is summarized in two brief statements in Ministry of Healing, pages 288, 289, 293: "But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. . . . Our dress should be cleanly. . . . In all respects the dress should be healthful. . . . It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty."

"In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood, nor a free, full, natural respiration."

If these statements are carefully studied, we will find here a guide that any well-dressed person would gladly follow.

3. From Goldstein's Art in Everyday Life, quoted in The Bible Instructor, by L. C. Kleuser, we read:
   "The well-dressed woman may be said to wear inconspicuous clothing, her dress and hat are simple in design, yet they have an individual note that expresses her personality . . . and while not calling attention to themselves, they serve to make the wearer and the costume a perfect unit."

4. While cautioned against extravagance and mere display on the one hand, we are cautioned, even rebuked, if indifferent, careless, or lacking in good taste in our manner of dress.
   "When we lose taste for order and neatness in dress we virtually leave the truth, for the truth never degrades, but elevates."—Testimonies, vol. 1, pp. 275.
   "There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance."—Ibid., vol. 6, p. 96.

5. Aaron's robes were symbolic. "So the dress of Christ's followers should be symbolic."—Ibid., p. 96. (See also Testimonies to Ministers, pp. 130, 131.)

6. Mothers in Israel would do well to study the instruction given regarding the clothing for children. (See Testimonies,

---

**CHURCH BULLETINS**

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

**ECCLESIASTICAL ART PRESS**
Louisville 12, Kentucky

---

**Pews—Pulpit Furniture**
Fine Quality—Reasonable Prices
Write for designs and prices
Manitowoc Church Furniture Company
Dept. CC, Waukesha, Wis.

MAY, 1952
V. SOUND COUNSEL FOR THE MINISTER'S FAMILY.

1. Definite instruction to ministers and their wives in their choice of dress is recorded in *Testimonies to Ministers*, p. 180. (See also *Gospel Workers*, p. 172-174; *Testimonies*, vol. 4, p. 630; vol. 2, p. 610.)

2. William Penn wrote in 1693:

"Choose thy clothes by thine own eye, not another's. The more simple and plain they are, the better. Neither unshapely nor fantastical, and for use and decency, not for Pride."

3. We do well to become informed concerning modern textiles, in order to buy intelligently. Buying from recognized firms will safeguard us, as they are more likely to handle guaranteed quality. Avoid materials with "filling," mixtures that cannot be cleaned or laundered safely.

4. When buying ready-made clothes, avoid fads, "loud" plaids and patterns, because these are never in good taste. It is well to seek the better shops. This we can do, especially if we recognize the present-day practice of offering merchandise at great discounts at the end of the season.

"Those who travel in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it Himself. His followers see His footsteps, and are comforted and cheered. He went through safely; so can they, if they follow in His footsteps."—*Testimonies*, vol. 1, pp. 127, 128.

(Concluded next month)

A Mother’s Secret

SOMEBODY asked a mother whose children had turned out very well, the secret by which she prepared them for usefulness and for the Christian life.

Without hesitation she said: "When in the morning I washed my children, I prayed that they might be cleansed by the Saviour’s precious blood.

“When I put on their garments, I prayed that they might be arrayed in the garments of salvation and in the robe of God’s righteousness.

“When I gave them food, I prayed that they might be fed with the Bread of Life.

“When I started them on the road to school, I prayed that their faith might be as the shining light, brighter and brighter to the perfect day.

“When I put them to sleep, I prayed that they might be enfolded in the Saviour’s everlasting arms.”

No wonder her children were early led to a saving knowledge of the Lord Jesus Christ, and became adornments to the doctrine of God our Saviour in all things!

What a joy to that mother’s heart when her children rise up and call her blessed!

Now that her secret is an open one, may hosts of other mothers follow it.—LETOURNEAU TECH’S NOW.
Here, at last, is the book that clears away many of the disturbing uncertainties that surround the world-changing Flood of Noah's time.

In these fascinating, illustrated pages, Dr. Alfred M. Rehwinkel convincingly upholds the truth and reliability of the Biblical account.

He compounds the Bible, natural science, and common sense into satisfying solutions to many of the puzzling questions and problems which have long perplexed the serious student of Sacred Scripture. Written in a dramatic, popular style, THE FLOOD is "must" reading for every high school student, every clergyman, every thinking layman. Destined for the shelves of church and public libraries.

There is still time to place your order and receive the SPECIAL HALF PRICE ($2.38) to workers who subscribe for the 1952 MINISTERIAL BOOK CLUB.

Prices 10% higher in Canada Add sales tax where necessary
Review & Herald Publishing Association, Washington 12, D.C.
Gaining Friends for the Truth

TRUTH teaching does not make the same progress in all lives. The fault is not always with the teacher; it is more often with the seeker, who may not be ready to surrender everything for Christ's sake, at least not at that moment. The human teacher cannot hope to do the work that the Holy Spirit Himself is not successful in accomplishing in the inquirer's life because of sin standing in the way. Too often men choose the hard course of disappointment and sorrow before they completely surrender to the demands of Bible truth. We wish it might be otherwise, but the long history of the human race and the examples of Scripture reveal that this is true.

There is, however, an experience in this truth-teaching work that can well afford to be watched—that of avoiding hard climaxes that sever the Bible instructor forever from those she has tried to reach, but who have not yet responded to all her appeals. Some workers feel that they have not done their duty for the message unless they have brought about in the inquiring individual's experience an abrupt decision for the message or a sudden turning away from it. When those who study the Bible with them will not accept the points presented at the planned-for time, then these workers feel that they are through with them in every sense of the word. But this is a mistake that should be avoided.

Though the Bible instructor will be greatly saddened by the fact that some people with whom she may have been carefully studying do not take their stand, and though she may have tried in every way humanly possible to impress them with the urgency of such a course, her interest in them must not cease. She may not be able to continue her former studies with the same regularity, because her labors may be needed elsewhere; yet she should make provision to follow up every ray of interest, letting all men know that she is truly interested in their souls. She simply cannot leave them to their condemnation when it is her sole business to save them for Christ.

I can point to a number of very remarkable experiences when souls with whom I had studied and labored years ago eventually took their stand and declared that the truth previously studied had burned its way into their lives. The final decision may have come through another worker's effort, when the gospel net was again cast in their community. The Holy Spirit was calling and calling through the years; and later, circumstances they were not at all conscious of at the time, led them to take their full stand. Perhaps no one had recently studied the Bible with them, but this was not necessary. Long ago they had been convinced of the truth. Back of such experiences may be the history of someone's noble Christian effort, or a genuine friendly spirit that through those long years would not let them go until their hearts were won for this message. This is genuine soul winning!

Why is it that some people are truly loved by saints and sinners alike, whereas others do not kindle a spirit of love? Why is it that some workers, without at any time sacrificing one principle of truth, are welcomed even by those who have not yet seen it necessary to accept our message? Such workers seem to vibrate cheer and Christian fellowship, even among those who cannot agree with them on doctrine. They are the ones who cause men everywhere to speak highly of Seventh-day Adventists. It is definitely a talent God lends them to help His church in her difficult and unpopular cause, for it is these very souls who break down the cold walls of prejudice.

The whole question must lead us all to find the more perfect way to the hearts of our fellow men with this truth—the path of Christian love. An unfavorable observer once remarked in my presence that Seventh-day Adventists would never need to face in the judgment their neglect to tell other people what was what! They might, however, be found guilty of not revealing the more gracious way to live with their neighbors after these people could not agree with them in their religious views. This is indeed something
to think about! But it is not the usual experience. Someone else remarked to me, "My dearest neighbor is a Seventh-day Adventist. We truly enjoy Christian fellowship together even though we cannot see alike in every point of religion. I believe in my very soul that she will someday win me to her lovely way of life." As Bible instructors in this precious truth, let us learn more and more to present it in the friendly, loving spirit that will win its way not only to the mind but also to the heart.

[End of Series]

The Joy of Bible Work

HELEN M. WESTON
Bible Instructor, Southern New England Conference

A MINISTER is called of God to his special work, and just so the Bible instructor is called to her sacred work.

When still in my teens I used to pray that God would open the way whereby He would in some way use me in soul winning. I seemed to see before me a soul standing at the crossroads not knowing which way to go, and I longed so much to help. I grew up with the conviction that God wished me to work for Him. In everything I did there was unrest of soul, for other things seemed very inadequate. I wanted to be building for eternity.

God answered my prayers, and when I was equipped with the proper armor—the true message—He sent me forth into the field to feed His sheep. It is truly wonderful to be a Bible instructor—to love and work for souls, not merely to present doctrines to others, but to lead them to Jesus, and thus bring them into close relationship with Him.

To tell others what He has meant to us personally prepares the way to suggest what He will do for them. If only we could make heaven so attractive that our readers would become homesick, then the attractions of this world would fade as the beauties of a heavenly home are presented. How many more souls might be directed to the new earth!

One of my most outstanding answers to prayer came a few months ago when it was my privilege to meet and give Bible readings to a very sincere, likable woman who accepted the truth. She was far from well, and was soon confined to the bed. I called at her home about twice a week, reading comforting passages from the Bible and kneeling beside her bed in prayer. At home I prayed if it was not God's will to heal this sister, He would not let her suffer. She did not suffer.

MAY, 1952

The time then came when I had to attend a workers' institute for a short while in another city. My dear little reader was so weak that I was uneasy about leaving her, because I felt that I would soon be needed. The family were not Adventists, but had expressed the desire that in case of death my minister should conduct the funeral.

I prayed to God that we might be there when needed, that He would keep her while we were away. Upon my return I went the next morning to her home, and she died shortly after I came. I felt that God had kept life in her body until I returned.

A Bible instructor's life is one of continued service. She learns to know well the opposing forces at work on every hand. In teaching others one must look over the head of man into the face of Christ and be able to live close to Him, keeping his eyes fastened upon the perfect Pattern. The Bible instructor, of all persons, must eat, dress, and live to the honor and glory of the One she serves. Let us live so near our Great Teacher that His methods may always be ours, that we may at all times speak His words and live a life completely in Him. This is the true joy of one who has given herself to the Master's service.

Bible Study Outlines

The Purgatory Doctrine

MAYBELLE VANDERMARK
Instructor in Religion, Washington Missionary College

(This study is designed for Catholic religionists. The Douay Version is used exclusively throughout the study. In many cases only one phase of the study need be used.)

1. DOCTRINE OF PURGATORY BASED ON THREE IDEAS:
   1. Man is immortal; there is therefore an intermediary state of consciousness.
      "The soul is immortal."—CARDINAL O'CONNELL.
   2. Souls of just must be purged after death to be worthy of union with God.
      a. "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." 2 Machabees 12:46.
      b. "If any man's work burn, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. 3:15.
      c. "He that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come." Matt. 12:32.
   3. Bereaved ones may help the departed.
      a. 2 Machabees 12:46. (See above.)
      b. "While of themselves they [the departed]..."
must await the completion of their just sentence, the all merciful God, ... has placed in the hands of those still living the power to hasten the day of their liberation and of their flight to paradise.”

—CARDINAL O’CONNELL.

II. TEACHING OF HOLY SCRIPTURES REGARDING THESE THREE IDEAS.

1. Man is mortal. Rom. 6:12; 8:11.
   a. Immortality is the gift of God. 1 Cor. 15:53, 54.
   b. Man sleeps while waiting to receive gift of immortality. 1 Thess. 4:14; Dan. 12:2; John 5:25; 11:14, 14.
      (1) Saint Peter regarding the patriarch David. Acts 2:29-34.
      (2) Saint Paul also said David slept. Acts 13:36.

2. Man is inactive (as one in slumber) after death.
   a. Do not learn one thing or another. Isa. 38:18, 19; Ps. 113:17; Ps. 145:4, 2.
   b. People of Sodom and Gomorrah thought there would be another opportunity to learn righteousness, but Saint Peter writes they were reduced to ashes. 2 Peter 2:6.
   c. Saint Peter speaks of trial of your faith (while living) as being tried by fire. 1 Peter 1:7. (See 1 Cor. 3:15.)
   d. Saint Peter writes concerning Saint Paul: “As also our most dear brother Paul ... hath written to you: as also in all his epistles, speaking in them of these things [that is, he speaks of the same things as does St. Peter, but]: in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.” He warns the church to “grow ... in the knowledge of our Lord and Saviour Jesus Christ” instead of heeding what men say. 2 Peter 3:15-18. (See 1 Cor. 3:15.)
   e. “World to come” spoken of by Jesus as the world where “life everlasting” is enjoyed; this must be paradise. Luke 18:30. (See Matt. 12:32.)
   f. Saint Augustine is said to have believed in prayers for the dead at one time in his life. He also said, “It is a good thing to me to cleave to God,” which shows his desire to keep learning of God. This is well expressed by Saint Peter: “We have the more firm prophetic word [Holy Scriptures]: wherein you do well to attend, as to a light that shineth in a dark place.” 2 Peter 1:19.

3. What is responsibility of the living?
   a. “Be thou an example.” 1 Tim. 4:12.
   b. Saint Peter did not ask for prayers, but was anxious that after his death they remember things he taught. 2 Peter 1:13-15.
   c. He admonished the church to live righteously. “Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly.” 1 Peter 1:7. (See 1 Cor. 3:15.)
   e. Sin not, “But if any man sin [or have sinned], we have an advocate with the Father, Jesus Christ the just.” 1 John 2:1.
   f. This is a gift not bought by silver or gold, but with the “precious blood of Christ.” 1 Peter 1:19.

4. Jesus, our Lord, wants you to be saved.
   a. “To-day if you shall hear his voice, harden not your hearts.” Heb. 3:7, 8.
   b. Our Lord “dealeth patiently for your sake, not willing that any should perish.” 2 Peter 3:9.

God’s Divine Character and Purpose

MAYME CLEMENTS
Bible Instructor, North Ireland Mission

TEXT: Isa. 46:10.

I. GOD’S IMMUTABLE PURPOSE.

1. God revealed to Moses His divine character. He is merciful, gracious, long-suffering, abundant in goodness and truth. Ex. 34:6, 7. Moses was desirous of knowing God’s way and His purpose. Surely it is also our desire to know the Lord personally, so that we might more earnestly follow in His way.

ARE YOU PREPARED FOR

Convenient Dispensing of Tracts?

* Have you seen the new QUICK-PIC LITERATURE RACK? Handiest, most ingenious, for display and dispensing of tracts and all types of leaflet literature.
* Crystal-clear Plexiglass compartments for complete view of contents.
* Twelve standard sizes, wall and stand types. For complete information send for descriptive folder.

EDINS SERVICE SPECIALTIES
801-809 Pecan Street, Abilene, Texas

GOWNS

Adult, Intermediate and Children’s Choirs

Now! A complete collection of beautiful gowns for all age groups. In rich, colorful fabrics and wide range of prices. Budget plan if you wish. Write today for complete information. FREE choir gown booklet A7. Samples on request. Also gowns for ministers, booklet M57.

E.R.MOORE CO.
942 E. Dakota Street, Chicago 13, III.
11 W. 44th St., New York 18, N. Y.
2. David too had learned that life’s suffering and disappointments are known to God. “He . . . bindeth up their wounds.” Ps. 147:3.

3. God’s ways are not ours. He has a lofty purpose for each life. We must discover His purpose. We must search the Word continually, so that we may learn to please Him in all our ways. Isa. 55:8, 9.

II. DISCOVERING GOD’S PURPOSE IN OUR LIVES.

1. He longs to see us saved. John 3:16. Let us personally discover that love that gave all to save us.


3. God desires that we continue to grow in knowledge as well as grace. 2 Peter 3:18; Heb. 6:1.


5. He teaches, cleanses, and perfects us by His Word. James 1:21, 22; Phil. 2:15, 16.

6. He also gives us the satisfaction of right-doing. Ps. 18:20.

7. Obedience to God’s Word is a part of true worship. 1 Sam. 15:22.

8. We must discover God’s purpose every day. Phil. 3:13, 14.

III. ULTIMATE TRIUMPH OF GOD’S PURPOSE.

His saints perfected, His cause glorified. God’s purpose stands unquestioned throughout eternity. Rev. 7:13-17; 5:11-18.

---

Conversion, Need of All

MARGARET REEVES
Minister’s Wife, Ontario-Quebec Conference, Canada

I. MAN’S COMPLETE RUIN IN SIN. Rom. 3:23.

1. Man’s condition by nature is carnal. Rom. 7:14; 1 Cor. 2:14.

2. Death passed upon all men. Rom. 5:12.


4. Conversion necessary for morally upright as well as sinner.
   b. Nicodemus—personification of all that was good and noble—needed it. John 3:3.

5. The human heart is morally bankrupt. Rom. 8:7, 8.
   a. If our righteousness is as filthy rags, what must our sins look like? Isa. 1:5, 6.

Illustration: In this age of miracles one of the most wonderful discoveries is penicillin, the miracle-healing drug developed from plain, green mold. But a greater miracle takes place when God can make a new creation from sin-wrecked human lives. 2 Cor. 5:17.

II. GOD’S PERFECT REMEDY IN CHRIST. John 1:29; Isa. 45:22.

1. Our salvation lies in leaving one family and being born into the other.
   a. Those who are led by Spirit become sons of God. Rom. 8:14.
   b. Impossible to educate anyone into it. We must be born of God. 1 Peter 1:23.
   c. Not by works, but according to His mercy. He saves. Titus 3:5.

2. Necessary steps in conversion:
   c. Reformation. 1 John 1:9.

   a. Living the Christian life daily. 1 John 2:2-6; 5:2, 3.

4. A complete salvation consists of:
   a. Justification—saved from sin’s penalty at conversion. 1 John 4:10.
   b. Sanctification—saved from sin’s power. 1 John 1:7.

---

Our meetings . . . should be pervaded with the very atmosphere of heaven.—Mrs. E. G. White in Review and Herald, Nov. 30, 1886.

CRITICAL TIMES DEMAND GREAT PREACHING

and Great Preaching depends, in part, on having at your finger tips effective resources:

GOOD ILLUSTRATIONS
APT QUOTATIONS
QUOTABLE POETRY

Here it is: • A system of resource filing • A fellowship of sharing your best materials • A growing core-file of selected resources—attractive—convenient—usable—in packets of 100

ORDER NOW!
Sample packet $1; $4.50 for 5 packets; $8.50 for 10 packets. More details and free sample entries on request.

The Minister’s File Service
3435 W. Van Buren St. Chicago 24, III.

The impact of Protestant Christianity on contemporary life in all the world is the subject of this book. Each chapter is written by a different person, a leading church worker well acquainted with the area he or she surveys. For example, Willem Adolf Visser 't Hooft, general secretary of the World Council of Churches, has written the chapter "Europe—Survival or Renewal?"

The major thesis is stated thus: "Too many people don't know the true nature of the world Christian Church; its history; its ever-enlarging fellowship; its program and strategy; its power, endurance and invincibility; its ecumenical reality."

—Page 35. The thread of ecumenicity runs all through the book—the urge to unite the diverse elements of Protestantism for effective evangelistic action throughout the world. However, there is no argument for organic union overriding freedom of religious interpretation. "For Protestants to try to establish centralized authoritarian control would be to deny their understanding of the will of God and to repudiate their genius and history. They could not do it if they tried. To the best of my knowledge, there is no considerable group of Protestants that wants it. Fortunately, conviction is deep and historic tradition well established. . . . When the churches themselves wish to act or speak together, they do so through the National Council. In so far as any one agency can represent 'the voice of Protestantism,' the National Council is that voice, always recognizing that no one agency can ever speak for all Protestants so long as the Protestant principle of freedom of conscience prevails."—Pages 56, 57.


The value of the book lies not only in its survey of the progress of Protestantism in all the world, with its relation to present-day political and economic conditions, but also in the insight it gives into the ecumenical movement, revealing the sincere motives prompting the activities of those who are working to unify Protestantism. How little these good people realize that in the accomplishment of their worthy aims they will be fulfilling prophecy and helping to bring about the "time of trouble"!

MRS. LEONA G. RUNNING.

I have read many devotional books but think that this one is a gem. On the inside flap H. G. Wells is quoted as saying, "I cannot adjust myself to secure any fruitful peace. Here I am at sixty-five still looking for peace." He died, apparently not having that peace in his soul, as his latest writings were perhaps the most pessimistic.

Morling discusses this quest for peace under such chapter headings as these: "The Calm of Sins Forgiven," "Faith's Deepening Rest," "The Adjustment to Life's Burdens," "Leaving It All Quietly to God," "Living Restfully With God," et cetera.

We would recommend this to our ministers. The author is orthodox. It fits into our concept of righteousness by faith.

HENRY F. BROWN.
The task of winning families to Christ and the church today must be done by laymen, according to Dr. Eugene Golay, of the Methodist General Board of Evangelism. "The evangelism of the past was primarily mass evangelism," he said. "Great crowds of people came to the services and great numbers were won to Christ. Today the masses—non-church members—do not come to our church, and we must go where the people are. Visitation evangelism has been called 'the walking revival.' It is laymen going out into homes to win families to Christ and the church. Visitation evangelism is the type of personal evangelism Jesus used, geared to the needs of the day. But technique is not enough. This is spiritual business. It is God's business, and we do not go alone. God will be at your elbow. His presence is the strength of visitation evangelism."

Laymen from various denominations in Houston, Texas, have formed a group which they call the Good Samaritans. Believing that physical healing is as much a church mission as spiritual solace, the group pays hospital bills of indigent patients and also underwrites nursing training for deserving young women. Membership dues involve payment of a minimum of $10 a year to a fund that is administered without overhead. So far, the group has paid $300 to $500 a month for 12 to 15 indigent patients, and is sponsoring 9 student nurses in the University of Houston College of Nursing. The Good Samaritans hope to start 10 more girls in nursing careers next fall.

For three Saturday nights in January and February, listeners to the "Word of Life Hour" radio broadcast and to the "Word of Life Song Time" television program, which is heard coast to coast on ABC-television on Saturday night at 11 P.M. (EST), were asked to write in and tell what their favorite hymn is. During this period, thousands of letters were received, and the hymns selected by the audience were the following: No. 1, "Old Rugged Cross"; No. 2, "What a Friend We Have in Jesus"; No. 3, "In the Garden"; No. 4, "It Is No Secret"; and No. 5, "The Love of God."—Watchman-Examiner, February 28.

A government department of religion with cabinet status is the suggestion of Alexander F. Jones, president of the American Society of Newspaper Editors. The department should include representatives of all the leading church groups, according to Jones, editor of the Syracuse, N.Y., Herald Journal. He spoke recently at a New York City medical meeting.—Moody Monthly, March.

In Knoxville, Tennessee, a prayer service is held each day by officials and employees of the Commercial National Bank before the doors are opened for business. The practice began recently after a director, James P. Roddy, donated an organ—a family heirloom—to the bank. "The little service takes about five to ten minutes," said William Rule, Jr., president, "and I certainly think all our employees feel it gets the day off to a good start."

A photographic expedition to Bible lands was launched in Pasadena, California, with the departure of an Old Testament scholar and a film producer for the Near East. Their aim is to produce a full-length sound and color film of archaeological discoveries bearing on the Hebrew-Christian Scriptures. The team comprises Dr. William Sanford LaSor, professor of Old Testament at Fuller Theological Seminary, Pasadena, and William Brusseau, of Santa Monica, motion-picture producer. Westminster Films, which produces sacred and educational visual aids, is sponsoring the expedition. Mr. Brusseau is president of the company.

Early Christians used the insign of a fish to identify themselves secretly in order to avoid the widespread persecutions. That same insign has
CORRECT CLOTHES
FOR THE CLERGY
MAIL ORDERS PROMPTLY FILLED

PALM BEACH SUITS
BLACK  $29.95
GREY  

SIZES 34 TO 50

ALL WOOL TROPICAL
WORSTED SUITS
BLACK  $49.50
GREY
LESS 10% CLERICAL DISCOUNT

DAN HITE
801 N. Capitol St. Washington 2, D.C.

now been given a modern embellishment by the National Council of Presbyterian Men. The group has adopted the insignie of a fish in the form of a small blue metal coat lapel marker. Presbyterian spokesmen say the object of their use of the emblem is to underscore the obligations of Christian laymen to be "fishers of men" and to "follow Christ in the vocations of common life."—Moody Monthly, March.
Supplies FOR A GREAT ARMY OF SOUL-WINNERS...

Complete BIBLE TEACHING FILM KIT

Everything you need. Twentieth Century Bible lessons on film discs. Model S-1 View Master projector with 54 film discs, 756 color illustrations. 18 printed teaching scripts—all for only $66.69 plus excise tax. F.O.B. Glendale, California.

Cathedral RECORDS

Inspiring Cathedral Records—for your music library. Wide selection of artists. Finest religious and classical music for the Christian home. Records are available for playing at 78, 45 or 33 1/3 r.p.m. Write for new catalog and price list.

ADVENTISTS on the MARCH

Around the world
An army of Adventists
Is on the march!
Objective:
Winning souls!
The Pacific Union Supply Company, operated by the Pacific Union Conference, is a "quartermaster depot" for supplying all Evangelistic aids.
Provision of better equipment for the army of Adventist Soul Winners—to help finish the work in this generation!

MOTION PICTURE FILMS

More than 200 interesting 16 mm. motion pictures in color and black and white. Dozens of subjects including nature, health, and temperance. Add interest to church meetings and classroom sessions. Can be rented at low rates or purchased.

“THE SABBATH THAT CHRIST MADE”

New color motion picture produced by VOICE OF PROPHECY now available—sale or rental. Write to your Conference Office or Pacific Union Film Library.

Pacific Union Supply Co.
Box 432, Glendale, California
"A BIG FIRE" One of our leaders not used to speaking before great outdoor audiences was visiting a certain place in Africa on Sabbath morning. He was scheduled to preach to about 15,000 people, and this was quite a challenge. He had never been accustomed to preaching in the open air, and like many another, he had been pampering himself for the last few years by never speaking except through a public-address system. Pity the man who is glued to a mike! Well, when he saw this great sea of faces before him, his heart quailed. "How am I going to make them hear?" he asked the minister in charge.

"You do not need to worry about that," was the reply. "They won't understand what you say anyway. Our translator will make them hear all right." The African minister who was to translate was a good man and a great preacher. He was listening to all this, and with perfect courtesy so characteristic of the African he said, "Bwana [pastor], I know I must make them hear; I know I must pull the train up the hill—but how can I get up enough steam unless bwana here puts a big fire under me?"

He was wise enough to know that a translator needs more than words; he must catch the inspiration of the message. Only as the preacher is a living testimony of what he is preaching will other hearts be warmed. He himself needs to feel the fire of his evangel if he would lift souls Godward.

R. A. A.

MUSICAL PRAYERS When our congregations meet for worship, a number of features in the service are calculated to lead the people into a consciousness of God's presence. This is essential, because they need to be prepared to commune with their Maker. Their bodies are in church, but their minds may be everywhere else.

A little careful thought will convince us that the highest point in the worship service is the pastoral prayer, for there we are talking with God, and he who addresses the Lord should be expressing in words the many needs of the worshipers.

To get the picture clear, let us go with a peasant to the palace of a king. He has been charged with the responsibility of making request on behalf of a poverty-stricken village. Many formalities had to be observed before he reached the sovereign. It was a long journey to the palace, but he arrived at the appointed time. Having passed the sentries, he is ushered at last into the throne room. A feeling of awe fills his soul. Every moment is precious, and his heart is pounding with a sense of the importance of the occasion. Having carefully thought through what he must needs say, he is about to begin, when lo! right at that crucial moment a musical group starts to play! It is hard for him to gather his thoughts. His mind is somewhat distracted by this intrusion of music. But he struggles on, and at last finishes. And then to his amazement the music also ceases. So it was not intended as an interruption, but merely an accompaniment! But he says to himself, "How much freer I would have been had there been an atmosphere of silent meditation!"

This parable may serve to focus our minds upon a trend that seems to be growing in popularity in certain areas. Do we need to have our prayers accompanied by music? We grant it is soft, meditative music, but is there not even in this somewhat of a distraction? Our Puritan forefathers, who took extreme positions on some things, would not permit musical instruments of any kind in their services. If those old warriors of the cross refused to have even the hymns accompanied by a musical instrument, what would they have said to musically accompanied prayers? This pattern, we hasten to assure ourselves, is far from general, but the trend is the thing that gives us concern, and that is why we are raising the question. Should we not guard against introducing anything into our worship services that would make it more difficult for the people to hear and speak with God?

Rather than add this feature of music to the prayer, would it not be wiser to encourage the congregation to spend a few moments in silent, reverent meditation just before the prayer is expressed? If it is thought wise, this silent period could have a quiet organ background. But the music should finish before the audible prayer begins, so as to have no distraction while the one who prays is presenting the congregation's petitions to God. A practice of this kind will bring a hallowed atmosphere into the meeting and help all hearts to sense that here is a service that is indeed the gateway to heaven.

R. A. A.

HOW LONG? As the shepherd of the flock, the pastor knows more about the needs, the heartaches, the joys, and the sorrows of the individual members of his flock than anyone else. Living closely with his people, he bears their burdens. He therefore can pray the more intelligently for his parishioners. But how long has it been since your congregation has heard you, their pastor, offer the Sabbath morning pastoral prayer?

It may be a polite gesture to ask a visiting brother, a local elder, or a deacon to lead out in the morning prayer, but when this goes on week after week, and many times the congregation does not hear the voice of its own shepherd in prayer interceding on its behalf, maybe for months at a time, it cannot but tend toward a weaker pastoral ministry.

Would it not seem wise to plan so that you can lead your own congregation frequently in the pastoral prayer? If a pastor is a true shepherd, he will have the interests of his people genuinely on his heart. Who else can as effectively be their intercessor?