WE HAVE all heard the expression “scratching about like an old hen,” but this hen wasn’t scratching about. With her one lone robust chick she was hurrying hither and thither, or following the chick if he dashed off in any direction. She was evidently hungry, and greedily devoured an insect that was disturbed. I continued with my work, giving no further thought to the hen and her chick. Then I noticed another come through the same patch of grass. She was going slowly, and in a methodical way stripping all the tiny seeds from a certain type of grass. She spent some time feeding upon this same patch through which the other hen and her chick had passed, finding only one or two insects.

All Bible students can be divided into the same two classes as those two fowls. “It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers. Many are wanting in moral and intellectual qualifications. They do not tax the mind, they do not dig for the hidden treasure. Because they only skim the surface, they gain only that knowledge which is to be found upon the surface.”—Gospel Workers, p. 93.

How often we find ourselves going hither and thither through the green pastures of His Word, only occasionally alighting upon something of real value, some food for thought. There is ample available for all, and it is not to be needlessly passed by.

The others “will seek by earnest study to obtain all the knowledge they can from the Word.”—Ibid., p. 94. With set purpose they methodically go to the Word and find an ample supply—quite often from the very same place that the other student hurriedly passed by. They find something of real value—the bread of life in every verse of the Scriptures. As they follow the divine admonition, “Search the scriptures,” the promise is fulfilled that those who “hunger and thirst after righteousness . . . shall be filled.”
Pastors and evangelists will appreciate the statement on the question of rebaptism from the pen of Ellen G. White which appears on page 14 of this issue.

Why does the Spirit of prophecy place such unusual emphasis on Isaiah 58? With that question in mind we draw attention to the quotations in the Counsel section on page 31 on “The Ministry of Benevolence,” and with this, the item “Importance of Isaiah 58” on page 17, and the editorial “What Is True Religion?” on page 8.

On page 21 are some excellent thoughts on the importance of a continued training for personal work. Also in the Bible Instructor section this month is Part II of the study on “Reaching Hearts,” by Ruby Williams, which has real value for all personal workers.

A valuable discussion of “The Gift of Tongues,” by Earle Hilgert, instructor in Bible and Systematic Theology at our Theological Seminary, appears on page 11.

Cover—San Antonio, Texas, Church

The beginning of the work in San Antonio, Texas, dates back to 1895. It was in that year that John Holbrook held public meetings in the form of Bible study groups. Two persons accepted the message and were baptized. Thus was formed the nucleus of the Sabbath school that was organized. Each year new members were added until in 1900 the official church was organized. The church met in members’ homes and public halls until 1916, when a church building was erected, which served as the church home for thirty-four years.

In 1945 A. K. Phillips came to San Antonio. During his pastorate the vision of a new church was born. In 1946 a lot was purchased on the corner of Breeden Avenue and Ashby Place. This location is considered one of the choice locations for a church as it is in a good residential district and located on a hillside overlooking a beautiful city park. In 1949 the building project was started by E. B. Hallsted. It was carried on by Douglas Marchus and completed in March, 1954, by Charles Keymer. Approximately one third of the labor on the church was donated by church members. The total cost (not including estimated cash value of donated labor) was $97,528. The present membership is 450. H. M. S. Richards, Jr., and C. A. Holt are associate pastors.

Charles Keymer, Pastor.
“And he shall go before him in the spirit and power of Elias, ... to make ready a people prepared for the Lord” (Luke 1:17).

THE desire for power in the heart of the minister is not a selfish one when it has as its object “to make ready a people prepared for the Lord.” The power of Elijah is available only to those who possess the spirit of Elijah. A brief examination of the spirit of Elijah must, then, of necessity precede any discussion of his power.

First of all, his was a spirit of humility. He was doubtless aware of his own limitations. There is no record that he ever aspired to the throne of Ahab despite his influence with the people. Moved at times by a power that did supernatural things, Elijah was content to retire to the seclusion of the cave or the quietness of the wilderness. From his behavior after his most successful “effort” (on Mount Carmel), one would conclude that he was not at all sure of himself. As a matter of fact, God chided him on this occasion for being “too retiring,” but He loved the man.

The spirit of Elijah was not a spirit of compromise. A thing was right or wrong with him and there was no question as to where he stood. Hear the voice of this ancient evangelist as it pounds like a hammer upon the sin-dulled consciences of an apostate people: “How long halt ye between . . .” (1 Kings 18:21). “Your position is untenable,” he tells them. The church can hear again, with profit, a voice that knows no compromise.

The spirit of Elijah was an unselfish spirit. As an evangelist Elijah shared what he knew with his young associate. After testing the young prophet in “efforts” at Gilgal, Bethel, and Jericho, the older man, though facing heavenly retirement, was nevertheless concerned for the efficiency of the young man Elisha. He was not afraid that the young man, upon discovering the secret of his power, would outshine him. He knew that the work would be finished by younger, stronger men than he. He evidently realized that his business was to make men, not break them. What a scene! Standing on the south bank of the river Jordan, the experienced evangelist makes a last generous gesture. “Ask what I shall do for thee, before I be taken away from thee” (2 Kings 2:9). This man knows that he is about to go on sustentation (celestial). He is not zealous that his record as a soul winner, healer, or prophet be unexcelled. The great mission of his life has been to “make ready a people.”

Also worthy of note at this point is the attitude of the young intern, Elisha. There was apparently no premature urge on his part to “take over” in the meetings at Gilgal, Bethel, and Jericho. There is also no indication that he permitted his diploma from the school of the prophets to swell his head, making him scornful of the knowledge of the older man, gained in the school of experience. There is almost an eagerness on the part of the young man to be a good learner. Consider his request: “I pray thee, let a double portion of thy spirit be upon me” (2 Kings 2:9). Elisha knew that the power of Elijah accompanies his spirit.

To the possessor of Elijah’s spirit the power is consequential. A power that withheld rain, parted rivers, healed the sick, and brought reformation to a backslidden people—for such the whole creation stands in desperate need. That this need will be met we are assured by an evangelical ministry fired with the passion to “make ready a people prepared for the Lord.”

PRIDE Pride defiles self, even in the guise of humility; it stains the character and leaves the soul untouched by spiritual truth. Pride breaks through in a thousand ways, even in the Sunday-school teacher who finished the lesson about the proud Pharisee and the repentant Publican and then suggested to her class that they all thank God they were not like the Pharisee.—EUGENE A. NIDA, God’s Word in Man’s Language.
Who Is Sufficient for These Things?

WESLEY AMUNDSEN
Secretary, Association of Self-supporting Institutions

IT WAS the custom in Paul's day for the victorious Roman armies to burn sweet-smelling incense along the triumphal route into the city. In the procession were many slaves, captives taken in the war. Some were already condemned to death as offerings to the gods. Others were to be kept as slaves. As these poor creatures sensed the sweet-smelling incense, it became to them symbolic of life or of death.

Paul, that valiant disciple of the Lord Jesus, “bond-slave” whose servitude was self-imposed, brings this custom into comparison with the work of the ministry:

“Thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things?” (2 Cor. 2:14-16, A.R.V.).

God's ministers are compared to a fragrant savor of incense, which is carried to the captives of Satan. Accepted by some, it becomes a savor of life unto life. Rejected by others, it becomes a savor of death unto death.

We are told that “like incense the fragrance of the gospel was to be diffused throughout the world. To those who should accept Christ, the message would be a savor of life unto life; but to those who should persist in unbelief, a savor of death unto death.”—The Acts of the Apostles, p. 326. No wonder Paul cried out, “Who is sufficient for these things?”

God has given to the ministers of His remnant church a mighty message, which we call “the third angel's message,” a message found in the fourteenth chapter of Revelation. There is no greater work given to man than the spreading of the truths of this message to the ends of the earth. It is the last message of warning and mercy to go to the world prior to doomsday. It is to go to all the world, to every nation, tongue, people, and tribe. It is to be preached and completed in this generation. Christ Himself has given this commission to His church.

It is unfortunate in these last days, days of such great significance in the history of the world, and of Christendom, that some ministers who should be preaching the truths of the third angel's message have turned to preaching philosophical discourses, or short sermons that tickle the ears of their hearers, rather than preaching truths that will prepare a people to meet their God in the judgment.

Well might we ask, “Who is sufficient for these things?” How can a minister know that he is acceptable before God? Notice these words: “Faithfulness in preaching the word, united with a pure, consistent life, can alone make the efforts of ministers acceptable to God and profitable to souls.”—Ibid., p. 327.

Perhaps a brief consideration of a few scriptures and quotations from the writings of the Spirit of prophecy might help us to understand more fully the importance and sacredness of our calling as ministers of God.

Paul's admonition to his son in the faith, Timothy, includes the words: “Preach the word. . . . Do the work of an evangelist, make full proof of thy ministry” (2 Tim. 4:2-5).

Here are three basic principles that undergird the life of every true minister of God. It is not the amount of equipment we may have for evangelistic meetings; not the thousands of dollars we may spend to put on a big effort; not the wonderful pictures on the screen; not the golden-voiced singers we may have to thrill the hearts of the hearers; not our ability to attract crowds, that count altogether. That which indicates proof of our ministry is the conversion of sinners.

So often I have been asked for letters of recommendation, letters of introduction,
letters of commendation, for this one or that one. This is a common occurrence in our present world. But what letters of commendation does a minister of the gospel need?

Paul speaks of this in 2 Cor. 3:1, 2. “Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men.”

And the inspired commentary on this passage of Scripture says:

“The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry. The evidence of his apostleship is written upon the hearts of those converted, and is witnessed to by their renewed lives. Christ is formed within, the hope of glory. A minister is greatly strengthened by these seals of his ministry.”—The Acts of the Apostles, p. 328.

The ministry is the most honorable calling in which a man may be invited by the Holy Spirit to participate. “Therefore seeing we have this ministry, as we have received mercy, we faint not” (2 Cor. 4:1).

“A man can have no greater honor than to be accepted by God as an able minister of the gospel. But those whom the Lord blesses with power and success in His work do not boast. They acknowledge their entire dependence on Him, realizing that of themselves they have no power.”—Ibid.

How unfortunate it is to see men boasting of their ability as preachers, or of their powers in ministerial lines. Equally unfortunate is it to see those upon whom the hands of ordination have been laid, ever seeking for some administrative position, as though administration is of higher value in the sight of God than is the ministry. Failure to understand the true worth of ministerial service has ruined more than one promising minister for Christ. Some of these unfortunate experiences that we witness from time to time may be due, to some extent, to the failure to understand what it is that constitutes a call to the ministry.

Called of the Spirit

God’s ministers are to be Spirit-called men. It is quite possible that there are men in the ministry who have never felt the call of the Spirit of God. It is possible that some may be called by committees because of their personal charm, or speaking qualities of voice, or other personality qualifications. Perhaps some bright young man just completing his college ministerial training reveals ability in promotional or organizational lines. He may be invited to enter the ministry on this basis. Again it may be that his scholarship is above that of his fellow students. He is a brilliant young man. Or, it may be that a young man may have “friends” who have “influence.” These friends bring “pressures” (gentle ones, of course), and another minister has started on his way. And though these men are thereby given opportunity, they will never make “full proof” of their ministry unless they are guided by an unction of the Holy Spirit.

The true minister is called of God. Paul was “called to this ministry.” It is not too difficult to recognize the “true minister.” You can easily see in him the marks of the true shepherd of the flock. The evidence of his ministry continues throughout his life. There is no “flash-in-the-pan” success with him. He may not be spectacular in his preaching, or draw huge crowds into the brilliantly lighted arena of a tabernacle, hall, or tent. But follow him through the years, and you will see signs of lasting value, evidences of his faithful ministry.

God’s ministers are to be stewards of Christ. “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God” (1 Cor. 4:1). “A true minister does the work of the Master.”—Ibid., p. 329.

“The heart of the true minister is filled with an intense longing to save souls. Time and strength are spent, toilsome effort is not shunned; for others must hear the truths that brought to his own soul such gladness and peace and joy. The Spirit of Christ rests upon him.”—Ibid., p. 371.

This paragraph contains the key to ministerial success as a steward of the mysteries of God. How can any man upon whom rests the Spirit of Christ be other than faithful? How else can he feel than with an “intense longing to save souls”? No toil will be too hard. No sacrifice too great. The message of truth means all to him, and he is compelled by the Spirit that is within him to do all that he humanly can, because the divine Spirit of Christ rests upon him.

It is highly essential in these days of commercialism and easy money that a min-

“So far as consistent, we should shun every influence that would tend to divert the mind from the work of God.”

The Ministry
ister be careful to avoid entanglements in any business outside his ministry. The temptations to make a quick dollar, to engage in some side line because others do it, touch all of us. Sometimes we envy a fellow worker who, through speculation or commercial dealings of some kind, has made extra money, or acquired what may appear to be more than his normal share of property. The true minister of God will overcome these temptations. Subservience to the call of the god of this world in these things can cause us to be considered failures by the Lord, even though our brethren may continue to accept us.

"Some who have labored in the ministry have failed of attaining success because they have not given their undivided interest to the Lord's work. Ministers should have no engrossing interests aside from the great work of leading souls to the Saviour. . . . Ministers cannot do acceptable work for God, and at the same time carry the burden of large personal business enterprises. Such a division of interest dims their spiritual perception. . . . The energies of the minister are all needed for his high calling. His best powers belong to God. He should not engage in speculation, or in any other business that would turn him aside from his great work. . . . The minister who is wholly consecrated to God refuses to engage in business that would hinder him from giving himself fully to his sacred calling. He is not striving for earthly honor or riches; his one purpose is to tell others of the Saviour, who gave Himself to bring to human beings the riches of eternal life."—Ibid., pp. 365, 366.

This inspired counsel will be accepted and heeded by every true minister of the gospel. God will not account any guiltless who, while wearing the robes of sanctity as ministers of the mysteries of God, traffic in the things of this world to the extent that the ministry is held in disrepute and the work of the minister is impaired.

It is essential that we give earnest thought to the highest attainment that can be reached by any minister of Christ. We use the words of Paul to the brethren at Colosse, "Whereof I am made a minister . . . to fulfil the word of God; . . . this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, . . . in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:25-28).

There are various methods of presenting the truth of God. The Lord has bestowed upon His church a variety of gifts and all of them are important. No one among us has all the gifts. Nor should any of us despise any gift of the Spirit even though it may seem to be a lesser one, if there is any such thing in God's reckoning of gifts.

In the inspired commentary on the Scripture that has just been quoted, we read:

"These words present before the worker for Christ a high attainment, yet this attainment all can reach who, putting themselves under the control of the great Teacher, learn daily in the school of Christ. The power at God's command is limitless, and the minister who in his great need shuts himself in with the Lord may be assured that he will receive that which will be to his hearers a savor of life unto life."—Ibid., pp. 368, 369.

Read this statement again. Think carefully upon the significance of these words. Herein lies further revelation of the secret of abounding success and power in your ministry. God is anxious to bless our efforts, but we stand in our own way through our failure to appropriate His blessings. Our wholehearted surrender to God is essential if we are to be true ministers, stewards of the mysteries of God.

The success, therefore, in our ministry can be summed up in the following passage of Scripture and comments from the writings of the Spirit of prophecy.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

"As faith thus receives and assimilates the principles of truth, they become a part of the being and the motive power of the life."—The Desire of Ages, p. 391.

"The knowledge of God and of Jesus Christ expressed in character is an exaltation above everything else that is esteemed on earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ shall possess."—Testimonies, vol. 8, p. 317.

This is how we become sufficient for all these things. And so, the call of Jesus to His ministers is that they come up in the mount with Him. We need a clearer vision of Him. We need to have the world around us, with its multitudinous temptations, blotted out. We need to come as close to Jesus as it is possible for human beings

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A man really believes only as much religion as he is willing to apply to his daily living.
—Harold E. Garner.

August, 1955
on this earth to do. None need be a day's journey from Him. Even now He bids us come up into the mount and see Him in His dazzling and spotless purity.

"To our ministers, physicians, teachers, and all others engaged in any line of service for the Master, I have a message to bear. The Lord bids you to come up higher, to reach a holier standard. You must have an experience much deeper than you have yet even thought of having. Many who are already members of God's great family know little of what it means to behold His glory and to be changed from glory to glory. Many of you have a twilight perception of Christ's excellence, and your souls thrill with joy. You long for a fuller, deeper sense of the Saviour's love. You are unsatisfied. But do not despair. Give to Jesus the heart's best and holiest affections. Treasure every ray of light. Cherish every desire of the soul after God. Give yourselves the culture of spiritual thoughts and holy communings. You have seen but the first rays of the early dawn of His glory. As you follow on to know the Lord, you will know that His going forth is prepared as the morning. 'The path of the righteous is as the dawning light that shineth more and more unto the perfect day.' Proverbs 4:18, A.R.V. Having repented of our sins, confessed them, and found pardon, we are to continue to learn of Christ until we come into the full noon tide of a perfect gospel faith."—Testimonies, vol. 8, pp. 317, 318.

May the dear Lord help us all, as ministers of the gospel of Christ, to reach this high standard, and through divine help become sufficient for the work of winning souls for the kingdom of God.

MISSIONARY OUTLOOK Threats, revolutions, wars, and seemingly closed doors are no new experience for the Christian gospel. We Christians always need to remember that the symbol for our faith is a cross on a lonely hill from which those who had professed to follow him forsook him and fled, that the Christian gospel has in its very heart what was apparently overwhelming defeat. Perils are no new experience. . . . When William Carey preached that famous sermon . . . the year was 1792. Those who remember their history will recall that 1798 saw the outbreak of the French revolution, and the years from 1789 to 1815 were years of world revolutions and of world wars. William Carey sailed for India near the beginning of these world wars. When he reached India, he found an unfriendly British government. When Adoniram Judson, that pioneer of American foreign missions, sailed, it was on the eve of the second war between the United States and Great Britain. This was at the very outset of Baptist missions. The situation was far more discouraging, far more forbidding than anything you and I know today.—KENNETH S. LATOURETTE in Watchman-Examiner.
What is this light in the Christian who is to be the "light of the world"?

A significant statement in the Spirit of prophecy throws real light on these questions in their deepest sense. A careful study of this passage and others that follow—notice the words and phrases we have emphasized—brings out a very clear meaning that we might contemplate with profit.

"The light of the Sun of Righteousness is to shine forth in good works,—in words of truth and deeds of holiness.

"Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed 'with the Holy Ghost and with power,' and 'went about doing good.' In the synagogue at Nazareth He said, 'The Spirit of the Lord is upon Me, because He hath anointed Me to\.\.\."

"Ye are the light of the world." He said, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

"This is the work which the prophet Isaiah describes when he says, 'Is it not to deal thy bread to the hungry, and that thou bring the poor to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and shine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.'

"Thus in the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn.\.\.\. It is ours to aid in relieving and softening life's hardships and miseries."—Christ's Object Lessons, pp. 416, 417. See also Prophets and Kings, p. 718.

How fraught with meaning is this gem as we notice the answers to the questions posed before.

This light shines from God as "a revelation of His character of love."—Christ's Object Lessons, p. 415.

"God so loved the world" that He could not but let the light of that love shine forth in its darkest hour.

"Christ, the outshining of the Father's glory" and love, "came to the world as its light. He came to represent God to men." And He made that representation by spending most of His time ministering to the needy and unfortunate and in going "about doing good." He announced this as His mission in the synagogue and later. "This was the work He commissioned His disciples to do." And "this is the work which the prophet Isaiah describes" and which we are to do if we would be "the light of the world."

"Our mission is the same as that which was announced by Christ, at the beginning of His ministry, to be His mission."—Testimonies, vol. 8, p. 134.

"Those who should have been the Light of the world have shed forth but feeble and sickly beams. What is Light? It is piety, goodness, truth, mercy, love."—Welfare Ministry, p. 85.

"In the story of the good Samaritan, Christ illustrates the nature of true religion."—The Desire of Ages, p. 497.

"Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—Ibid., p. 504. (Italics supplied.)

"Never does the gospel put on an aspect of greater loveliness than when it is brought to the most needy and destitute regions. Then it is that its Light shines forth with the clearest radiance and the greatest power."—A Call to Medical Evangelism, p. 25.

The "Method" of Love

"Christ, who came to our world to reveal the Father's heart of tender compassion, has shown us the methods which Sabbath keepers are to follow in their work. These are plainly specified in the fifty-eighth chapter of Isaiah."—Medical Ministry, p. 123. (Italics supplied.)

As a people we have emphasized evangelistic methods. But what about the method of love and pity? If this method were used more we would "see if the breath of life will not quickly return to the churches."—Welfare Ministry, p. 124. In fact, the counsel is to "read this chapter carefully." This program of evangelism is not to be departmentalized, for it is an individual work.

"Christ commits to His followers an individual work—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel.\.\.\. Through direct contact, through personal ministry, the blessings of the gospel are to be communicated."—Counsels on Health, pp. 390, 391. (Italics supplied.)

Our work today has become highly organized and quite specialized. Perhaps the pastor is the only one left in our ranks who by the nature of his work has direct contact with the poor and the needy; even
he can delegate it to the Dorcas sisters if he gives way to what is frequently natural human inclination. What about our many workers in offices, in administrative posts, in factory activities? Is there a real danger that true religion can be drying up in our souls even while we are very busy about many things in the cause of God?

We know that the expressed intent of all our many denominational activities is the winning of souls. Has much of this activity become so mechanized, so routine, that we have lost the common touch, the direct, personal contact? Let us also remember that tied to the winning of souls is a great work of benevolence that is mellowing in its influence, bringing back into our hearts that tender regard for the other person so essential in Christian service.

And while we remember the needy and the unfortunate, the brokenhearted and the bruised who may be strangers, what about those with whom we work in the home, the office, the church, and the conference?

"Now, brethren and sisters, we want the iron taken out of our souls, and we want it taken out of our manner of work."—Welfare Ministry, p. 90.

"He [God] watches to see if you will manifest compassion to those with whom you associate."—Counsels on Stewardship, p. 164.

Restudying Isaiah 58

Would it not be a refreshing experience for every worker in the cause, on a personal basis, to try to seek out on his own street or in his home town or city some destitute cases or some unfortunate person and emulate the example of Christ in bringing hope and encouragement and if necessary material or physical help? Something happens in our inmost souls when we remember the needs of others, when we are touched with a feeling for the infirmities of others, as Christ is touched with ours.

"Christ came to this earth to walk and work among the poor and suffering. They received the greatest share of His attention. And today, in the person of His children, He visits the poor and needy, relieving woe and alleviating suffering."

—A Call to Medical Evangelism, p. 23.

We believe it can be a refreshing experience for all of us to earnestly restudy the 58th chapter of Isaiah. The highlighted references to Isaiah 58 in the Spirit of prophecy found on page 17 of this issue will present a challenge to us all. This may also be a good time to read or reread that splendid little volume Welfare Ministry from the pen of the servant of the Lord.

A revival of true godliness is to precede the outpouring of the latter rain. God help us to enter into His plan of true evangelism.

(Concluded next month)

NEIGHBORHOOD EVANGELISM

There are many ways in which our church members may engage in neighborhood evangelism.

Recently I asked a group of believers how many present had had the joy of winning a soul to Christ. Many hands were raised. Then I asked each person to tell how he did it.

The very impressive fact developed that as many souls were reported won by friendly visits as by any other means, including Bible studies. This reminds us of the inspired statement: "A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."—Gospel Workers, p. 122. And again, "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—Testimonies, vol. 9, p. 189.

May God help us to "love" our neighbors!—Adlai A. Esteb.
The Gift of Tongues

With Particular Attention to 1 Corinthians 12:10

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The subject of the gift of tongues and the gift of interpretation of tongues as presented in 1 Corinthians 12:10 may be divided into two parts. The first has to do with the question of the definition of that gift as found in the early church; and the second concerns the question whether or not such a gift exists in the church today.

As regards the Greek text of 1 Corinthians 12:10, the first expression under consideration is genē glōssōn, translated in the King James Version “kinds of tongues,” with the word “divers” supplied. This is translated in the Revised Standard Version similarly, except that the language is up to date: “various kinds of tongues.” The second expression involved is hermēneia glōssōn, “the interpretation of tongues.”

A word may be said about glōssōn, the genitive plural of glōssa, “tongue.” This word appears fifty times in the New Testament and is used both of the member itself and also of that which it produces, language, as in the phrase “kindred, tongue, and people.” There is no doubt that in the text under consideration the word means oral sound, or language.

There is nothing in the Greek, as far as these expressions are concerned, that presents a problem. The translation of both the KJV and the RSV are adequate. There is also no textual variation in the manuscripts that is significant as far as meaning is concerned.

What Was This Gift?

In Mark 16:17 Christ is quoted as saying: “They shall speak with new tongues,” referring to miracles to be performed by the disciples after His ascension. The fulfillment of this promise came a few days later at Pentecost. In Acts 2:4 it is recorded that on the day of Pentecost “they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” There were Jews in Jerusalem from “every nation under heaven,” and “every man heard them speak in his own language.”

The gift given at Pentecost was one of speech and not a gift of hearing on the part of the Jews present. This is indicated by the fact that it is called the gift of tongues. It came “as the Spirit gave them utterance,” not as the Jews were given hearing.

The fact that they spoke “as the Spirit gave them utterance” indicates also that the phenomenon was not just a human reaction to the impact of the presence of the Holy Spirit. The actions of the disciples at that time were directly under the control of the Holy Spirit. The speaking as well as the impulse was due to the Spirit. Furthermore, they spoke in actual languages understood by the non-Palestinian Jews present. That these were local dialects rather than Greek, which doubtless would have been understood by the majority present, is implied by the many localities mentioned.

In regard to this manifestation, Ellen G. White writes:

“Every known tongue was represented by those assembled. This diversity of languages would have been a great hindrance to the proclamation of the gospel; God therefore in a miraculous manner supplied the deficiency of the apostles. The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. They could now proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were laboring.”—The Acts of the Apostles, pp. 39, 40.

This gift not only affected the use of foreign languages, but also purified their use of the native Aramaic, “From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke their native tongue or in a foreign language.”—Ibid., p. 40. It was a sign as well as a testimony: “This miraculous
gift was a strong evidence to the world that their commission bore the signet of Heaven.”—Ibid.

**Peter and Cornelius**

The next evidence of the gift of tongues was the experience of Peter with the family of Cornelius, recorded in Acts 10. Verses 45 and 46 state: “And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.”

There is no reason for believing that the gift of tongues in this instance was any different essentially from what it was among the disciples on the day of Pentecost. There was a very good reason why the household of Cornelius should speak in tongues that day, for those who had come with Peter did not believe a Gentile could receive the gift of the Holy Spirit. As at Pentecost, so here, it was a sign and testimony to Jewish Christians who were not prepared to accept the Gentiles into the church. While it is not known what language they spoke, it would not be unreasonable to suppose that they burst out in Aramaic or Hebrew, as this would most greatly have impressed the skeptical Jewish Christians.

**The Converts of Apollos**

The next instance recorded of the gift of tongues in the early church was among the converts of Apollos at Ephesus. Apollos had baptized his converts with the baptism of John, and when Paul came to Ephesus, he asked these believers whether they had received the gift of the Holy Spirit. When they replied that they had not, he instructed them and baptized them in the name of the Lord Jesus. Then Paul laid his hands upon them; they received the gift of the Holy Spirit, and prophesied and spoke with tongues. Again there is nothing to indicate that the gift given here was any different essentially from the gift at Pentecost. It is not known whether there were those present who understood the phrases that came from these converts’ lips when they received the gift. It is not known what tongues they spoke. It may well have been that Gentiles were present and that the gift was given especially for their benefit.

That this gift was an actual language, that it continued with these men, and that it was given for a purpose is indicated by Ellen G. White:

“They were then baptized in the name of Jesus; and as Paul laid his hands upon them, they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations, and to prophecy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity, and also to go forth to proclaim the gospel in Asia Minor.”—The Review and Herald, Aug. 31, 1911.

Essentially the gift here was identical with the gift on the day of Pentecost.

**The Problem in Corinth**

The one other reference to the gift of tongues in the New Testament is found in the First Epistle to the Corinthians, of which the text that is the center of this study is a part.

First Corinthians, chapters 12-14, constitute a unit. One of the chief subjects here is the gift of tongues and the interpretation of tongues. This seems to have been written shortly after Paul had had his experience with Apollos’ converts. Evidently there was an overemphasis on the gift of tongues in the church at Corinth, and Paul was anxious to set things right in that regard.

Chapter 12 opens with a reference to the crux of the problem—spiritual gifts. Paul seems here to have had particularly in mind the gift of tongues, for in verse 3 he mentions the man en pneumati theou lalon, “who speaks in the Spirit of God”—an expression almost identical with that used in chapter 14:2 concerning the gift of tongues. Throughout the twelfth chapter Paul dwells on the over-all picture of the gifts in the church, for his desire is to show that this gift of tongues that was being so emphasized was not the most important gift given by God to His people. He emphasizes the great variety of gifts, which all come from the same Spirit, and makes clear that one should not be set above another.

Paul opens the thirteenth chapter by again referring to tongues, and goes on to show that even greater than this gift is love. Tongues will cease and prophecy will pass away, but love will remain (verse 8).

Finally, in the fourteenth chapter the apostle faces the real problem, the gift of tongues. Paul’s burden is that it should be used for the common good.

Thus far there is nothing to indicate that the gift here at Corinth was in any way different from the gift that had appeared at Pentecost or in Cornelius’ family or at Ephesus. Now, however, Paul makes a serious distinction be-

“Preaching is not a matter of tongue to ear, but heart to heart.”—The Ministry
tween the gift of tongues and prophecy (verses 2-5), which seems strange because heretofore they had been mentioned almost as synonymous. At Pentecost, when the apostles were accused of being drunk, Peter quoted from the Old Testament statements indicating that the gift of prophecy would be revived, and defended the gift of tongues on that basis (Acts 2:17). But here Paul makes a distinction between the two. What then was this manifestation in the Corinthian church?

There are at least two theories. One is that this manifestation was identical with the gift at Pentecost—actual languages given for the preaching of the gospel. The other theory is that these were ecstatic utterances, sounds that represented no actual language, but that were an involuntary reaction to the presence of the Holy Spirit. It is pointed out that the church at Corinth was largely a Gentile church. Its members had come out of heathen religions where they had been acquainted with such utterances, which were considered a language of the gods and were interpreted as oracles, either by the person speaking or by some other person. It is explained that these Gentile Christians had brought into the church with them a psychology attuned to such reactions, and when the Holy Spirit came upon them, the result was that to which they had been accustomed when they were heathen.

There are difficulties in both of these theories. As regards the view that the gift was the same as given at Pentecost, Ellen G. White indicates that there the disciples gained a proficiency that made possible the carrying on of evangelism. But Paul says things of the Corinthian manifestation that are difficult to square with the Pentecostal experience. “For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful” (verse 14). “Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue” (verse 19). There was at least this difference between the gift at Pentecost and that in Corinth—the latter was at times manifested when there was no possibility of its use for communicating a message of evangelistic import.

In regard to the ecstatic theory, it must be pointed out that the same terminology is used here as in the account of the gift at Pentecost (compare Acts 2:4 and 1 Cor. 12:10). If the manifestation was really so different at Corinth, why does Paul use the same word for it here as was used repeatedly in Acts? It seems also very difficult to understand how an ecstatic gibberish could be considered as a reaction to the power of the Holy Spirit.

A Suggested Solution

While it is probably not possible to arrive at a final answer to this problem, the following tentative suggestions seem to offer at least a partial solution.

First, there is nothing in 1 Corinthians 14 to indicate that the gift was not an actual language that could be used in evangelistic endeavors. The apostle’s declaration that “tongues are for a sign, not to them that believe, but to them that believe not” (1 Cor. 14:22), would seem to imply that they were actual languages. The gift of an actual language would certainly be a more meaningful sign to an unbeliever than would gibberish.

Second, the gift at Corinth was not entirely identical with that at Pentecost. This seems evident because those who manifested it sometimes spoke without knowing what they were saying (verses 13-15). This was profitable to the church if there was someone present who could understand. Even if there was not, there might still be a blessing for the one who spoke, for it is reasonable to believe that when the Holy Spirit was upon a man, he himself would receive a blessing from the very fact of His presence. Paul refers to this: “He that speaketh in an unknown tongue edifieth himself” (verse 4).

Third, because of these differences there was another gift given, the interpretation of tongues. When there were those present who understood, there was no need of this gift. At other times a message would be spectacularly given to a church in a foreign tongue, and another person would be given the interpretation. The same gift could be used in preaching the gospel. If one who did not speak the local language came to a church with a message, and another brother had the gift of interpretation, the latter could aid in the presentation of that message. This gift of interpretation may also have included the explanation and application of the message given.

What has been said may be summarized as follows: The gift of tongues refers to the ability to speak a language under the presence and influence of the Holy Spirit. This may refer to the speaker’s own language or to a language not previously known by him. As at Pentecost, the speaker may be conscious of the meaning of

“Intelligence is like a river . . . the deeper it is, the less noise it makes.”

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what he is saying; or as at Corinth it may be at times unintelligible to him. The gift of interpretation is a kindred gift, the ability to understand and interpret a language that the interpreter has not learned naturally.

Do These Gifts Exist in the Church Today?

The presence of these gifts in the apostolic church naturally raises the question as to whether they exist in the church today. Generally speaking, the answer must be No. Very early in Christian history the gift of tongues, along with the other gifts of the Spirit, was lost to the church. The only clear testimony to the presence of this gift after the days of the apostles is a statement made by Irenaeus, who wrote in southern Gaul near the end of the second century. (Heresies, book V, chapter 6.) By the end of the fourth century John Chrysostom testified concerning 1 Corinthians 12:

“This whole place is very obscure: but the obscurity is produced by our ignorance of the facts referred to and by their cessation, being such as then used to occur but now no longer take place.”—Homily 29, in Nicene and Post-Nicene Fathers, 1st Series, vol. 12, p. 168.

That such was the case is not surprising in view of the apostasy that so early entered the church. As early as the second century those who had the gifts of the Spirit fell into dispute and were superseded in church leadership by the elected officers, the bishops, and the presbyters.

In our day God has not restored this gift generally, either in its Pentecostal or in its Corinthian form. Occasionally stories are received from the mission field of isolated instances where a missionary has been able to speak a language he had not learned, or where a native was able to understand a language he had not known. These experiences usually come in times of crisis. They are often very difficult to verify. Without doubt such providences can and do happen, but their manifestation does not seem to be identical with that in the New Testament.

There is a logical reason for this. Just as medical science has made unnecessary the presence of a standing gift of healing, so the widespread condition of the Christian church has made possible the spread of the gospel by those who speak the languages of earth naturally. The gift of healing and the gift of tongues are both given now only in times of crisis, when ordinary facilities are either inadequate or unavailable. The preaching of the gospel in more than a thousand languages, and of the third angel’s message in more than seven hundred, is a fulfillment of the work for which the gift of tongues was given to the early church.

Writing from Europe in 1886, where she had spoken through interpreters in many languages, Ellen G. White said:

“It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. . . . Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. . . . Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s word. The stammering tongue will be unloosed, and the timid will be made strong.”—The Review and Herald, July 20, 1886.

This was a presentation made before the faculty and students of the Theological Seminary, fulfilling the requirement in the Bachelor of Divinity course.

The Question of Rebaptism

THERE is still another lesson for us in the experience of those Jewish converts. When they received baptism at the hand of John, they were holding serious errors. But with clearer light they gladly accepted Christ as their Redeemer; and with this advance step came a change in their obligations. As they received a purer faith, there was a corresponding change in their life and character. In token of this change, and as an acknowledgment of their faith in Christ, they were rebaptized, in the name of Jesus.

Many a sincere follower of Christ has had a similar experience. A clearer understanding of God’s will places man in a new relation to Him. New duties are revealed. Much which before appeared innocent, or even praiseworthy, is now seen to be sinful. The apostle Paul states that though he had, as he supposed, rendered obedience to the law of God, yet when the commandment was urged upon his conscience by the Holy Spirit, “sin revived, and I died.” He saw himself a sinner, and conscience concurred with the sentence of the law.

There are many at the present day who have unwittingly violated one of the precepts of God’s law. When the understanding is enlightened, and the claims of the fourth commandment are urged upon the conscience, they see themselves sinners in the sight of God. “Sin is the transgression of the law,” and “he that shall offend in one point is guilty of all.”

The honest seeker after truth will not plead ignorance of the law as an excuse for transgression. Light was within his reach. God’s

(Continued on page 45)
Questions and Answers on the “Prayer-and-Perspiration” Plan

J. Lee Neil
Pastor, Potomac Conference

PART IV

[In this article a number of questions have been put to Elder Neil on the unique plan that he has been discussing in this series.]

How do you lay the groundwork for the “prayer-and-perspiration” plan, and what technique do you use in approaching a businessman for a donation of material help, equipment, or money?

Every project has begun from some contact influenced by medical missionary or benevolent work. In Burlingame, California [see page 24, May Ministry], we had no welfare center, but had found a needy family during Ingathering, and the church helped them. This contact grew into many others. Usually we get an introduction to a prospective donor by letter or telephone or in person from someone who has already helped. One will send us to another. It is difficult if you have no introductions, and it is difficult to obtain effective introductions without some background of benevolent experience in the life of the local church that has been felt in the community. As you visit the “sons of strangers,” simply relate how others have been impressed to help and have received a blessing.

How do you open an interview with a prospective donor?

We make a direct, “plain statement of our plan of labor” and mention a specific need with a spirit of expectation that may shock them a little. For instance, asking for a carload of material is a little shocking, but after they get over the shock they consider, “Well, why not?” And they give.

We use no set approach or technique, but gather inspiration and direction from the immediate surroundings, the atmosphere, the look in a man’s eye. Sometimes a more gradual approach is used; with others we place the issue squarely before them immediately. To get men’s attention you sometimes have to startle them a bit.

“Our workers should present before these men a plain statement of our plan of labor, telling them what we need in order to help the poor and needy and to establish this work on a firm basis. Some of these will be impressed by the Holy Spirit to invest the Lord’s means in a way that will advance His cause. They will fulfill His purpose by helping to create centers of influence in the large cities. Interested workers will be led to offer themselves for various lines of missionary effort.”—Gospel Workers, p. 361.

Do you use a prospectus?

Yes, a sort of informal “scrapbook” prospectus, not printed—a notebook with a limp-leather back. If possible, we get a letter from the mayor or some person of influence who is willing to write a letter of encouragement on our project. Once we were able to secure a letter from a State governor for Ingathering. We use a picture of the elevation and floor plan to interest local businessmen. The site should be in a prominent location. The more you can show of local interest in your prospectus, up to a certain point, the better. Letters of commitment from firms, bills of sale marked “contribution” or “donation” are all helpful. We sometimes have laymen work business houses door-to-door. A layman’s prospectus can be made up of either actual letters or photostatic copies from the pastor’s prospectus.

What counsel on conducting interviews would you give to one who is inexperienced in this plan?

If possible take someone with you. Give a brief representation of the objective, using the
prospectus. Remember the man is busy. Don’t plan to take much of his time unless he shows an interest to suggest a longer stay. Make the visit as informal as possible, explaining how you are working, telling experiences of what others have done, then what you expect or hope he will do.

It varies quite a little with the atmosphere you help to create. You can’t succeed with something you don’t believe in 100 per cent yourself. Much depends on how much you believe in it.

We have the firmest confidence in the fact that as we can get that man to recognize the claims of God upon him, we have done him a great favor, that he will be blessed. We come with no apology. We are offering him an opportunity to be blessed and to be a blessing. If he doesn’t recognize it, that is beside the point—we feel sorry for him.

All men are in debt to their Creator and Redeemer more than they can ever pay. Any payment we get from them on that debt is for their good and will bring a blessing to them.

This confident approach is based on a quotation from The Desire of Ages, page 109. Speaking of John the Baptist, it states:

“He was ready to go forth as Heaven’s messenger, unawed by the human, because he had looked upon the Divine. He could stand erect and fearless in the presence of earthly monarchs, because he had bowed low before the King of kings.”

God is a great God. This man is one of His creatures. He is just another human. No matter what his position is, he still has to go to the table for daily food, and God furnishes this food and all his other blessings.

Do members of other denominations sometimes hesitate to give to an Adventist project?

When an Episcopalian man saw the names of two members of his church on our list of donors he asked, “How is it that you are getting the Episcopalians to build an Adventist church?”

We replied that we didn’t know that they were exactly, but that we had a job to do in the city at the moment and could not mortgage the future to do it. Ours is a “pay-as-you-go” policy, and we are willing to work hard with our hands so that we can get on with the task of a wider mission to the world. We restated the fact that those who take part usually receive a blessing. We emphasized that we do not expect the Lord to impress others to help us unless we are helping others. He decided he wanted to have a part too, and gave us fifty yards of ready-mixed concrete at half price.

How do you arrange for non-Adventist help from individuals such as carpenters, bricklayers, etcetera?

These are usually neighbors of some church member who have been favorably impressed by Adventists, or they may be fellow workers on a job or in a factory.

In an individual interview do you follow any sequence in your requests? Do you ask for money first, then labor, then equipment, or do you give them a choice?

We usually ask a man for one specific item or service, depending on what business he is in.

Do you sometimes meet resistance or questions on the matter of the propriety of asking someone to work on a project without remuneration?

Yes, but the question is easily answered. For non-Adventists it is easy to get them to see that the man who donates money gets no direct remuneration in return, but he does get the blessing of God if he gives in the right spirit.

For our own people, who frequently raise the same question, it has been nicely answered by the Spirit of prophecy:

“Some may ask, ‘How are such schools to be established?’ We are not a rich people; but if we pray in faith and let the Lord work in our behalf, He will open ways before us to establish small schools in retired places for the education of our youth not only in the Scriptures and in book learning, but in many lines of manual labor. . . . Will you not take an interest in the erection of this school building in which the Word of God is to be taught? One man, when asked how much he was willing to give to the school in labor, said that if we would give him three dollars a day and his board and lodging, he would help us. But we do not want offers of this kind. Help will come to us. . . . Let those who have spare time give a few days in helping to build this schoolhouse. . . . Let everyone do something. Some may have to get up as early as four o’clock in the morning in order to help. Usually I begin my work before that time. As soon as it is daylight, some could begin work on the building, putting in an hour or two before breakfast. Others could not do this, perhaps, but all can do something. . . . Let us catch the spirit of the work, saying, We will arise and build.’”—Child Guidance, pp. 514-517.

How does this plan affect Ingathering? Is the pastor apt to get less Ingathering after non-Adventist friends have given to a building project of this kind?

On the Owyhee range in Idaho we learned that sheep properly cared for can be sheared every year to their profit as well as that of the owners.
IMPORTANT OF ISAIAH 58

"The Kind of Ministry That Will Bring Life Into the Churches"

[EDITORIAL NOTE.—There are more references to Isaiah 58 in the Spirit of prophecy than to any other chapter in the Bible—-a total of at least 106 known references. In addition to the 27 references highlighted by the following excerpts, there are 34 other references to benevolent ministry, making 61 in all. Then there are another 45 references to other verses in the chapter—verses 1-4 and 12-14.]

"The whole of the fifty-eighth chapter of Isaiah is to be regarded as a message for this time. . . ."—"Welfare Ministry," p. 29.

"The whole chapter is of the highest importance."—"Testimonies," vol. 8, p. 159.

"Read this chapter carefully and understand the kind of ministry that will bring life into the churches."—"Welfare Ministry," p. 29.

"The work specified in these words [Isaiah 58] is the work God requires His people to do. It is a work of God's own appointment. . . . We must take hold of this work."—"Ibid.," p. 32.

"I have no fears of workers who are engaged in the work represented in the fifty-eighth chapter of Isaiah."—"Ibid.," p. 33.

"Isaiah has . . . plainly described the work that God will accept and bless His people in doing."—"Testimonies," vol. 4, p. 60.

"You who are suffering with poor health, there is a remedy for you [Isaiah 58:11]. . . . Wake up, brethren and sisters. Do not be afraid of good works."—"Ibid.," vol. 2, p. 29.

"Please read Isaiah 58 . . . This is the special work now before us. . . . Our duty is plainly stated."—"Ibid.," pp. 33, 34.

"It is workheart that the Lord requires, good works springing from a heart filled with love [Isaiah 58:1]."—"Ibid.," p. 146.

"I was referred to Isaiah. . . . You have oppressed the destitute and have benefited yourself by taking advantage of their necessities."—"Ibid.," p. 156.

"Read the next verse [v. 8] . . . Here is an abundantly precious promise for all who will interest themselves in the cases of those who need help."—"Ibid.," p. 333.

"Riches may be used by us to advance the cause of God and to relieve the wants of the widow and the fatherless. In so doing, we gather to ourselves rich blessings. . . . The Lord . . . will make our souls like a watered garden, whose waters fail not."—"Ibid.," pp. 658, 669.

"Please read the fifty-eighth chapter of Isaiah. . . . But you are not now entitled to these promised blessings. You have not been engaged in this work."—"Ibid.," pp. 654, 655.

"Noble sympathy, largeness of soul, and disinterested benevolence are needed. Then can the church triumph in God. . . . Isaiah's fast should be studied."—"Ibid.," vol. 6, pp. 265, 266.

"The Lord bids us: 'Bring the poor that are cast out to thy house.' Isaiah 58:7."—"Ibid.," p. 282.

"We are to carry forward the work placed in our hands by the Master. He says: 'If thou draw out thy soul to the hungry, and satisfy the afflicted soul.' . . ."—"Ibid.," vol. 8, p. 134.

"In this scripture [Isaiah 58] the work we are to do is clearly defined as being medical missionary work."—"Ibid.," p. 218.

To conference presidents, and men in responsible places, I bear this message: Break the bands and fetters that have been placed upon God's people. To you the word is spoken, 'Break every yoke.' . . . We are to treat one another as brethren, as fellow laborers."—"Testimonies to Ministers," pp. 480, 481.

"Isa. 58:7. Through direct contact, through personal ministry, the blessings of the gospel are to be communicated."—"Counsels on Health," p. 391.

"The fifty-eighth chapter of Isaiah is a prescription for maladies of the body and of the soul."—"Ministry of Healing," p. 256.

"Those who improve these opportunities [Isaiah 58] find great joy."—"Prophets and Kings," p. 132.

"The Scripture describes the fast that God has chosen. . . . Isa. 58:6, 10. Here is set forth the very spirit and character of the work of Christ."—"The Desire of Ages," p. 278.

"We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the desponding, and inspire hope in the hopeless."—"Ibid.," p. 350.

"Christ has bidden us. . . ."—"Ibid.," p. 369.

"Isa. 58:6, 7; 10; Mark 16:15. . . . Are the great body of professed Christians doing this work?"—"Christ's Object Lessons," p. 371.

"The leprosy of selfishness has taken hold of the church. . . . The remedy is found in the fifty-eighth chapter of Isaiah."—"Counsels on Stewardship," p. 85.

(Emphases supplied in foregoing statements.)

In New Orleans [see page 25, May Ministry] after our building project there, a leading businessman, who had contributed and told his superintendent to "lean over backward" to help us, regularly contributed twenty-five dollars to the Ingathering fund in succeeding years, whereas he had not given to Ingathering before. As far as we know, in any place where we have had such relationships, we have had far better results in Ingathering after such a building project than we had before. One man gave us many personal favors in addition to helping the church, and is continuing them toward others of our ministers in that place. In one church the Ingathering campaign had never been completed in less than six weeks. After
a week of prayer and prayer-band experience, it was done in two weeks' time. There was a deep spiritual experience throughout that campaign.

In Trenton, New Jersey, we used a slogan that became known throughout almost the entire city—"The Church Everybody Is Building." [See July Ministry, page 14.] If businessmen and others have helped to build a church, they will in a sense feel it is theirs, and will certainly continue to have more than a casual interest in the organization behind the church; especially as they are aware that there is a continuing work of benevolence by Adventists in the local community as well as in heathen fields.

What is the greatest problem in working on this plan?

The greatest problem is to get the support of all concerned in working along these lines because so many of the resources are developed as the work progresses. It takes faith and patience, both of which are requisite to translation.

Our people need to be educated to the concept that the indirect result of sowing seeds of benevolence has a greater economic return than the direct result of conventional fund-raising campaigns.

"I was shown that should professed Christians cultivate more affection and kind regard in caring for others, they would be repaid fourfold." —Testimonies, vol. 2, p. 329.

How do you organize a church for such a project?

It is done by cultivating benevolent activity among members within the church, and an expectation of fruitage based on the promises in the Bible and Spirit of prophecy. It is not just prayer—we must divide our time between the mountain and the multitude. Work is what gives life to our prayers; it gives us something to pray about.

Committees can be appointed and plans can be studied, and the voluntary services of an architect secured, if possible, if the church is going to work on the principle of benevolence.

What is the greatest need in the life of a pastor and of church members in this program?

The greatest need is faith, and both pastor and people have an abundant opportunity in such a project to increase their faith. If faith is to be developed, it has to be tested, and God knows just how to test and how much to test, even as a good physiotherapist will show the patient how to develop a weak muscle by knowing how to give just the right amount of resistance to pressure.

"In the providence of God, every good and great enterprise is subjected to trials, to test the purity and the strength of the principles of those who are standing in positions of responsibility, and to mold and substantiate the individual human character after God's model. This is the highest order of education.

"Perfection of character is attained through exercise of the faculties of the mind, in times of supreme test, by obedience to every requirement of God's law. Men in positions of trust are to be instrumentalities in the hands of God for promoting His glory, and in performing their duties with the utmost faithfulness, they may attain perfection of character."—Notebook Leaflets, No. 7, p. 2.

The exercising of faith will come through watching for and following the opening providences of God on a day-to-day basis. One of the early pioneers of this movement used to counsel young workers to watch for the daily providences of God in the smallest circumstances, "as a cat watches a mouse." We must also have a sense of urgency and a sense of mission for God.

"God has given us ability, to think and to act, and it is by acting with carefulness, looking to Him for wisdom, that you will become capable of bearing burdens. Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work in and by and through you."—The Ministry of Healing, pp. 498, 499. (Italics supplied.)

Finally, there must be constant prayer. This plan is no "bed of roses." It is a "prayer-and-perspiration" plan. Unless we are ready to be tested and tried, and are willing to go through a pruning and a growing process, the plan should not be tried. But the opportunity for rich blessing is there, and heaven awaits our demand in faith.

"We do not value the power and efficacy of

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A real prayer life must be constant:

"We, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing."—Ibid. (Italics supplied.)

How do you organize the church to develop faith in the lives of individual members for the forthcoming project?

The basis of all Christian effort is a small-unit prayer band. We cannot hope to develop or maintain a high degree of faith and spiritual desire without utilizing this principle.

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others."—Testimonies, vol. 7, pp. 21, 22.

We never undertake a project, whether in soul-winning effort or building effort, without promoting the small-prayer-unit principle throughout the church. The way we do this is to have individuals praying with someone for someone. Each seeks his own partner, basing his choice on various mutual factors, such as age, location, situations—like young mothers—that naturally suggest fellowship. Usually they go outside the family to seek a prayer partner. The group should have two or three to start with; then as they gain someone they finally grow enough to cell-divide into small units again. In our Trenton project we probably had twenty prayer units—twenty powerhouses operating within the church.

Do you sometimes begin to foster this work of benevolence and the prayer-band approach before the congregation knows it may lead to a building project?

Yes, in one place we found that a church had been planning to build for a number of years and still had accumulated only some four hundred dollars in the treasury for the fund. We prayed about the matter, and when we took over the pastorate, dropped all mention of building, but set about in work of benevolence, carrying out the Lord's instruction in Isaiah 58; and thus the church was revived spiritually and in time had a fine new building.

What have you found are some of the by-products of the benevolent program in the lives of the individual church members and the life of the church as a whole?

In the church as a whole it brings about a binding unity that relieves the pastor of a lot of other problems. If a church is working and pulling together, there is no time for trifles and petty bickering. A pulling mule can't kick, you know.

Another thing is that when the preacher is manifestly working and busy with the program, there is obvious reason for not "tending weak lambs that ought to be sheep." The weak lambs often go to work for others, forget themselves, and soon grow into sheep. The members will get under the burden of running the church while the pastor is busy doing progressive work. Getting busy for others brings the pattern of life into the church.

And we would say that there is at least 400 per cent greater efficiency in fund raising as compared with the more direct methods that are not along this line of benevolence. We get dollars where we would otherwise get dimes. God rewards us with gifts as "friends" instead of mere pittances as "servants." "Henceforth I call you not servants; . . . but I have called you friends" (John 15:15).

After a building has been completed on this "prayer-and-perspiration" plan, how do you keep this element of faith alive in the church?

Our part in this hasn't been very great, for there always has been a call to take us away to another project.

If you were to remain, what would be your plan?

I would focus on an effort or lay soul-winning endeavor, with the benevolent approach, sowing and reaping, with small-unit prayer bands and companies for personal evangelism.

Have any of the non-Adventists who have participated in these projects ever become Adventists?
Yes, there have been some who have accepted Christ and His truth, and there are many others who have become lifelong friends of the church, ever ready to lend a helping hand on other worthy projects.

Do you have a closing statement you would like to make?

I would like to emphasize just once more that as workers, as leaders, as a people, as a church, it is imperative that we have the blessing of God in our work; and we cannot have that blessing without doing the work outlined in Isaiah 58. That is the work Christ did.

"In the synagogue at Nazareth He said, 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' This was the work He commissioned His disciples to do. . . . This is the work which the prophet Isaiah describes."— Prophets and Kings, p. 718.

And this is the work we, His disciples today, should be doing.

"The experience of apostolic days will come to us if men will be worked by the Holy Spirit. The Lord will withdraw His blessing where selfish interests are indulged; but He will put His people in possession of good throughout the world, if they will unselfishly use their ability for the uplifting of humanity. His work is to be a sign of His benevolence, a sign that will win the confidence of the world and bring in resources for the advancement of the gospel."— A Call to Medical Evangelism, p. 22.

"In the future our work is to be carried forward in self-denial and self-sacrifice even beyond that which we have seen in past years. God desires us to commit our souls to Him, that He may work through us in manifold ways. I feel intensely over these matters. Brethren, let us walk in meekness and lowliness of mind and put before our associates an example of self-sacrifice. If we do our part in faith, God will open ways before us now undreamed of."— Ibid., p. 13.

(Concluded next month)

Berean Club

DONALD M. WINGER
District Pastor, Arkansas-Louisiana Conference

The apostle Paul’s observation concerning the people of Berea was: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). This can truly be said concerning many new members of the Little Rock church, who have recently organized a Bible study group called the Berean Club.

This club resulted from a specific need. New converts would often come with questions put to them by people not of our faith. Answers to these questions required explanations of difficult scriptures that had often been twisted, or "wrested," as Peter said.

Simply and briefly this is how the club functions: By selecting the topic for discussion the previous week, ample opportunity for study is afforded to all members. At the time the topic is chosen, one club member is selected to give a brief report of the findings of his study to the entire group the following week. After his report the club members ply him with questions concerning his explanation. By this means everyone gets into the discussion. After considerable comment, both negative and positive, the pastor summarizes the results and concludes the meeting. The results are typed, mimeographed, and made available to the club members.

Besides utilizing the Berean Club plan for grounding newly baptized converts, one might effectively incorporate the plan into a full-time evangelistic campaign. Used in this way, it might be called the equivalent of a merger of the question-box idea, or the aftermeeting, plus an opportunity for open discussion in a nondogmatic atmosphere. The evangelist, of course, would solicit questions and coordinate a discussion with the progression of the campaign topics.

Lay evangelists might use the plan also in cottage meetings where an open-discussion Bible study is desired. It would prove a stimulus to personal Bible study.

The possibilities for this study club are several and as varied as evangelists and their techniques. Whether a pastor, pastor-evangelist, evangelist, or lay evangelist, each must fight in his own armor. However, each might find the Berean Club to be at least another plan of attack in the Christian offensive.
CONVINCED that the term "personal worker" requires a new emphasis in an hour when there is true need for this type of worker, we have good news for the field. Our Theological Seminary in Washington, D.C., is now demonstrating that its course in personal evangelism is attracting many young men. College graduates receive postgraduate credit on completion of their classwork. The caliber of those desiring these classes compares favorably with the quality of those in various other fields of concentration. It is being increasingly recognized that soul winning is the very life of our work and that it is basic training for Seventh-day Adventist workers. However, this developing interest includes men as well as women.

True Personality

Personality is expedient in personal evangelism. Training for it is the best way to develop personality. The personal soul winner does not have the backing of a trained choir to prepare the mood for the reception of the message. Unlike the pulpit evangelist, his work is with individuals or smaller groups. He must proceed without fanfare and without the help of gifted assistants. His work at the fireside, in the homes of the people, is solely his responsibility. But he is God's contact man, a gospel salesman. He either wins his man for the Lord, or loses him; there is a tremendous amount at stake. However, there are successive thrills as day by day he helps to decide eternal destinies. This calling of the Lord is a wonderfully satisfying service.

Conversational Skill

Bible teaching in such a personal way is not just talking to people. Much of the Bible instructor's energy must be spent in meditative listening; not the listening of the professional psychiatrist, but a detecting of the still small voice of God. The personal worker does not always talk to the one to be helped, whose flow of words about apparently small things may pour forth like a wild cataract over a precipice; he talks to God, pleading for the right words for his next remark.

The role of personal worker hardly suits the "naturally quiet" or "wallflower" types, for it requires rare conversational art. It is far afield from the ordinary cheerio chatter often aptly defined as "small stuff," or the various platitudes of many who also run errands for the Lord while lacking a message from His throne. The true personal worker must present his mission in the assuring conversational tone of a kind friend who has something very wonderful to reveal to the listener. This cannot be accomplished with vivaciousness and sparkle, for the worker has a "life and death" message. It may need to be presented as urgently as the bleating of the lamb's mother, or it may need to reveal the characteristic strength of a lion. The conversational skill of a real personal worker is fascinatingly powerful and surprisingly effective. It is developed through much prayer, Bible study, and experience.

Urgency and Authority

The personal worker is more than a peddler of doctrinal facts; he handles the precious gems of truth. His casual doorstep chats, his fireside Bible studies, are not just aimed to get people "into the truth." Each is freighted with the worker's heart burden to save lost men and women out of this "untoward generation." His mission is that of ambassadorship, for which he carries a heavenly portfolio. He may be handling grave truths, but these are most attractive to him. So the profession of the personal evangelist is very inspiring, despite some of its unpredictable elements.

Preparation and Background

In addition to a pleasing, soul-winning personality and teaching skill, the personal worker needs a profound knowledge of his message. In the informal setting of a fireside Bible reading there is no telling what queries may be produced. The public evangelist is usually spared the possible embarrassment that may result from
conflict in the mind of a listener, but not so with the personal evangelist; he must be heard from on that very point. Therefore it behooves him to be informed to the extent of either knowing or being able to find the answer. The worker must be a good student of the Book as well as of human nature. In evangelism today it is necessary that he teach convincingly. If he is to win to Christ the type of people that first investigate well what they later accept, he must be thorough and organized in every phase of his work. This in itself inspires confidence in the instructor’s ability to teach a special message from God.

**Patience and Poise**

Personal evangelism now faces a vast array of competitive forces. Among these we might list many modern gadgets and inventions that claim attention and too often distract from solid Bible investigation. We might here merely mention radio and television with their “spots” and sports and shallow thinking. But there are many other distractions, such as the upsets of otherwise adorable babies, the tantrums of spoiled children, the whims of adolescents, the prejudice of wives, husbands, and relatives generally. One is ever conscious of the casual “dropping in” of neighbors and friends at the most inconvenient time in a Bible study. How necessary, then, that the personal worker be kind, patient, understanding, and well poised!

**Sharpening Our Tools**

The reader will readily see that the personal evangelist claims an important calling in the work of our closing message. His work is an artistic science—the science of the ages to come. It is a most satisfying life work, hardly to be compared with any other, yet it is basic in the training of all Seventh-day Adventist workers. This work is built on contacts with individuals, everywhere and always. Helping others to develop character to live with Jesus forever does much for the worker personally it shapes his own character daily. The skills of personal evangelism are never exhausted, and those who have already entered this calling will be wise to sharpen their tools occasionally for this most delicate work of soul winning. To you personally we extend the invitation to keep well in mind this opportunity at our Theological Seminary.

L. C. K.

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**Study Outline**

**Reaching Hearts**

A. RUBY WILLIAMS
Middle East College, Beirut, Lebanon

**PART II**

II. Principles concerning conversion.

A. CONVERSIONS ARE NOT ALL ALIKE.
1. Not all alike, some have no violent conviction, no soul rending, no remorseful terrors; they looked and lived.—Ev. 287; John 1:43-45.
2. Some have conviction like a hurricane, so have thrilling story.—Ev. 288, 289; Acts 9.
3. Others converted in a gentle way.—Ev. 289; John 3.
4. Some sad for years, waiting for marked evidence, but God accepted them when they became weary of sin.—Ev. 286.
5. Work of grace not instantaneous but continuous.—Ev. 287.

B. METHODS MUST NOT BE ALIKE.
1. You must vary your labor.—Ev. 126.
2. Devise methods out of the common course.—Ev. 123, 291.
3. Be an opportunist; meet men wherever they are.—Ev. 54, 484; 1 Cor. 9:22.
4. Christ used not one but various methods.—Ev. 123.
5. Receive instruction, wisdom from God.—6T 69; Prov. 2:10, 11.
6. Take time for culture of heart religion.
   “The moral tone of piety among us must be raised, and in order that it may be, we must take time for the personal culture of heart religion.”—Special Testimonies to Ministers, Series A, No. 1, p. 57.
7. Different minds and hearts reached by different persons.—Ev. 100.

C. ELEMENTS IN WINNING MEN.
1. Come close to the people.
   a. Come close, not just speak, but shake hands, feel sympathy.—Ev. 439.
   b. Handshakes gain confidence.—Ev. 444.
   c. Comfort and counsel, weep or rejoice, with them.—MH 143.
   d. Approach people in a persuasive, kindly manner.—Ev. 444.
   e. Live with the people, eat, sit, lodge with them.—Ev. 424.
   f. Watch faces, mark lighted countenances.—Ev. 55.
   g. Seek access through most familiar associations.—Ev. 55.
   h. Christ reached the hearts of the people by going among them, in homes, boats, streets, work, feasts.—DA 151.
1. Pray with them and for them.—6T 65.
2. Recount your own experience of conversion.—Ev. 485.
2. Be kind to the people.

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Pride is the fundamental sin and the father of every failure.—Charles B. Templeton.
a. No sharp speeches, love must prevail.—Ev. 303.
b. Avoid extremes, either to shun whole counsel or to be always hammering.—Ev. 281.
c. Be tenderhearted and pitiful.

"When our ministering brethren shall drink in the Spirit of Christ daily, they will be truly courteous, and will not consider it weakness to be tenderhearted and pitiful, for this is one of the principles of the gospel of Christ."—Special Testimonies to Ministers, Series A, No. 1, p. 17.

d. Simple Christian sympathy will open hearts.—9T 80.

e. Treat every man as honest.—Ev. 306.
f. Use other methods than condemning wrong.—6T 121.

g. Trust awakens trust.—Ed. 80.
h. Purity of Christ’s presence condemned sin; He did not denounce.—DA 189.

1. Leave listeners approachable.—Ev. 300, 301.
2. Have regard for every individual.
3. Never consider most hardened sinner beyond reach of the grace of God.—4T 537.
4. Even the most irreligious have their hours of conviction and longing.—6T 71.
5. The gospel has claim on whoever listens to it.—AA 423; John 3:16.
6. In every human being Christ saw a possible son of God.—Ed. 80.
7. Christ’s work was largely personal interviews.—Ev. 443.

D. IMPORTANCE OF PERSONAL WORK.

1. Personal ministry brings greater results.—MH 143, 144; Ev. 445.
2. Direct personal appeals are secret of success and power.

"Symmetry of character and the harmonious development of the work will be accomplished only through continual dependence upon God and earnest effort on the part of man; for the secret of our success and power as a people advocating advanced truth will be found in making direct, personal appeals to those who are interested, having unwavering reliance upon the Most High."—Review and Herald, Aug. 30, 1892.

3. Personal work avoids opposition.—Ev. 445.
4. Five words in private mean more than the whole discourse.—Ev. 285.
5. Personal appeals and quiet visits in family have tenfold more force than any other labor.—Ev. 465.
6. Better one half the sermonizing and double the personal labor in the homes.—Ev. 450.
7. Sharing personal experience will awaken the people.—9T 38.
8. Souls are perishing for lack of personal labor.—Ev. 490.
9. Those who by personal ministry open to others the Scripture are sowing the good seed, for the seed is the Word of God.

"The Sover is the Son of God, or he to whom He delegates His work; for by co-operating with Christ, man is to become a laborer together with God. Those who by personal ministry open to others the Scriptures, are sowing the good seed, for the good seed is the word of God."—Review and Herald, May 31, 1892.

10. Much of the time spent in sermonizing should be devoted to personal labor for the souls of the lost.

"Much of the time spent in sermonizing should be devoted to personal labor for the souls of the lost. The minister should seek to break up the fallow ground of the heart, that the word of God may find a soil in which it may grow. The word must be preached, but this work of personal ministry must not be neglected."—Ibid.

E. RESPONSIBILITY OF WORKER.

1. At critical time worker must watch for souls.
   a. Seize opportunity when person is under conviction.—Ev. 298.
   b. Words and deportment may balance minds.—Ev. 299.
2. Worker may be the means of loss of souls.
   a. Some are lost because of deficiency of worker or lack of personal effort.—Ev. 425; 4T 556.
   b. Persons not brought to decision because worker feared the consequences.—Ev. 298.
3. Lack of courtesy, speaking hastily, acting thoughtlessly, closes doors.—GW 517.
4. Many stumble to ruin because ministers fail to know the varied experiences of conversion.—Ev. 286.
5. Negligence of ministers has discouraged the people.—5T 257.
6. The personal need of worker is communion with God.
   a. Take time for personal culture of heart religion.
   b. Communion with God imparts power.—GW 511.
   c. The spiritual health of the workers is to be the first consideration.—7T 194.
   d. Those who would impart truth must practice its principles; only thus can they impress others.—Ed. 41.
   e. When the grace of God reigns within, the soul is surrounded with an atmosphere of faith, courage, and Christlike love, invigorating to the spiritual life of all who inhale it.—6T 45.
   f. One thing makes their labors acceptable to God—heart devotion, true piety.
   g. Nothing is more needed in our work than the (Continued on page 46)
A successful and important Seminary Extension School has recently been conducted on the campus of Spicer Memorial College in Poona, India. The eight weeks from March 21 to May 14 were rich and precious ones for both students and faculty. It would be difficult to adequately describe the depth of dedication and faithful application indicated by the men and women who made up the largest student body of any extension school thus far sponsored by the parent Seminary institution in Washington, D.C. One hundred forty-one workers from twenty language areas of Southern Asia made up this earnest and consecrated student body.

The faculty was under the leadership of Frank Yost, associate secretary of the Religious Liberty Department of the General Conference. Those associated with him were Arthur L. White of the General Conference, and Melvin K. Eckenroth of the parent Seminary staff. Neville Matthews, former registrar of Spicer College, served also as extension school registrar. In addition to this regular teaching staff guest lectures were given by various leaders of the Southern Asia Division.

The personnel of the extension school student body was made up of forty-nine evangelists and pastors; thirty-six teachers; eighteen division, union, and local mission departmental secretaries; six mission presidents; four high school principals; eleven students of Spicer College;
five publishing house workers; four Voice of Prophecy workers; two Bible instructors; three office secretaries; one laboratory technician; two housewives. As these students worked and studied together for eight weeks they brought with them all the rich and colorful backgrounds of the lands and peoples, languages and cultures, political and social concepts, religions and practices of the millions comprising the exotic lands of India, Pakistan, Burma, and Ceylon.

The academic concentration centered in five major courses, each of which met four days a week, spaced over the six working days. This alternate scheduling provided time in the daily program for a chapel exercise and prayer band hour. The courses presented were the Doctrine of the Sabbath and Sunday, the Doctrine of Grace and Law, Prophetic Guidance in the Remnant Church, Christ-centered Preaching, and Evangelistic Procedures.

This combination of courses gave the students a well-balanced study program uniquely combining a proper emphasis on Bible, history, theology, and methodology. The teachers were able to emphasize unitedly the centrality of the Biblical and Spirit of prophecy authority and instruction in the areas of content and practical theology. This close integration of work among the teaching staff contributed enormously to the stability and singleness of purpose of the extension school objective.

**A Spiritual Emphasis**

There were many occasions during the period of the extension school which may appropriately be remembered as outstanding experiences of fellowship. One example of this is the precious memory of a three-and-one-half-hour chapel service in which an unusual outpouring of the Holy Spirit was most manifest. In this service the entire student body responded in unrestrained dedication and confession. Wrongs were made right, and with the deepest feeling men of strength pleaded with God for favor and power in their ministry. This was the high point of the spiritual blessings.

One Sabbath afternoon following the symposium hour we all retired to the banks of a nearby river to witness the baptismal service which was conducted by J. F. Ashlock, ministerial association secretary of the Southern Asia Division. One young woman who is now studying in the nurses' training class waited until she became of age, and regardless of her parents' displeasure and its attendant consequences, went forward in baptism with her Lord. To witness such a mature faith displayed in...
youth brought great courage and blessing to all.

On the Friday morning of the final weekend the students came together with the division leaders to crystallize their thinking and determinations before returning to their respective fields. They divided according to their fields to set various goals and objectives for the remainder of the year. How eagerly these workers pledged themselves to bring about a mighty stirring of God’s truth among the unwarned millions. They have indeed set themselves to the task of achieving the greatest soul-winning harvest in the history of our work in this division. Thus, in a very practical sense the workers have determined to justify the faith of the leaders in the worthwhileness of the extension school plan. We have every reason to believe that the fruitage will justify the labor, expense, and faith in this school.

The chapel exercises were a source of daily fellowship with Christ as the faculty and guest speakers presented related materials as complementary to the course work. Dr. Dunbar Smith gave a clear call to dietary reforms and the interrelationship of diet to spiritual life and experience. A. E. Rawson gave studies on the sanctuary which showed how this great truth is foundational to the Advent faith. Brethren O. O. Mattison, H. H. Mattison, E. L. Sorensen, and D. Johnson gave valuable practical counsel to efficient ministerial conduct and service. After the daily chapel periods the entire student body repaired to assigned rooms for a twenty-minute period of prayer. These daily prayer meetings became treasured periods for all and are remembered with most profound regard.

The regular daily “round table” hour was greatly appreciated as Elders Ashlock and H. H. Mattison, acting as chairmen, led forth in some pertinent and practical topics. Papers were presented by men who had had experience in the matter under discussion, and then a major portion of the time was spent in discussion from the floor and a free interchange of ideas.

The closing exercises of the school were both significant and memorable. After the final examinations the students entered into the last moments of the school fellowship with unusual solemnity. On Friday evening T. R. Torkelson, president of the Northwest Union Mission, called the entire school to deeper dedication of purpose and life so that in the spirit of the class motto they might all move forward “Conquering for Christ.” The Sabbath morning sermon by the division president called for a diligent application of the principles of the school and all responded with eager heart to a life of singular purpose and objective.

Perhaps one of the richest experiences came Sabbath afternoon when Duane Johnson, division secretary, led in a special service celebrating the Lord’s Supper. Never shall we forget the blending of heart with heart in this beautiful brotherhood as unitedly we sang, “Blest Be the Tie.” The climax came on Saturday night when Elder Yost presented the certificates to the students, who, happily gathering to themselves their well-earned recognitions, turned their faces to the farthest recesses of the division, determined to herald the gospel of our Lord with courage, zeal, and greater skill. With such a faithful army of workers as there are in Southern Asia the church has little to fear except as we shall fail to match their zeal, enthusiasm, and consecration. We pray for and believe a new day is at hand for the progress of the cause in these great Eastern lands.

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PART III

Walking Alone With God

There are some women among us who have been compelled to learn how to walk alone with God, just as we must all do sooner or later. At some time in their lives Satan has been able to shut them into some close, dark place in hope to have them alone indeed, and at his mercy; but happily they kept themselves under the protection of the Abiding Spirit, whom he could not shut out, for He was within, and would go with them wherever they had to go; and in those shut-in days they have learned many things for which others are perishing. And this woman-ministry consists in bringing together, for the good of both, those who need so much and those who have so much laid by in stores of experience to impart.

Misused experience will, like cream, become stale, and breed all manner of deadly germs. The richer it was in the beginning the more offensive it may become. There is a strong feminine force among us which must be used, or spoil. Those women who have been taught in the school of experience have had opened to them, in this call of God, the most blessed work that ever came into mortal hands; which entails both the highest privilege and the most solemn responsibility, such as cannot be ignored.

Women Must Do the Work of Women

One of the first impulses which we experience under the first burden of responsibility is to fly to some man or woman for counsel; and the seeker after counsel is sure to find somebody ready to give it. There is need of counsel, but from whom shall we take it? Human counsel has been darkness from the beginning. Especially has every work ever attempted by women been marked by the meddle-some interest of ambitious men who have had enough appreciation of what might result from her efforts to be afraid to leave her to the unaided control of the Holy Spirit. But we are to remember that the same divine intelligence that is accessible to man is open to woman, that it knows just as well how to teach and lead a woman as a man. No man knows any woman well enough to cut out a life work for her to take up. The necessity is upon every woman to learn the short cut to the Source of all wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Men must do their work in the fields to which they naturally belong, to which their activities naturally take them. They must do it with men's voices, with men's strong limbs, with men's methods of thought; and woman must find her ministry in the place which God has given her in the home, the social life, and the church. She must do her work with womanly gifts, with the grace of God run into feminine molds, or fail. For any woman to attempt to work in a mannish way is to become ridiculous, and ignominiously fail.

Some have asked me how, believing this, I ever came to preach the gospel. I answer: For the same reason that God had to do some things. He had to profane the princes of the sanctuary, give Jacob to the curse, and Israel to reproach, because our first father sinned, and our teachers transgressed against the Lord;
because nothing was any more as it had been in the beginning; because an emergency like that of a railroad smash-up was upon us as a race, and every one who could get hold of a light must carry it out into the darkness, and take a hand in the work of rescue, regardless of age, sex, or condition; each, however, led by the same light, hearing and understanding the same voice of command, and then following, each according to his or her ability.

A woman-ministry does not, necessarily, involve a multiplication of public meetings, nor public speaking; but *per contra* less of public effort or display of every sort for all concerned. The public meeting has become a craze, and its remedy is in that quiet, steady, personal home and neighborhood work which consists in living Christ instead of talking doctrine.

*Doctrine is not to be despised nor ignored.* An intelligent knowledge and use of doctrine is necessary to a true life; but it must have become so assimilated as to be a part of the bone, blood, tissue, brain, and nerve,—a thing of the daily life. Any doctrine held in such solution of love, or precipitated in the common service of one humble home maker, is worth more than tons of it in printed pages, or spoken at the rate of five hundred words a minute from any argumentative tongue.

If the women in our homes had heretofore performed their share of this gospel ministry, many men who are now traveling far and wide, with no opportunity to cultivate the acquaintance of their own children, might have grown up with their families; and many a woman who is doing distasteful public work might have continued to occupy the quiet place and to have performed the quiet service which is more suited to woman's voice and presence.

Many women have written me, saying, "I want to do something. I realize the need in the community, and I would like to do something to extend the truth. But what can I do? How can I do it?" Several have written again and again in this effort to obtain specific instructions, asking, "What shall I do?" or saying, "I have received your letter, but you did not tell me what to do, or just how to proceed." No; I do not tell any woman what or how to do. I do not know enough. The only thing that any of us can safely do for any other is to help her by a living testimony, to see what we must BE; and when we come, by the power and light of the Holy Spirit, to see what we ought to be, there will be no trouble about the doing.

First of all it is necessary to be filled with the Holy Spirit. With many of our sisters we must begin with the effort to inspire them with courage to even believe that their sins can be forgiven; to even believe that Truth is the truth; so darkly has the despair of doubt gathered about them.

A great work is in our hands; a work which no woman can perform alone. It will take the whole body of this people—the prayers and faith of men and women as well as the power of God—to do that work which God has laid upon us as women.

Every woman who knows her sins are forgiven, and that she is a child of God, has a special part in this last message of mercy. This woman-ministry is the very core, the vital point of the gospel message. That message cannot go without the women of the church. This fact must be appreciated by both men and women alike. Our brethren must have a solemn, earnest conviction of this truth, or they will hinder that which if hindered will bring irretrievable loss. Any who do not receive the spirit of discernment will soon begin to try to "tinker" that which God will commit to the interference of no man.

*The Young Women Also*

There is a work for the young women of the church. O, my heart goes out to the young
people of the remnant church! They stand in a peculiar situation,—with the heart of youth, quick, alert, eager,—just the same kind of heart that is in youth everywhere, the same desires, the same impulses after that which is attractive, the same longing for companionship, for music, for light, and gladness,—the natural heart of youth, just as God intended it should be, except for the touch of sin. Man is at this period more like what God intended him to be than he can ever be again until he has been born to immortality. The child is nearer than the man to the original thought of God, and every year which is added takes him as a rule further away from it.

These young women growing up out of dainty girlhood are naturally attracted by the world as its allurements draw heavily upon them. The other churches have recognized this in their young people's societies. These societies mark the progress of an effort to appease the natural hunger of youth for association. Those churches are wise that gather their youth together, in safe companionship, and give them an opportunity to work out together whatever their convictions of truth work within them. And since our young people have the same instincts, but have not found at home the same opportunities, it must be expected that complications and questions will arise. They come in contact with the Christian Endeavorers in school, in neighborhood, in business; why not in Christian work? is the natural question. These young Christians breathe out the Spirit of Christ. They are earnest, consecrated; many are filled with the Spirit, walking in all the light they have. The young people in the Seventh-day Adventist church, however, by the very conditions in which they were born, stand in a larger, clearer light, far in the advance. But who shall say that the others, also walking in all the light they have, are not hastening on in the way that shineth more and more unto the perfect day? Surely our young Seventh-day Adventist sister may be excused if she does not at once see that if she would walk with them, she must turn her back on the light, and in the shadow of her own selfishness go with her face toward the darkness to meet them.

Our youth hear the voices of this goodly company who are coming on. The heart of youth leaps out to meet the heart of youth everywhere, and many of our young people still question, "Why can't I go into these societies? They are Christians." One said recently, "They know more about what it means to be filled with the Holy Spirit than I ever heard of until lately. I could learn a great deal from them. Why can't I just go in with them, and work with them? Why must I stand in this peculiar isolation because of our belief? Is it absolutely necessary to my salvation that I keep the seventh day? They are Christians,—they will be saved,—and they don't keep the Sabbath. Why can't I go in with them if they do keep the first day of the week? God is evidently with them in their work and experience."

These are live questions which our mothers should be wise enough to forestall, or at least to answer when they are asked.

These young people of the Christian Endeavor societies honestly believe that our people are in error. And our young people must meet all the power which this conviction carries with it into personal influence and effort.

There is, coupled with the natural attraction which one young person has over another, the earnest desire upon the part of Christian Endeavorers to save our young people from supposed error. They pray for it. They discover a Seventh-day Adventist young woman, and they say to each other, "That is a good, kind, clean, lovely young woman: she ought to be drawn away from that peculiar error. Let us pray for her;" and they will pray that she may be made to see that the seventh-day is not the Sabbath, but that Sunday is the Sabbath. They will put into that effort all the zeal and earnestness of a great conviction. And the sincerity of that purpose, the honesty and integrity with which they are following all the light they have, will give power to their work, even if it is against the truth itself.

Except your boy and girl shall know why they are Seventh-day Adventists, except in addition to the knowledge of the theory, they have also the personal revelation from God.

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to their own souls that it is true, and unless the theory of the truth is vitalized by the Holy Spirit in them, it is not to them a living power; but only a dead form; and will go down before the honest zeal of those who, while they do not know the truth, practise error in righteousness. Such a thing is possible; for as truly as one can hold the truth in unrighteousness others can hold error in that faith that is accounted for righteousness, and which will give it a might of its own.

No simple theory of the truth can be alive. And in the homes where there is no power of the Holy Spirit, where the mother has become so discouraged that she has fallen into fretfulness, constantly chafing the life of father and children; where the father is full of his own peculiar cares and forms of sin and unbelief, the atmosphere must be so deadly that nothing but the coldest form of theory can be preserved in it for the instruction of the children, and they must grow up in unbelief, unless, indeed, as sometimes happens, some child receives such a manifestation of God as lifts him above the level of the home, and makes him a teacher of his father and mother. God can do that; He has done it; and to some young woman who reads this I send this message: “You, as a daughter, may have a special mission to bring up your father and mother in the nurture and admonition of the Lord.”

It is a serious task for a girl in her teens to have to bring her father and mother to know the Lord. But many have just that task on their hands. One young man learned this from the Christian Endeavors. He had received through their work a knowledge of what the baptism of the Holy Ghost means. This knowledge gave life to the cold, dead theory of the truth which he had brought from his home, and made him a Seventh-day Adventist indeed, and he went back to teach in his own home what it means to be “in the Truth.”

This work has been set in motion to bring every woman, young and old, among us into that direct personal relation with God, through the Holy Spirit, which will constitute her not only the center of the home life, but a living power wherever she lives and moves. She may be isolated,—God bless and comfort the isolated ones among us! The revelations of heroism that have come from such through my correspondence have thrilled my heart to the very core. Just to think of standing alone for the truth for twenty years, never having seen a minister, nor heard a sermon! and yet not to find one word of discouragement to breathe out through a letter; only thanksgiving for the privilege of holding up a light in a dark place for twenty years, and of gratitude that God had at last made a special call for woman’s work in the message. If it is possible for one woman to stand alone like this for the truth, it is possible for every woman.

But, first of all, she must have physical health. She must know the principles of health reform before she can apply them. But many have no way of learning. They cannot buy books. They do not know how to get much out of any book but the Bible, and are not able to find the health principles there without assistance. Such a woman can be helped by a personal letter or interview, with simple studies, as by no other means; and these methods of work especially belong to a woman-ministry.

One writes, “I don’t know anything about these principles, and I want to know how to prepare suitable food for my children.” Another, a leader in health teaching, wrote, “Send me for correspondence the names of women who need me most.” And it is beautiful to see how these two fit each other.

It Must Pervade All

The church with its various departments has been likened to a perfectly proportioned tree, each department a branch of the tree; and this woman’s work has been called a “department.” But it cannot be a department by itself, like other lines of work. A woman-ministry must touch everything which concerns the church. No line of effort can be carried on without woman. This work is to the whole church what the foliage is to the tree: not simply for beauty and grace; O no, although that is not to be despised; but for life. A tree without foliage is either asleep and fruitless, as in the winter, or it is dead. The leaves are the lungs through which it breathes. A woman-ministry must be that through which the church breathes in and breathes out the fragrant life of the Holy Spirit from every department of church work; the invigorating fragrance of heaven distilled through the body of Christ into the atmosphere of the world.

The leaf on the farthermost twig receives from the root through its branches that which gives it color, life, and beauty; and, in turn, it reaches up and takes hold of sunlight, dew, and all the essential elements of the atmosphere, and sends them back through every twig and branch down into the roots, thus keeping up the circulation of life from root to branch.

Woman, more than any other, is the channel of the world’s intercommunication. She is the (Continued on page 46)
"Wake up, brethren and sisters. Do not be afraid of good works. . . . Open your eyes and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who gives the proofs mentioned in James, of possessing pure religion, untainted with selfishness or corruption? . . .

"You that have been selfish, studying your own ease and advantage all your life, your hours of probation are fast closing. What are you doing to redeem your life of selfishness and uselessness? Wake up! wake up!"—Testimonies, vol. 2, pp. 29, 30.

"Wherever you are you can begin at once. Opportunities are within the reach of everyone. Take up the work for which you are held responsible, the work that should be done in your home and in your neighborhood."—Ibid., vol. 7, p. 62.

"Christ commits to His followers an individual work—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel. . . . Through direct contact, through personal ministry, the blessings of the gospel are to be communicated."—Counsels on Health, pp. 390, 391.

"It is God’s purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He has a plan for us individually. To all who shall serve Him He has appointed a work. He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge. . . .

"The want and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to Him."—Counsels on Stewardship, p. 161.

"There is a work to be done by our churches that few have any idea of. . . . There is a work, as yet untouched, that must be done. The mission of Christ was to heal the sick, encourage the hopeless, bind up the broken-hearted. This work of restoration is to be carried on among the needy suffering ones of humanity."—Welfare Ministry, p. 71.

Methods Sabbathkeepers Are to Follow

"Christ, who came to our world to reveal the Father’s heart of tender compassion, has shown us the methods which Sabbath keepers are to follow in their work. These are plainly specified in the fifty-eighth chapter of Isaiah."

—Medical Ministry, p. 123.

"The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless."—The Desire of Ages, p. 350.

"Christ’s chief work was in the preaching of the gospel to the poor. He chose to minister to the needy, the ignorant. . . . Christ met with the greatest success among the poor, and with this class every human being, whether learned, or unlearned, may find abundance to do. . . . In working for these Christ’s disciples will fulfill their commission. This is the highest credential of the gospel ministry."—Welfare Ministry, p. 171.

"I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel’s message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: ‘They that shall be of thee shall build the old waste places: . . . and thou shalt be called, The repairer of the breach.’ . . . Thus
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genuine medical missionary work is bound up inseparably with the keeping of God’s commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God’s creative work. Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry which God’s people are to carry forward at this time. This ministry, rightly performed, will bring rich blessings to the church.”—Testimonies, vol. 6, pp. 265, 266.

“Christ’s chief work was in ministering to the poor, the needy, and the ignorant.”—Welfare Ministry, p. 59.

“Our mission is the same as that which was announced by Christ, at the beginning of His ministry, to be His mission. [See Luke 4:18, 19.]”—Testimonies, vol. 8, p. 154.

“The fifty-eighth chapter of Isaiah contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work of mercy and benevolence. Medical missionary work is to be bound up with the message, and sealed with the seal of God.”—Evangelism, pp. 516, 517.

“I have no fears of workers who are engaged in the work represented in the fifty-eighth chapter of Isaiah.”—Welfare Ministry, p. 83.

“Those who give practical demonstrations of their benevolence by their sympathy and compassionate acts toward the poor, the suffering, and the unfortunate, not only relieve the sufferers, but contribute largely to their own happiness, and are in the way of securing health of soul and body. Isaiah has thus plainly described the work that God will accept and bless His people in doing.”—Testimonies, vol. 4, p. 60.

The True Fast

“Noble sympathy, largeness of soul, and disinterested benevolence are needed. Then can the church triumph in God. . . . Isaiah’s fast should be studied and close self-examination made with a spirit to discern whether there is in them the principles which God’s people are required to possess in order that they may receive the rich blessings promised.

“God requires that His people should not allow the poor and afflicted to be oppressed. If they break every yoke and release the oppressed, and are unselfish and kindly considerate of the needy, then shall the blessings promised be theirs.”—Ibid., vol. 3, p. 519.

“The true fast is no mere formal service. The Scripture describes the fast that God has chosen,—‘to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke;’ to ‘draw out thy soul to the hungry, and satisfy the afflicted soul.’ Isa. 58:6, 10. Here is set forth the very spirit and character of the work of Christ.”—The Desire of Ages, p. 278.

“Fasting and prayer will accomplish nothing while the heart is estranged from God by a wrong course of action. ‘Is not this the fast that I have chosen? . . . ’ [Isa. 58:5-11].

“It is heart work that the Lord requires, good works springing from a heart filled with love. All should carefully and prayerfully consider the above scriptures, and investigate their motives and actions.”—Testimonies, vol. 2, p. 146.

“Please read Isaiah 58. . . .

“This is the special work now before us. All our praying and abstinence from food will avail nothing unless we resolutely lay hold of this work. Sacred obligations are resting upon us. Our duty is plainly stated. . . . The fast which God can accept is described. It is to deal thy bread to the hungry and to bring the poor which are cast out to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up and entreat of you a home for themselves. You are to search for them and bring them to your house. You are to draw out your soul after them. You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed and relieve them. It is impossible for you to fasten upon the arm of God with

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one hand while the other is employed in ministering to your own pleasure."—Ibid., pp. 33-35.

Remedy for the Leprosy of Selfishness

"The reason why God's people are not more spiritually minded and have not more faith, I have been shown, is because they are narrowed up with selfishness. The prophet is addressing Sabbathkeepers, not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the rightdoing, doing the right thing and at the right time. It is to be less self-caring and more benevolent. Our souls must expand. Then God will make them like a watered garden, whose waters fail not."—Ibid., p. 36.

"The leprosy of selfishness has taken hold of the church. The Lord Jesus Christ will heal the church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah."—Counsels on Stewardship, p. 85.

"Riches may be used by us to advance the cause of God and to relieve the wants of the widow and the fatherless. In so doing, we gather to ourselves rich blessings."—Testimonies, vol. 2, p. 668.

"You can do a far greater amount of good with your means than you can do by preaching while you retain your means. . . . How many have you blessed with your means? How many hearts have you made grateful by your liberalities? Please read the fifty-eighth chapter of Isaiah. Have you loosed the bands of wickedness? Have you sought to undo the heavy burdens, to let the oppressed go free, and to break every yoke? Have you dealt your bread to the hungry, and brought the poor that were cast out to your house? Have you covered the naked? If you have been rich in these good works, you may claim the promises given in this chapter. . . . But you are not now entitled to these promised blessings. You have not been engaged in this work."—Ibid., pp. 684, 685.

"Every dollar of our accumulation is stamped with the image and superscription of God. As long as there are hungry ones in God's world to be fed, naked ones to be clothed, souls perishing for the bread and water of salvation, every unnecessary indulgence, every overplus of capital, pleads for the poor and the naked."—Welfare Ministry, p. 299.

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FOR he [God] will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).

The Lord called Jonah to go east to Nineveh, to cry against that city because of its wickedness. Jonah disobeyed God, tried to evade and hide. He came to Joppa, found a ship going west to Tarshish, in the opposite direction, one thousand miles out of the way, and went aboard to flee. Eyes were upon Jonah, for God had a special work for him—Nineveh, the capital city of a world empire, had to be warned. A heavy wind and the seas so rocked and battered the ship that it was about to go to pieces. While men on the upper deck were terrorized, God’s man was down below fast asleep. The shipmaster hunted him out, shook him, and said: “What meanest thou, O sleeper?” Here was the world, shaking and waking up a sleepy church.

What would you do if a rough-and-ready boat captain, who knew the world and the needs of men today, should enter your church, take the rostrum, and in heightened earnestness shout to you: “What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.” It took perilous times to cause the world back there to wake up a wayward, disobedient church. How is it now? If the tempests and judgments round about do not awaken us, what more can God do? Men in their extremity were beaten to their knees, crying to God for mercy. Battered by heavy seas, men held to hatches, rigging, anything. What daggers of remorse assailed Jonah as he witnessed the scene on deck, the fruitage of his neglect, heart failure, and disobedience! It was noble and selfless of Jonah, when questioned, to blame himself, and confess, and to ask to be cast into the boiling sea to save the ship and crew. At first the sailors shrank from throwing him overboard, but later in desperation they did so. Immediately the sea became calm, and a wave of praise and thanksgiving swept over the hearts of all aboard.

Now the Lord had prepared a fish large enough to swallow Jonah in order to bring him back to duty. It is a bit odd that knowing men will question the Jonah narrative and argue regarding a whale, when in the book of Jonah there is no mention of a whale at all. The God who prepared the wind and miraculously reversed Jonah’s thinking could certainly provide for his speedy transportation to the nearest East Mediterranean port, and thence help him to make a trip overland by rapid locomotion; a kind of three-day journey in one day.

Jesus Himself expressed faith in the sign of Jonah. Jonah as a new man was as one raised from the dead, and Jonah’s message, like Jesus’, was a resurrection message, accompanied by the power of the Holy Ghost and Christ’s righteousness. Jonah entered the streets of Nineveh and cried: “Yet forty days, and Nineveh shall be overthrown.” Nineveh repented, and God’s judgments were stayed. What a short work God made of an international and world mission problem!

“Doest Thou Well?”

The time was up. Hadn’t he waited days, on the side of the hill, to see the city destroyed? Jonah wanted things to happen his way, and when they did not, he was disappointed, displeased, and discouraged. No wonder God asked, “Doest thou well to be angry?” How is it with you? Are you among those who overlook the masses and wait for the destruction by fire? Are you more anxious to go up yourself, without concern for others; more interested in a pyrotechnic display than in the lost souls in the crowd? Doest thou well?
There is more to that question. Doest thou well to be angry? Jonah had so far lost his Christian poise and the loving Spirit of Christ that he centered his life's interest in a withered gourd, and for the second time he wished him self dead (Jonah 4:9-11). A discouraged Christian worker is a sorry sight.

After all that God had done for Jonah by divine agencies, by natural and material agencies, Jonah had lost his vision for the lost! It would be hard to list all the human and material agencies at our command, and all the divine marvels God has prepared to help men speedily finish God's work in the earth today:

Rapid transportation has been speeded up by streamlined ships and trains, by automobiles and aircraft. And God can use them all. Wheelbarrow and oxcart missionaries now travel by air, and natives on high, inaccessible tablelands are most familiar with airplanes, yet they may never see a train, streetcar, or automobile.

Speedy communication has been accelerated by wireless telephone, telegraph, and short-wave radio. At an American telephone and telegraph company banquet each guest, with a receiver at his plate, listened in as the chairman conversed with a steamship in the Pacific Ocean and with another in the Atlantic. But even this is commonplace compared with the four-way short-wave conversation heard almost any night between correspondents in Berlin, Paris, London, and New York. These are tokens showing with what speed messages travel. Even so Bible messages may be quickly relayed by wireless and hastened around the world in a few moments! God and the world's inventions are ready; what the church needs most is the right kind of men—more Christ-righteous carriers of present truth—to make a short work in the earth.

In the face of all of these wonders and twentieth-century marvels, what are our behavior patterns? Are we more fruitful? Are we more spiritual? We will have to confess that machine-made advantages in such abundance have not brought us more spirituality. God has done His part to close the gospel work with rapidity, but the greatest need just now is better messengers of reformation. In view of the imminent second advent of our Lord, would God have to ask us the question He asked Jonah twice over, "Doest thou well?" We may have to answer in the words of olden times, "We do not well: this day is a day of good tidings, and we hold our peace: ... now therefore come, that we may go and tell the king's household" (verse 9). Soon, in response, the hungry mobs rushed over the countryside, broke through the lines fixed by the chancellor, and pressed forward wildly for food, treading to death the king's skeptical chancellor—he who had questioned the power of a miracle-working God.

Those leprous men were God's agencies for saving a nation. Angels going before them had cleared the way, for a previous chapter tells us that divinely opened eyes saw the hills and valleys covered with angels, chariots, and flaming horses. What speed, alacrity, efficiency, is here illustrated when God determines on a short work in the earth! All this happened in one twenty-four-hour day!

There are signs enough to tell us that the coming of the Lord is near; we have inventions enough to hasten the coming. The matter is with us. Would the Lord Jesus, looking on our ease and comfort, ask us, "Doest thou well?" Shall we answer, "We do not well: this day is a day of glad tidings, and we hold our peace"?

Should we not pray the Lord that the righteousness of Christ may cover God's children like a garment of sanctification? The Lord is going to make a short work in the earth. He will when those of us who lead His people are ready to pay the price.
"Seek Ye First the Kingdom of God"

M. V. CAMPBELL  
President, Southern European Division

Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness."

I. SEEK THE KINGDOM.

A. The kingdom is not awarded to the indifferent.
1. We must seek the kingdom, search for it.
2. Christ paid the price, and salvation is free, yet we will not enter the kingdom except by exertion on our part.
3. It will require alertness and our full attention.

B. Even some who "seek" will fail; we must also "strive" (Luke 13:23, 24).
1. To strive means to fight. It will necessitate a battle to enter the kingdom.
2. Many are willing to look for, or "seek" the kingdom, but shrink from the battle with the world, the flesh, and the devil.

II. "SEEK YE FIRST THE KINGDOM."

The kingdom must have first place in our hearts.
A. Those who seek "first" the kingdom are those who "strive" to enter in.
B. The kingdom must take precedence over all else; no family tie, no sacrifice should keep us from salvation.

III. EXAMPLE OF THREE CHARACTERS—DID THEY SEEK FIRST THE KINGDOM?

A. The first one made a promise (Luke 9:57; see Desire of Ages, p. 293).
1. This sounds like a complete consecration.
   a. We, too, have made this consecration either in testimony or prayer or song.
   b. Whenever we make this consecration from the heart, God accepts it.
2. But the man who made this statement was Judas.
   a. Was he truly consecrating himself to God?
   b. Was he really ready to follow Jesus to the cross?
3. Judas, when he said this, did not know where the pathway of Jesus led.
   a. He, together with many others, believed Christ would set up an earthly kingdom at that time and rule the world from Jerusalem.
   b. Believing the pathway of Jesus led to an earthly throne, it took no great sacrifice for Judas to make this promise.
      Anyone would gladly follow a man to a throne!
4. Jesus quickly pointed out that His pathway led to poverty (Luke 9:58). He made it clear that discipleship meant privation.
5. Did Judas seek first the kingdom?
   a. No; he put ambition and money ahead of the kingdom. He followed Jesus, but was shocked when Jesus neglected opportunities to make friends in high places, and was finally convinced that Christ's kingdom was not of this world.
   b. He then tried to retrieve his loss in time and energy by stealing from the funds of Jesus and his fellow disciples, and as custodian of their funds he had ample opportunity. When his final hope of worldly advancement faded, he separated himself, and sold his Lord for thirty pieces of silver.

B. The second one made an excuse (Luke 9:59).
1. Jesus asked this man to be one of His disciples.
   a. Just as to Peter, Matthew, John, and His other disciples, Jesus said to this man, "Follow me."
   b. They responded immediately, but this man asked for delay.
2. Was he seeking first the kingdom of God?
   a. No; he had another task that he put before following Jesus.
   b. He did not feel that he was declining the Saviour's invitation, but merely delaying acceptance.
3. His father was probably still alive, but dependent on him for support.
   a. He knew he would have no assured income as a disciple of Jesus.
   b. So he requested, "Wait until my father dies. When I have no further financial responsibility for him, I will be your disciple."

1. This man belonged to a large class of people who hear the truth, but delay acceptance for fear they will be unable to support their families. They place the family before the kingdom of God.
2. We do not know this man's name.
   a. If he had accepted the Saviour's invitation, his name would have been a household word as familiar as Peter or James or John.
   b. As with the majority who delay, this man's opportunity for discipleship was forever lost.

G. The third character put something else first (Luke 9:61).
1. This man belonged to a large class of people who talk too much. He should have stopped when he said, "Lord, I will follow Thee;" but he kept on talking and spoiled his splendid statement of voluntary discipleship.
2. The conjunction but, showing contrast, indicates that he did not fully mean it when he made his commitment.
Was he seeking first the kingdom of God? No; he said, “Let me first go bid them farewell.”

What was the Lord’s reaction? He gave him one of the most scathing rebukes found in the whole Bible (verse 62). Because this man was not seeking first the kingdom, Jesus says he is not fit for the kingdom. He had put his hand to the plow in his words, “I will follow thee”; however, in that next word but he was looking back.

Is this intended to teach that no backslider will be saved?

No; Jesus, like the good shepherd, leaves all to search for the wandering sheep.

Like the prodigal’s father, the Saviour goes out to meet and welcome the returning backslider.

But comparatively few backsliders return. There is a tremendous danger in wandering away from God, in looking back. We must keep our eyes on Jesus, and seek first the kingdom. This man was almost saved, but he looked back, and was not fit for the kingdom.

There is deadly danger in looking back.

Lot’s wife looked back and was lost. The devil uses his most seductive wiles to tempt us to look back, to try to win this world and the kingdom too.

This illustrates the deceitfulness of riches.

They made the young man feel that wealth was better than salvation; yet in a few years he died and left his wealth behind. In the second resurrection when he sees the New Jerusalem and realizes what he has lost and that the lake of fire is his portion, he will realize how foolish was his choice.

Jesus knew the power of wealth to make men decide against the kingdom of heaven (Matt. 19:23). We should thank God that we are poor! We have a much better chance of heaven.

Some feel that the rich young ruler was tested more severely than were Peter, James, John, and Andrew.

He was rich and they were poor. Some say: Peter and his associates were not asked to give up wealth before becoming disciples.

But is that true? What is wealth? How much money does it take to be wealthy?

Wealth is merely the state of one’s mind. What would be wealth to one would be poverty to another.

Illustration: In 1929 the stock market crash brought many rich men to poverty. Newspapers told of one man who was born to immense wealth, who had never known what it was to have less than millions of dollars. The stock market wiped out his entire wealth.
except for $100,000. When the man was faced with this he committed suicide.
c. Is the possession of $100,000 poverty?
   No, not to you or to me, but it was dire poverty to this man. It was the state of his mind. To me, $100,000 would be riches, but to him it was poverty.

3. Were Peter, James, John, and Andrew really so poor when they were called to follow Jesus?
   a. They were ordinarily very poor men; they were fishermen, and their wealth or poverty was counted by a large or small catch of fish. When Jesus met them they were desperately poor and discouraged. They had toiled all night and had caught nothing.
   b. Jesus told them to go out into the deep and let down their nets (Luke 5:4). When they obeyed, "they in closed a great multitude of fishes: and their net brake. . . . And they came, and filled both the ships, so that they began to sink" (verses 6, 7).
   c. Accustomed to poverty, they suddenly found themselves millionaires! Never in their lives before had any of them seen so much wealth.
   d. Just as these men realized what they could do with this vast wealth, Jesus said, "Follow me."
   e. "They forsook all, and followed him" (verse 11). They left their newly found riches—their ships, their great draft of fishes, their nets, their homes, their families.
   f. Why? Because they were seeking first the kingdom of God. Wealth did not come first; neither did family nor any other consideration.
   g. These four disciples passed the test that the young ruler and the three others described, failed. They did not ask for delay; they did not suggest going home to say good-by; they immediately left all and followed Jesus.

V. GOD TODAY STILL LOOKS FOR DISCIPLES.
   A. Just as truly as two thousand years ago, He is seeking those who will seek first the kingdom of God; old and young, rich and poor are called.
   B. The test is the same. The kingdom of God must have first place in the heart.

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Traditional Observance of the Day of Atonement

S. A. KAPLAN

NOT long ago on a weekday afternoon one of America’s radio celebrities was walking through the streets of lower Manhattan. The sidewalks of New York, always full of hurry and bustle at that time of the day, were completely deserted. His curiosity aroused, he asked a lone passer-by what was wrong. The stranger informed him that it was the Jewish Day of Atonement. That explained it all, for on that day the Jewish people throng the synagogues and temples to pour out their hearts in prayers of contrition, because they believe that their destiny for the ensuing year is unalterably decreed and sealed on Yom Kippur.

In order to earn a favorable decision pious Jews offer penitential prayers, called Slichot, for a whole month prior to the Day of Atonement. Ten days before Yom Kippur, on the afternoon of the first day of Rosh Hashanna, or new year, Orthodox Jews repair to the bank of a river or stream, and turning their pockets inside out, “throw” their sins into the water. This traditional ceremony is called Tashlich—from the Hebrew Shalach, to throw away—and is based on Micah 7:18-20, where the Lord promises to cast the sins of His people into the depths of the sea.

The Sacrifice of the Fowl (Kapparot)

Jews today, for the most part, are wholly ignorant of the perfect atonement for sins that was made by Jesus on Calvary’s cross. Sensing intuitively the need of a propitiatory sacrifice, the rabbis have introduced the custom of offering a fowl on the eve of the Day of Atonement—a rooster for the male and a hen for the female—as the sinner’s substitute. This ceremony is called Kapparot, from the Hebrew word Kapparah, meaning atonement. After the recitation of certain scriptures the fowl is swung by the worshiper three times over his head as he repeats the following words in Hebrew:

“This is my substitute, this is my vicarious offering; this is my atonement. This cock [or hen] shall meet death, but I shall find a long and pleasant life of peace!”

The fowl is then slaughtered and it, or its equivalent in money, is given to the poor. In former years certain strict sects of Jews submitted to thirty-nine stripes, called Malkut, on the eve of Yom Kippur, as a means of atoning for their sins.

Day of Atonement Prayers

The prayers of the Day of Atonement are voluminous, filling a good-sized book. The burden of these petitions is confession, repentance, and judgment. Indeed, Jews regard Yom Kippur as symbolic of the great judgment day, as is evident from one of the most solemn prayers offered on that day, known as Une-tanneh Tokef, from which we quote in part, translated from the Hebrew:

“The great Shofar [trumpet] is sounded; the still small voice is heard; the angels are dismayed; fear and trembling seize hold upon them and they say: Behold the Day of Judgment that is to judge all the host on high, for [even] they shall not be accounted worthy in Thy sight in the Judgment. All who enter the world dost Thou cause to pass before Thee like a flock of sheep, and as a shepherd examines his flock as it passes under his rod, so dost Thou number each soul . . . and decreest their destiny.”

Another section of the Yom Kippur liturgy describes a part of the ancient Temple ritual. In this solemn prayer are interwoven selections from the Mishnah (which is the main part of the Talmud) in which the identical words of the high priest are allegedly quoted. As the high priest laid his hands on the head of the sacrificial bullock, he uttered the following confession:

“I beseech Thee, O Lord! I have sinned, I
have been iniquitous, I have transgressed against Thee, I and my household. I beseech Thee, O Lord, pardon the sins, iniquities and transgressions which I have committed against Thee, I and my household, as it is said: 'On this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord.'"

Three times in this prayer where the word Lord appears, the high priest pronounced the Tetragrammaton, the ineffable name of YHWH, and as he did so the entire congregation prostrated themselves and said in a loud voice: "Blessed be the Name, the glory of His kingdom forever and ever."

Today, as the cantor chants this confession of the high priest, the worshipers join in the singing. Then, as the cantor reminds them that anciently the congregation prostrated themselves in the court of the Temple, the worshipers cast themselves to the ground and bury their faces. The cantor, however, does not utter the incommunicable name of YHWH, for since the destruction of the Temple in A.D. 70, no one knows with any degree of certainty how that name should be pronounced.

A Singular Yom Kippur Prayer

Deep in the heart of some Jewish religious leaders of ancient times was the keen awareness that the true atonement took place on Golgotha's hill when Jesus gave Himself for sins of the world. One of those leaders, himself a rabbi, gave expression to his convictions in a prayer which, singularly enough, forms a part of the Day of Atonement liturgy. We quote this prayer in part:

"Messiah our righteousness has departed from us.
We are horror-stricken and we have none to justify us.
Our iniquities and the yoke of our transgressions
He carried, who was wounded because of our sins.
He bore upon His shoulder the burden of our iniquities,
And by His stripes we are healed.
O eternal One, it is time that Thou shouldest
create Him anew,
That He may announce salvation . . . for the second time
By the hand of Yinnon [symbolic Hebrew name of the Messiah]."

This touching prayer will ere long be answered and will meet its complete fulfillment when Jesus the Messiah returns in power and glory.

The Ram's Horn

The Day of Atonement solemnities end with the blowing of the ram's horn, or Shofar, by one of the leading members of the synagogue, and symbolizes the heralding of the coming of the Messiah. Here the fervent hopes of literal Israel and of the Advent people—the spiritual Israel—converge. O may this longing expectancy of the Redeemer's return, soon become a blessed reality!

In the next article the traditional celebration of the Sabbath by the Jews, and its Messianic implications, will be discussed.

(Concluded next month)
Here is a book that will stir the blood of any Protestant Christian. In twenty-two chapters we find a frank, factual discussion of Luther’s life and work, his virtues and his faults. The successful film of Martin Luther is based on this book. If, after reading the book, one could immediately see the film, it would be beneficial.

Luther was a man of his age, with all the shortcomings of his age. At times his language was crude, bordering on the vulgar, but the author says that this was the exception: “Detractors have sifted from the pitchblende of his ninety tomes a few pages of radioactive vulgarity. But there are whole volumes which contain nothing more offensive than a quotation from the Apostle Paul.”

His attitude toward the Anabaptists is perhaps the most serious. They were more Protestant than he was, but they were also fanatic in some instances. “He did insist to the end that faith is not to be forced.”

Luther’s stand on the Jews was also unfortunate. The author states, “One could wish that Luther had died before ever this tract was written.”

The author closes with a statement of the debt the German people, and even the Roman Catholic Church, owe Luther. All of us, his spiritual sons, owe to him, and his fellow Reformers, such a great debt that it will be repaid only by imitating his courage and fortitude in facing danger and possible death with his statement on our lips, “Here I stand. I can do nothing else. God help me!”

HENRY F. BROWN.


Since Preserved Smith in 1920 sent out his valuable The Age of the Reformation, several attempts have been made to produce a comparable one-volume work. Professor Grimm has not fully accomplished this difficult task. Roland H. Bainton’s Reformation of the Sixteenth Century, published in 1952, and George L. Mosse’s shorter work, Reformaion, published in 1953, are endeavors to provide the American reader with a scholarly but popular examination of the great events in the religious world of the sixteenth century.

Grimm recognizes that the Protestant Reformation was a religious movement, not basically a nationalist or social movement affecting or includ-
of any heavy physical stress placed upon the body during adolescence.

The adverse effects of certain motion pictures upon the adolescent boy and girl are also cited with accurate statistical evidences. Excellent materials are presented that give the scientific basis for our philosophy of education and life.

This book will be a sound investment for every worker who is concerned with our youth and their happiness in this life as well as their eternal welfare.

ARLYN D. STEWART.


After reading both the Reader's Digest condensation and the full book, my enthusiasm for this appealing story of long-suffering love toward a maladjusted child has not dimmed.

For preachers this book in its entirety is a tremendous illustration of the dealings of God with man. Here a woman takes a maladjusted, mischievous, and sometimes impish, DP boy into her home, and in spite of the almost unbelievable hardships he causes her, sticks with him and with love conquers him. After one reads this book he can hardly help having a keener insight into God's dealings with man, the problem of suffering, and kindred truths. This book could well be the basis of a sermon with a real evangelistic appeal.

For parents this book is packed with practical wisdom in dealing with children. The author is obviously gifted for work with children. No parent's heart could fail to respond to her sorrows or to rejoice in her triumphs. Her patient firmness is an example for Christian parents today. If you like books with happy endings, this one is for you.

SYDNEY ALLEN.

Evangelistic Illustrations From the Bible, Faris Daniel Whitsell, Zondervan Publishing House, Grand Rapids, Michigan, 1955, 121 pages, $1.75.

While the weathered minister may have many of these Bible illustrations in hand, this book of 1,765 entries dealing with more than 140 topics will be welcomed by many younger workers. Dr. Whitsell states in the foreword, “Biblical illustrations have many advantages over others; they teach the Word; they honor the God of the Bible; they enlist the presence and power of the Holy Spirit; they open the hearts and minds of hearers in unexpected ways; they give the speaker added authority; they never wear out, and they never arouse adverse criticism.” The gospel worker will here find pointed and unique illustrations to inspire obedience. Each topic is an outline that may well become the basis of a Bible reading in the hands of the more skilled teacher. Here is a new and quite different book of illustrations, well organized for reference material. We can endorse it for the pulpit and personal evangelist.

L. C. K.


This is a reprint of a most valuable book. It has been called “one of the greatest classics of all time depicting the life of our blessed Saviour.” Dr. Wilbur M. Smith declares it has “the unique distinction of being the only permanently mentioned, scholarly life of the Lord Jesus Christ ever produced by an American theologian ... the only truly great life of our Lord resulting from a long, thorough study of the theological, geographical and historical problems of the Bible that has been produced in this country.” It enters deeply into the nature of the humanity of our Lord, and has never been surpassed in its analysis of the chronological, topographical, and historical aspects of the life of Christ. It is a monumental work displaying rare scholarship. It was first published in 1862, was completely revised in 1891, and it is from this latter edition that this reprint is made.

CARLYLE B. HAYNES.
Methodism has gained 1,564,145 members since its three major branches united in 1939, according to a statistical report issued to the denomination's South Central Jurisdictional convocation. The Methodist Church in the United States now has a total membership of 9,223,152 persons, an increase of 20.4 per cent since unification.

Members of the Waldensian Church celebrated the 100th anniversary of the establishment in Rome of the Waldensian Theological College, Italy's oldest and largest seminary for the training of Protestant pastors. Although the Waldensian Church is the world's oldest Protestant body and the largest non-Catholic group in Italy, it did not obtain religious and political recognition until 1848. The college was founded seven years later. The church is named for Pietro Waldo, a rich merchant of Lyons who in 1170 renounced his possessions and began to wander about as a preacher.

Membership in the Presbyterian Church, U.S.A., increased in 1954 by 77,225, the largest net gain for one year in the denomination's history, to a record total of 2,658,903, it was reported by the church's headquarters. Sunday church school enrollment rose by 160,624—largest annual gain in the church's history—to 1,845,139.

Distribution of 40,000,000 volumes of Scripture to men and women of the armed forces by the American Bible Society was observed in a ceremony at the Pentagon in Washington, D.C.

The Question of Rebaptism

(Continued from page 14)

word is plain, and Christ has hidden him search the Scriptures. He reveres God's law as holy, just, and good, and he repents of his transgression. By faith he pleads the atoning blood of Christ, and grasps the promise of pardon. His former baptism does not satisfy him now. He has seen himself a sinner, condemned by the law of God. He has experienced anew a death to sin, and he desires again to be buried with Christ by baptism, that he may rise to walk in newness of life. Such a course is in harmony with the example of Paul in baptizing the Jewish converts. That incident was recorded by the Holy Spirit as an instructive lesson for the church.—ELLEN G. WHITE, Sketches From the Life of Paul (1883 ed.), pp. 132, 133.
A Woman-Ministry

(Continued from page 30)

chief point of human contact in church, society, and business. The retail trade of commerce is largely in the interests of the home over which she presides; and a properly organized woman-ministry will carry the messages farther, and more safely, and will support every legitimate public effort as can be done by no other agency. When every woman among us accepts the call and takes up her work, the way of the Lord will soon be prepared.

But the call to each must be personally from God. Each must receive her work directly from Him, through His Word and Spirit, responsible to Him alone; and be ready not to need sympathy and help from others, but to give it all,—herself drawing from the Fountain of Life the power which is in God, always filled, always paying out to a needy world.

(To be continued)

Reaching Hearts

(Continued from page 23)

practical results of communion with God.—GW 510; 6T 47; 1 Cor. 13.

F. EVIDENCES OF CONVERSION.

1. “When the Holy Spirit is abiding in the heart, it will lead the human agent to see his own defects of character, to pity the weaknesses of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, Christlike.” —SDA Bible Commentary, Vol. II, p. 1038.

2. New thoughts, motives, standards, faculties are aroused, conscience awakened, new powers.—COL 98, 99; 2 Cor. 5:17.

3. Genuine work of grace in the life.—Ev. 287.

4. Change will be seen in character, habits, pursuits.—SC 63.

5. Restore the pledge, return what was stolen; every burden is light.—SC 63.

6. Think and converse on Christ.—SC 62.


8. Loathes himself.—SC 33.


10. Love implanted in heart; keeps the commandments.—John 14:15; SC 65.

11. Sharing with others.—John 1:30, 41.

12. Conversion is a change of heart, of thoughts and purposes; the sinner has changed from the service of Satan to love and serve God.—6T 95; 5T 515.

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BIGNESS

The milk of human kindness is more than a reward within itself. The official of today often finds himself the district pastor of tomorrow. Time is a great equalizer. There is real substance in the proverb, "Treat with kindness those with whom you deal today, for one does not know whose hand will turn the wheel of destiny tomorrow." It is a thing of beauty at workers' gatherings to see veteran ministers honored and universally respected by men who were formerly their subordinates.

This is the inevitable reward of the man "with a heart."

WHAT IS "MEDICAL MISSIONARY WORK"?

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening."—Counsels on Health, p. 533.

These meaningful words challenge every minister. But must each of us actually become a nurse or a health lecturer? While some of us know the principles of hydrotherapy, and others are adept at giving health talks, yet is this what these words mean?

A wider application is implied in the term "medical missionary work" as revealed in the closing words of the quoted statement. Note—"healing and blessing and strengthening."

In the footnote on page 36 of Welfare Ministry the compilers draw attention to this wider meaning in the statement:

"The reader should bear in mind that the term 'medical missionary work' as often employed by Mrs. White stretched far beyond the bounds of professional medical service to embody all acts of mercy and disinterested kindness."

While we would not minimize the importance of recognized medical work in the least, yet here is something to ponder.

During those centuries when the Waldenses and others went forth as true witnesses for Christ they appeared as salesmen, tradesmen, and general helpers, because these services gave them opportunity to talk of Jesus and His love. By this means they kept alive the torch of truth when the world was enveloped in spiritual darkness.

In these last days we are assured that sympathetic, compassionate service—real medical missionary work carried forward in ministerial lines—will accomplish more than our keenest arguments. Moreover this is the work that costs only a measure of the milk of human kindness in carrying out the principles of genuine religion as outlined in Isaiah 58:6, 7, where "is set forth the very spirit and character of the work of Christ."—The Desire of Ages, p. 278.

Undoubtedly the closing scenes of earth's history will see the ministry and the people of God engaging more and more in this type of ministry.

CLOCK-CONSCIOUSNESS!

The science of "making an appeal" should be the constant study of every minister. Many souls, convinced of the truthfulness of our message, do not act Godward because the messenger did not reach the heart. It is unthinkable that a good salesman should faithfully canvass the prospect, and because a decision was not immediate, pocket his folder and rush to the next home. The man who sold me an electric iron that I didn't want certainly didn't do it that way.

We are living in a restless age. Even good men need more grace to wait on the Lord. Lest some become critical of the burdened evangelist when he occasionally is led of God to make a timely appeal, or perhaps tie his hands to the promptings of the Spirit, let us believe God's word that men and women need to be labored with to obey the truth.

While this is no plea for protracted services, it is a mild protest against a growing tendency to tie the Holy Spirit to the hands of a clock. This is sometimes done by sincere individuals whose duties may not require the discharging of the soul burden resting on the hearts of true evangelists. Often much of that portion of the sermon that appeals to the intellect can be sacrificed to that portion that appeals to the heart.

INTELLECTUAL EMBARRASSMENT?

The Ministerial Book Club provides at least four choice volumes per year, but—will not he who reads only four volumes a year, and scarcely these, face his conscience with intellectual embarrassment? A world of information and inspiration lies at our fingertips. What excuse will measure our limitations should we fail to reach the high standard God has set for every worker among us? Should the goal be anything short of a book a month? Or better still, why not consider this a friendly invitation to aim toward joining the ranks of those successful men and women who average a book a week?