

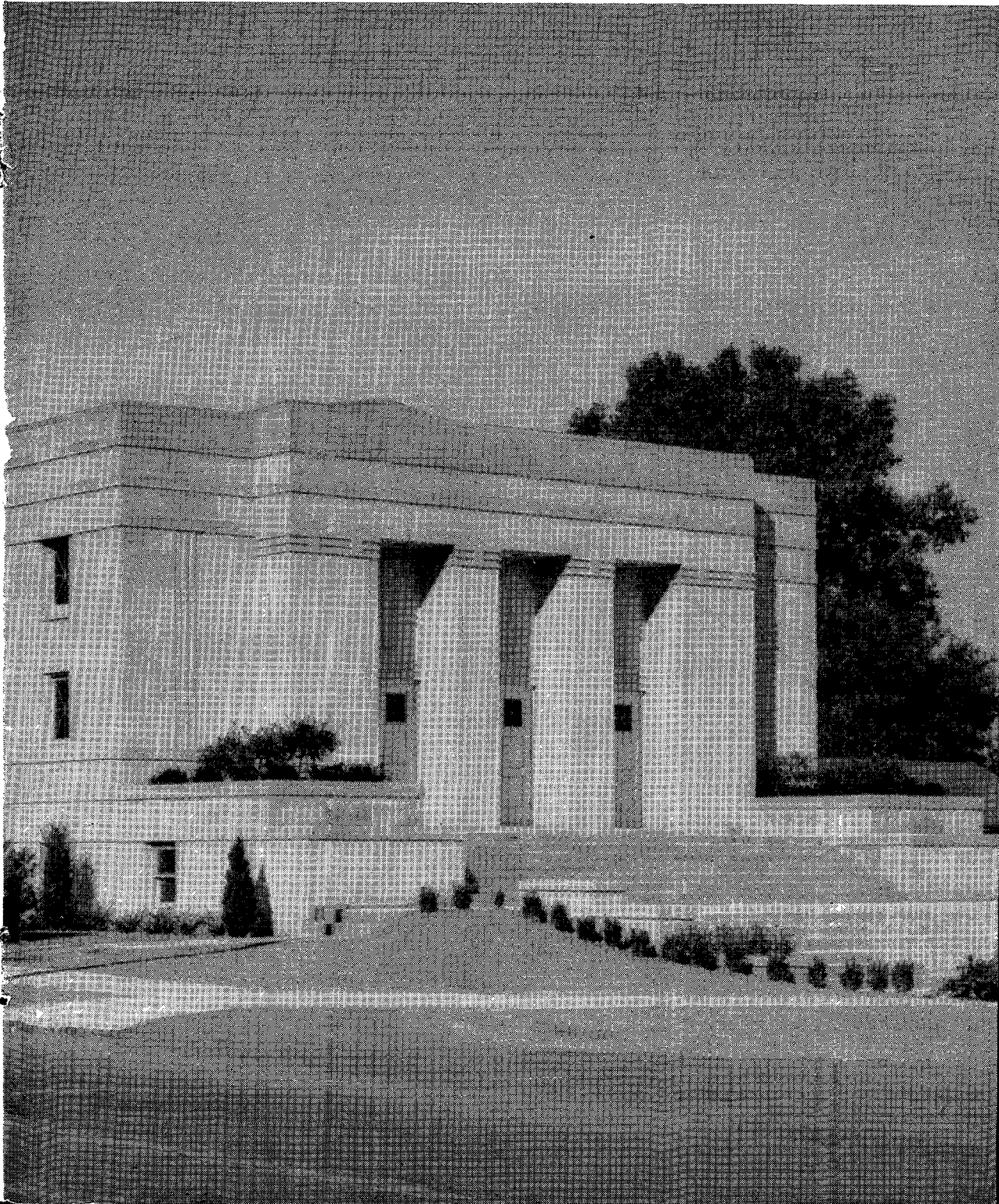
THE MINISTRY

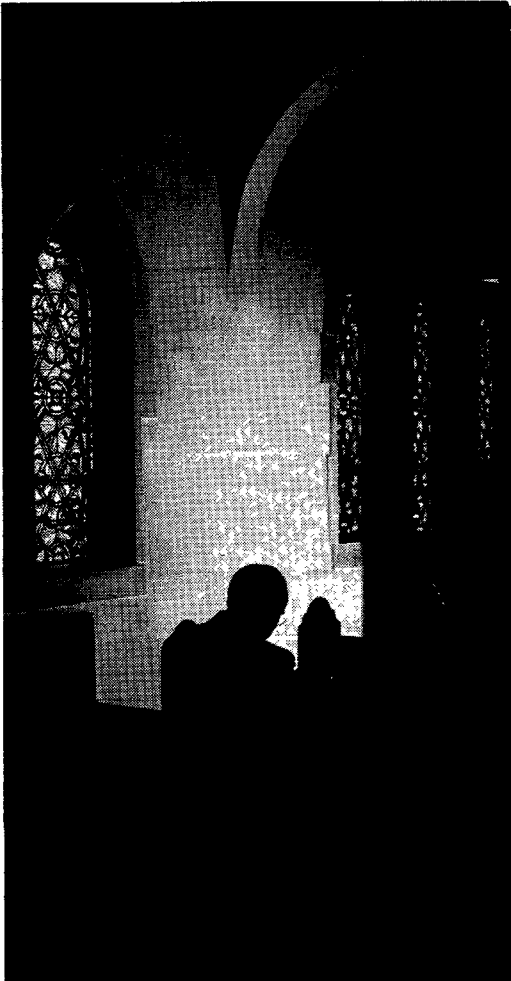
FOR WORLD EVANGELISM

VOLUME XXV

MARCH, 1952

NUMBER 3





H. L. Phillips Photo

A Pastor's Prayer

Great Father, hear a pastor's prayer for his people. Thou knowest that at the sight of this multitude, our soul is bowed within us. Oh, God, Thy servant feels his own inability every day, more and more, till sometimes his heart is ready to break with a sense of the overwhelming responsibilities which Thou hast laid upon one of the weakest creatures whom Thou

didst ever honour in Thy service. But wilt Thou not be the Pastor of this people? Wilt Thou, Jesus, not be the great Shepherd and Bishop of these souls?

Help the brethren who help us. Stand by the church officers in all that they seek to do for Christ, and grant them that they, being good shepherds of the flock, may have a good reward. Keep our members. Some of them are very poor. Oh, let them not be too much cast down. Let them not lack any good thing. Supply their wants out of Thy fullness. Some of them are very young. Keep them; let not early temptations be too strong for them. Many of them are very weak in faith; comfort and strengthen them. Some, Thou knowest, are very much tempted; every day they are tempted; and perhaps they are tempted by their besetting sin. Oh, keep them; some of them are going back; they are backsliding. Gracious Father, rouse them. Besides these there are some that are sick and some that are desponding in spirit, and there are some who have lately had to mourn over sad bereavement. Do Thou visit every aching heart, and give consolation to every troubled spirit this day. Feed the whole company of Thy children with bread to the full.

We feel even more anxiety for the unconverted part of our congregation. Oh, God, save them we pray Thee. Those who have listened to the Gospel till it has become an old thing with them; those who have listened to it, and yet never feel its power—by the blood of Christ, we beseech Thee to save them. Save them! Aye, save them this day!

We have nothing, Lord, give us Thyself. We have no power, Lord; clothe us with Thy power. And as of old Thou didst make Thy prophet speak words that moved the heart and made men feel the terror of Jehovah's presence, so do Thou speak today through us.—*Charles Haddon Spurgeon.*

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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VOLUME XXV

NUMBER 3

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MARCH, 1952

In This Issue

ON PAGES 11-14 of this issue we present four articles by four of our leaders, including our General Conference president. A careful reading of these messages will leave little doubt that some form of public evangelism can be engaged in by even the busiest workers in our ranks.

The "Counsel" section on page 16 presents some very important suggestions on "The Minister's Department in the Desk," as taken from the Spirit of prophecy.

We trust that by now every worker, at least in the homeland, has enrolled for the new 1952 Ministerial Book Club. If you have not, please turn to pages 18 and 19 and do so now. We feel that the quarterly selections for this year are outstanding, and we believe you will agree with us after reading them.

We are especially happy to acquaint our workers with the new research volume by Edwin Thiele, head of the department of theology at Emmanuel Missionary College. His timely book *The Mysterious Numbers of the Hebrew Kings* is reviewed on pages 20 and 21.

The list of ordinations for 1951 appears on pages 33-35.

Our cover this month shows a type of church architecture that is especially appropriate for an evangelistic center.

Cover—Toledo, Ohio, Church



THE city of Toledo, Ohio, has a population of three hundred thousand. Beautifully situated, opposite one of the city parks, is the white Indiana limestone Seventh-day Adventist church. This church, with a membership of 443, is a credit to the name of Seventh-day Adventists in this city. It is located in the heart of the fastest growing, better-class residential section. In all my contacts with businessmen and casual acquaintances I have yet to meet the first person who is not familiar with the location of this church.

The church was completed for occupancy in October, 1947, and four years later, on the first Sabbath of October, 1951, it was dedicated entirely free of debt. Ninety per cent of the building was completed during the pastorate of M. L. Mills. Built at a total cost of approximately \$140,000, it is a monument to this message and a tribute to the faith and energy of our believers in Toledo.

At the close of our present series of evangelistic services in the Women's Club Auditorium in Toledo, we plan to carry on a constant city-wide program of evangelism in this beautiful center. The prospects for evangelism in this city are very bright indeed.

F. F. BUSH, Pastor.

Concentrating All on the Ministry

REUBEN R. FIGUHR

General Conference Vice-President



WHEN the Lord called His disciples they left what they were doing and followed Him. Of the fishermen He called the record says, "Straightway they forsook their nets, and followed him." Mark 1:18. There is no suggestion that the disciples now began dividing their time between following the Master and fishing. It was only when they became discouraged, and faith in their Master had failed, that the former fishermen returned to their fishing. The Lord's intention was that all their skills, all their time, and all their energies should henceforth be devoted to Heaven's high calling—catching men for the kingdom of God. This was to be a full-time task. There was to be no time for anything else; they were not to be men of divided allegiance. Truthfully they said, "Behold, we have forsaken all, and followed thee."

In writing to his younger companion in the work, the apostle Paul makes a pathetic statement in 2 Timothy 4:10: "For Demas hath forsaken me, having loved this present world." Here was a man of divided allegiance. He had heard and felt the force of the divine call to service, and had responded. But he had worldly interests that he could not entirely forsake. Just what these were we do not know. It is evident, however, that he did not become a man of a single purpose. Finally the lesser drew him away from the greater.

One of the all-too-successful devices of the enemy to neutralize the effectiveness and usefulness of a worker is to lead him to divide his attention. This division of time and attention between his spiritual calling and material interests has been the undoing of many workers who started out to wield a mighty influence in the cause of God. The apostle Paul was greatly concerned that Timothy, for whom he had a tender affection, should not become an encumbered minister, one whose zeal and devotion to God's work should be tempered by love for material gain. Therefore he writes him the ringing words: "No man

that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4. A commentator on this text says:

"The legionary soldiers, among the Romans, were not permitted to engage in husbandry, merchandise, mechanical employment, or anything that might be inconsistent with their calling. [Rome knew the value of soldiers fully dedicated to their calling.] Many canons, at different times, have been made to prevent ecclesiastics from intermeddling with secular employments. He who will preach the gospel thoroughly and wishes to give full proof of his ministry, has need to have no other work. He should be wholly in this thing, that his profiting may appear unto all."—ADAM CLARKE.

The question of side lines does not appear to be a phenomenon limited to our day. This "intermeddling" on the part of ecclesiastics seems to have been a problem of the Christian church of earlier years. It is a sad spectacle at any time to see one who has taken upon him the spiritual armor of a soldier of Christ entangled with the affairs of this present life to the decided detriment of his spiritual warfare. The call of God is to a full-time task. Writing to Timothy in another place, the apostle says, after reviewing his responsibility as a gospel worker, "Attend to these duties, *let them absorb you*, so that all men may note your progress. Watch yourself and watch your teaching; *stick to your work*; if you do that, you will save your hearers as well as yourself." 1 Tim. 4:15, 16, Moffatt.*

Not only God, but his hearers, expect the gospel worker to stick to his work. When he does not they are sure to note it and to be influenced by his conduct. People cannot understand how an Adventist worker can spend part of his time proclaiming the imminence of the Lord's coming and devote the remainder to preparing for an indefinite and comfortable sojourn here in this world, that he has just said is doomed very soon to utter destruction!

It cannot be urged legitimately that the worker's income from the organization is

* From The Bible: A New Translation by James Moffatt, copyrighted 1922, 1935, 1950, by Harper & Brothers. Used by permission.

insufficient and that he must supplement it by outside activity. With our wonderful plan for the support of workers, Seventh-day Adventist laborers have the least excuse of any for engaging in side lines. As far as I have been able to see, taking all factors into consideration, our workers in other lands are equally well cared for. Sister White wrote years ago, before our excellent plan of caring for workers was as well developed as now:

"As regards temporal things, they [workers] have a better portion than their Lord, and better than His chosen disciples whom He sent forth to save perishing men."—*Testimonies*, vol. 2, p. 345.

In volume 5, page 531, we read:

"Especially should the minister keep himself from every worldly entanglement and bind himself to the Source of all power, that he may represent correctly what it means to be a Christian. He should cut loose from everything that would in any way divert his mind from God and the great work for this time."

In the writings of the Spirit of prophecy there are many such references admonishing workers to cut loose from every activity that would invite their attention from the great work to which they have been called and to which they are to be fully dedicated. In volume 2, page 623, appears this statement written to a worker who found time to devote to outside interests:

"You are sacrificing your reputation and your influence to an avaricious spirit. God's precious cause is reproached because of this spirit that has taken hold of its ministers. You are blinded, and do not see how peculiarly offensive to God these things are. If you have decided to go in and get all of the world you can, do so; but do not do it under cover of preaching Christ. Your time is either devoted to the cause of God or it is not. Your own interest has been paramount. The time that you should devote to the cause of God is devoted too much to your own personal concerns, and you receive, from the treasury of God, means that you do not earn."

From *Gospel Workers*, pages 339, 340, the following excerpts are quoted:

"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. 'No man that warreth,' Paul declared, 'entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier.' Thus the apostle emphasized the minister's need of unreserved consecration to the Master's service.

"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. . . . Satan presented this inducement to Christ, knowing that if He accepted it, the world would never be ransomed. And under different guises he presents

the same temptation to God's ministers to-day, knowing that those who are beguiled by it will be false to their trust."

These statements from the pen of inspiration are clear and explicit. They need little comment. Men and women called to labor in this cause are to be workers of a single allegiance. If they do their work faithfully, there will not be time for side lines. With the apostle Paul they say, "This one thing I do." In the first verse of his letter to the church in Rome he explicitly states his obligation as he understands it in relation to Christ and His cause. Romans 1:1 (Good-speed) reads, "Paul, the slave of Jesus Christ, called as an apostle, set apart to declare God's good news." Paul was a full-time gospel worker. He gave his entire time to its proclamation, and believed that the gospel plan included provision for the support of him who was dedicated to it. He said, "They which preach the gospel should live of the gospel"; hence, he considered himself set apart from all else "to declare God's good news."

In our own *Working Policy*, adopted by the entire denomination, appears the following:

"1. Our conference and institutional workers shall refrain from all side lines of business and give themselves wholly to denominational work and the ministry of the gospel."—Page 47.

A few months ago I attended the funeral service of one of our aged workers who had given over half a century of service to this cause. Some time before his death he had been requested by the General Conference to fill out a certain questionnaire. One of the questions asked was, "What other activities have you engaged in besides denominational work? The reply was, "I've engaged in no work but the Lord's." What a wonderful declaration for an Adventist worker to make at the close of his earthly career! Such a one is surely the bond servant of Jesus Christ, separated unto the gospel of Christ. May we be such workers.

A FRAGMENT OF THE ROCK GIVE us the man of integrity, on whom we know we can thoroughly depend; who will stand firm when others fail; the friend, faithful and true; the adviser, honest and fearless; the adversary, just and chivalrous; such an one is a fragment of the Rock of Ages.—J. P. STANLEY.

Finishing the Work

D. A. OCHS

President, Columbia Union Conference



JESUS has set us a wonderful example by His whole-hearted attitude toward the divine task of world evangelism. "My meat," He declared, "is to do the will of him that sent me, and to finish his work." John 4:34. Our

present work as God's messengers should be done in the same earnest spirit and with the same holy determination. Then the gospel work will soon be finished.

It is one thing for a worker to be just busy—active, you know; it is quite another thing to be busy and consistently active in his determination actually to finish the assigned task. One attitude is simply to keep working; the other is to work with a purpose. It is more than doing something; it is doing something now so as to accomplish a long overdue task. One attitude is to be busy for self-gratification; the other is to be busy for the glory of God. It dare not be that we work for temporal remuneration and glory; it must be that we work to save souls. One type of service is working without any goal in mind; the acceptable service is to work toward a goal—that of warning judgment-bound souls to escape the wrath to come. The first type is not prompted by a compelling love; the other reveals a driving passion and warm love for lost souls.

Surely in our ministry for lost souls we should not only do our work well but also do it with a spirit to complete the task gloriously and quickly. Workers of the last-hour message must not measure their task by an eight-hour system. That is the attitude of men and women employed in worldly pursuits. They are more concerned about permanent employment and steady financial income than they are about completing the job. As gospel workers we must see beyond the remuneration within an eight-hour system; we must envision the urgent need of perishing souls. They must be saved today, for tomorrow may be forever too late. Our God-appointed task is now an unfinished work. We are far behind in completing God's work.

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind."—*Testimonies*, vol. 9, p. 29.

Again we read that if we had done our duty "in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Ibid.*, vol. 6, p. 450.

Not only are we behind time in finishing our task, but all heaven is anxiously and eagerly waiting for us now to do more than we have been doing.

"All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness."—*Christian Service*, p. 89.

Jesus definitely warned the church against the danger of not finishing her task on time. He wants a completed work. (Luke 14: 27-33.) Only when it is finished shall we hear the "Well done" said to us.

The Parable of the Talents

Consider well the Bible parable of the talents. Talents were given to three servants for one purpose—that they might put these talents to use. To the first servant the master gave five talents, to the second two, and to the third one. After a prolonged absence the master returned to reckon with these servants.

The first stated that he had put the talents to use and was ready to present five other talents. He had finished the task assigned to him. According to the King James Version, he told his whole story in *sixteen words*, for which the master commended him in *thirty words*. Now, observe that the same was true with the second servant. He also told his story using only sixteen words. His master's joyous reply, "Well done," was again given in thirty words. Not only did these two servants do their work well, but they finished the assigned task.

But what about the third servant? He complained, he grumbled, he blamed his master for being unfair and far too exacting. *It required no less than forty-three*

words to explain why his job was not finished. Did he hear the master's "Well done" said to him? No; he heard words of condemnation instead.

Now, isn't it true, fellow workers, that *the less we do, the more we need to explain?* But when the job is well done—finished, completed—we need not make lengthy explanations. The finished work speaks for itself. It did for Jesus. That is the reason He could declare, "I have finished the work which thou gavest me to do." John 17:4.

Brethren, here is a duty challenging our serious reflections. When we come to the end of all our efforts, and the final song of triumph is sung, I believe that all those who join in that victory chorus will sing with a spirit of satisfaction. Like the old gospel warrior, we will have fought a good fight, and have finished our course, and have kept the faith. The crown of righteousness that has been laid up for the overcomers of all the ages will then be ours. Having loved His appearing, we will enter into the joys of our eternal reward.

While our present gospel task is not becoming any easier, and the hours of probation are fast slipping away, shall we not bring a new spirit into our work by recognizing the urgency of a message that is already so long overdue? Dear fellow workers, it is now high time that God's work on earth should not be merely progressing well. It must be finished! He is counting on you and me! Shall we each endeavor by His grace to join all heaven in the *speedy* finishing of it, that we might enter into our reward?

GIVER GREATER THAN HIS GIFTS THERE is such a difference between coming out of sorrow thankful for relief, and coming out of sorrow full of sympathy with and trust in Him who has released us. Nine lepers hurry off to show themselves with their white skins to the priest. One leper only waits to cast himself at the feet of Jesus and worship Him. Tell me, will not those nine be different from that one if ever a new disease should fall upon them all?

Let that one leper be the type of the soul to whom the whole blessedness of a blessing from Christ has come. Not only the health but the Healer he delights in. Not only the salvation but the Saviour is his glory and his joy.—
PHILLIPS BROOKS.



"Mangled in the Wheels"

"The church, for some reason or other, is able to turn out more organizational machinery than any other institution known to man. We can draw up bylaws by the ton and appoint committees, bureaus, and departments . . . until it is no wonder that people day after day are spiritually mangled in the wheels."

DR. THEODORE FERRIS, rector of Trinity church (Episcopal), Boston, made this statement at the annual convention of the Massachusetts Council of Churches. He was lamenting the tendency to increase organization to the detriment of the care of the flock. Continuing, he said, "More and more I am convinced that if we spent half the time with the people that we spend with bureaus and departments, the world would marvel at the results."

This tendency to burden the ministry with machinery began shortly after Pentecost. The apostles, however, with clear spiritual insight raised their voices in protest, saying, "Look ye out . . . men . . . , whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:3, 4.

We all know the result: "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Verse 7.

Ministers must be more than club coordinators or spiritual engineers. Carrying a program is not our only work, nor is it our primary work. Rather, it is the ministry of the Word in the homes of the people, the seeking of the lost and straying sheep and then leading them to the fountains of living water, that constitutes the real work of a spiritual shepherd. But the tendency today is for us as ministers to be so swallowed up

with committee appointments and the running of institutional machinery that we and our flock get "spiritually mangled in the wheels."

Were the situation referred to by this Episcopal cleric isolated from Adventism, we would justifiably preach about it as a sign of the times. But the alarming fact is that the same trend he observes can be seen in our own ranks. To merely raise a voice of warning will not suffice. Nor is it easy to check the progress of important departments, with their seemingly necessary machinery. That would be impractical and revolutionary. Earnest, honest, efficient men and women have been assigned to these responsibilities, and must make good. Furthermore, the philanthropic and economic needs of the church seem to indicate a need for more machinery. But just where is the limit of this rising crescendo?

We thank God for our organization. It came into being under divine guidance, and through that same guidance it has grown and developed until today we are found in almost every corner of the globe. And it is this organization that is the medium through which our spiritual and evangelistic interests are promoted. But the machine must be run by the men of the movement, not the men by the machine. How often it is that the work of visiting the sick, the perplexed, and the prospective converts is turned over to laymen, often unprepared, while we as ministers are giving our time to the "business" of the church—a complete reversal of the apostolic pattern.

The Ministerial Association has been receiving considerable correspondence of late from workers and laymen alike, voicing concern for our accumulating machinery. The usual criticism is that our promotional plans, which tend to multiply our machinery, come from "higher up." But when those classified in this "higher up" group face the problem, they declare that the pressure comes from "the field."

We are not laying the blame anywhere. Whatever the cause and whatever the problem, we are all in it together, but it is a trend we do well to consider seriously. It

was a sad day when the church lost the real vision of the ministry, for then men sought office instead of service. Rulers and disciplinarians replaced shepherds. Then followed the Dark Ages.

Reviewing his work before the elders at Miletus, the great apostle reminded these men that he had served the Lord "with all humility of mind, and with many tears," and that he had taught them "publicly, and from house to house." It was by public and personal evangelism rather than by the promotion of a particular program that he carried forward his ministry. He was a great organizer, but his greatest work was leading a group of workers into the field and raising up new churches. His continual burden was to preach where Christ was not yet named, and upon him came daily "the care of all the churches." Yet his heart went out constantly to the unsaved multitudes in the cities and towns where the gospel had not yet sounded—dark counties, we would call them. He was not merely planning the work for others, nor telling others how to do it, but as a captain in the Lord's army he was leading his men out into the fight.

The present gigantic plan to sound the Advent message in every sizable city throughout North America during the next few months is a most wholesome indication of a right emphasis. A more definite report concerning this fine plan appears on page 23. We rejoice that there is a "sound of a going" and that the Lord is leading the way. A statement we have often read before comes to our minds as we contemplate the tremendous possibilities of this huge evangelistic enterprise: "When divine power is combined with human effort, the work will spread like fire in the stubble."—*Review and Herald*, Dec. 15, 1885.

Fire! Yes, "cloven tongues like as of fire!" That is what we need. We need it in every division of the world. We need it in every corner of the vineyard. And as we face the mighty challenge of our unfinished task, may the God of heaven clarify our thinking, anoint our vision, and in His mercy save us from being "mangled in the wheels."

R. A. A.

SPIRITUAL FOOD

❏ "I SEE in your church convention," said the old farmer, "that you discuss the subject, how to get people to attend church. I have never heard a single address at a farmers' convention on how to get the cattle to come to the rack. We spend our time in discussing the best kind of feeds."

News and Announcements

The Evangelism Department of Union College

A RECORD year has been completed at Union College. The evangelism department baptized fifty-one souls in 1951. After holding a series of meetings last spring at Beatrice, Nebraska, J. J. Williamson, assistant professor of religion, was asked by the Texico Conference to hold a series of meetings in Lubbock, Texas. Meetings began Sunday, June 10, and were concluded Sunday, August 26. As a result of these meetings twenty new members were added to the church.

Elder Williamson and the students working with him have followed an intense but interesting program. Personal evangelism has been the keynote of all their work. Student pastors have been assigned to nearby churches. A lively interest has been taken in the Ingathering campaign. Union College field day increased 50 per cent over last year. In the spring the students of the field class participated in the Beatrice meetings, but in the fall they began individual efforts. At present four groups of students are holding meetings that will not culminate until May of 1952.

At the beginning of the year Elder Williamson was asked to set a personal goal of thirty-five baptisms, which he accepted. On Sabbath, December 15, he baptized four at Lincoln, Nebraska, bringing his total for the year to forty-two. The student efforts have added nine more, largely the work of Bobby Roberts and the downtown Lincoln effort, which brings the total to fifty-one for the evangelism department. We hope that we can at least have 52 in '52.

A. J. WEARNER,
Chairman, Department of Religion.

Adventists in the News

A RECORD for Adventist news on a national scale was perhaps established not long ago when Religious News Service carried four interesting items of news about Seventh-day Adventists within a period of eight days.

On Monday, December 24, a three-paragraph dispatch opened with:

"The General Conference of Seventh-day Adventists has designated Saturday, January 12, as a day of fasting and prayer by its members. Nearly 10,000 Adventist congregations around the world will unite in supplications for Christian people in areas where religious freedom has been curtailed."

Two days later, under the title "Adventists Launch Health-Religion Program in New York," an item was released on the evangelistic work now going on in that city. The dispatch concluded with this paragraph:

"The health phase of the program is under the direction of Dr. J. Wayne McFarland, of the church's international Medical Department at Washington, D.C. The health instruction is coordinated with discussion of the religious aspect of life by R. Allan

SPECIAL COURSES FOR MINISTERS AND MISSION APPOINTEES

offered by the
School of Tropical and Preventive Medicine
of the

College of Medical Evangelists

52 D. Medical Evangelism for Ministers
—July 20-31, 1952

52 C. Tropical Hygiene for Missionaries
—July 15-18, 1952
(Mission appointees are advised to
take both 52 C and 52 D)

52 B. Parasitology and Tropical Hygiene for
Nurses
—January 28 to February 22, 1952

For further information and application forms,
write Director,

School of Tropical and Preventive Medicine

Loma Linda, California

Anderson, also of Washington, director of the denomination's Ministerial Association."

A seven-paragraph item was released December 31, 1951, telling of Mrs. William Gille, Bronx, New York, who in the last fifteen years during her spare time has copied the entire King James Version of the Bible by hand. This dispatch read in part:

"A Seventh-day Adventist, Mrs. Gille said that as a child she loved to read the Bible and hoped someday to be able to copy it by hand. She started the project in 1936 and completed the task a few months ago. It fills 1,828 pages (914 sheets) of loose-leaf notepaper in 'average' handwriting. . . . The copy, now beautifully bound, will be exhibited by the American Bible Society in New York and then returned to its new owner, William Gille, Jr.," to whom it was presented by his mother.

On the same day Religious News Service titled another one of its dispatches "Adventist Network Program Marks Ten Years." Then followed five paragraphs telling about the Voice of Prophecy radio broadcast, part of which we quote:

"Directed by Rev. H. M. S. Richards, who has served continuously as the principal speaker, the national broadcast was begun in January, 1942. . . . Beginning as a one-man program, the Voice of Prophecy now maintains a staff of 125 full-time workers and is broadcast around the world in 9 languages on 709 stations."

J. R. Ferren and his associates in the General Conference Bureau of Press Relations are doing a good work in keeping the name of Seventh-day Adventists in the news. Religious News Service is subscribed to weekly by several hundred newspapers and religious magazines.

B. C.

Filing "The Ministry"

MELVIN G. HICKMAN
Pastor-Evangelist, Wisconsin Conference

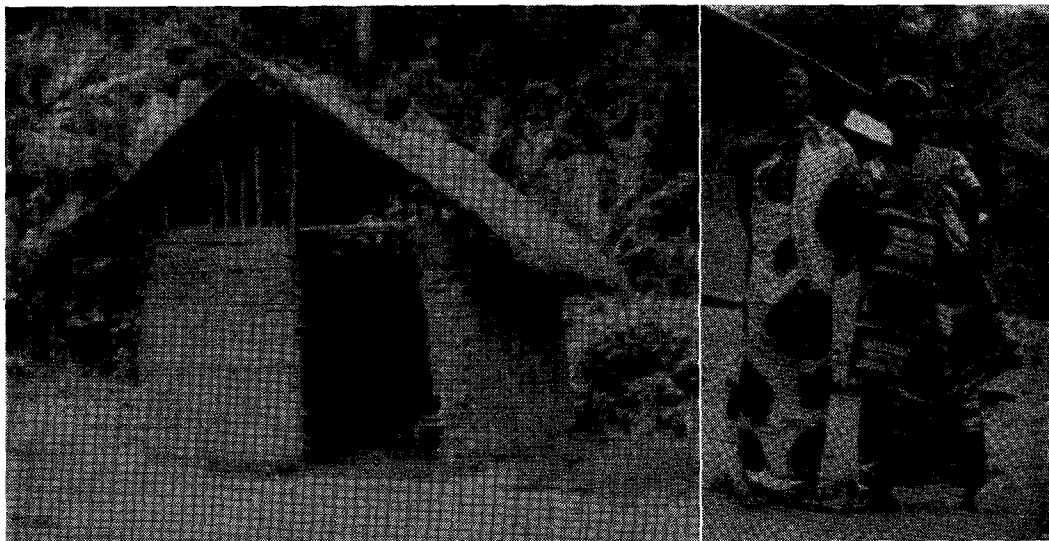
I HAVE found it a very good plan to file my copies of THE MINISTRY in a notebook 6 by 9 inches. Some time ago I purchased a hand drill and went to work on a six-year stack of the journal. The result has been a real blessing to my ministry.

To have the notebooks all lined up and labeled with their respective years is a provocation to pick them up and review them frequently. I have found it of special help to put a few sheets of paper in the back of each notebook for notations, remarks, ideas, et cetera, derived from the twelve issues between the covers. Valuable gleanings come this way.

By using the index which appears in the December MINISTRY each year, I find it is easy to search out needed information, and it is handy to enable the minister to review specially noted articles.

"He Never Had an Enemy!" I HAVE heard it said of men that they died and had not an enemy. Well, they ought

to have died a great while before! For a man that is true, a man that knows how, with holy horror, to rebuke wickedness, finds enough of it to do in this world. Has a man lived forty or fifty years, and has he never rebuked a wicked man enough to make that man hate him, so that you can put on his tomb, "He has not left an enemy"? Why, I could put that on a cabbage-field! What kind of patriot and soldier would he be, who, coming out of the three drenched days of Gettysburg, should be able to go on home and say, "I never hurt anybody!" For what were you enlisted? for what were you sent there? Did not God call you into His army? and are you not sworn to hate the Lord's enemies, and make them yours? And yet, you go through the whole of your life, and at last die and leave fools behind you to say, "He never had an enemy!"—HENRY WARD BEECHER.



The recent covers of THE MINISTRY, centering on houses of worship, have been of considerable interest to me. You might be interested, for the sake of variety, in a primitive Adventist church building from the Ashanti rain-forest country of the Gold Coast.

The church is made of sticks, plastered over with mud, and covered with a thatch roof. The pews are made of split bamboo in the form of simple benches without backs. The members, while simple children of the forest, are loyal to the message and eager to win new converts.

The two converts pictured at the right are exceedingly intelligent, fine young people—a brother and sister, children of the chief of the town. The young woman suffered much persecution from her husband because of her faith. Often he beat her for attending church and threatened to kill her if she were baptized. At the time these pictures were taken she and her brother were baptized. Fortunately her husband did not carry out his threats and has ceased his opposition. Truly God has His faithful ones here in the very heart of heathen tribes.

This church is not far from the great sacred lake of the Ashantis and about twenty-five miles from our Bekwai Training College. It can be reached only after arduous hiking on forest trails.

The thirteenth Sabbath overflow for the first quarter of 1952 for West Africa will make possible many more such trophies for God.—HOWARD J. WELCH, *Principal, Seventh-day Adventist Seminary, Bekwai, Ashanti, West Africa.*



E VANGELISM *Winning Men for God*

[EDITORIAL NOTE.—It is always a great encouragement and incentive to any organization when *leaders lead*. In the renewed emphasis that we as a people are placing on evangelism, it has been a genuine source of satisfaction to see not only the various departments of our work but also some of our executives engaging in definite public and personal evangelism. We present here four messages from some of our leaders, including our General Conference president. These have made time in their busy, crowded program for evangelism, and God has blessed their labors. Other executives both in the homeland and in overseas countries are following similar plans. May God increase their number!—R. A. A.]

Evangelistic Administrators

W. H. BRANSON

President, General Conference



MANY of our most successful conference, union, and division presidents were formerly active evangelists. This is quite natural, for city evangelism requires and develops varied talents. An evangelist must be able to work harmoniously with other workers. He must have self-reliance and ingenuity. He must use good judgment in handling finance and inspire liberality on the part of church members and the public. He must have organizing ability and must possess, more than anything else, an all-consuming sense of responsibility for the unsaved. These are the very requirements for a successful conference administrator.

However, there are some administrators who take the attitude that once a man is elected to an office he must henceforth confine himself to giving good advice to others, and thus lose personal touch with the most important work in the Advent Movement.

As a young president in a small conference in the Southland, I found that the conference finances would not permit the bringing in of an evangelist, so I decided to arrange my work with the idea of spending at least eight weeks each year in conducting an evangelistic series in the city that seemed to need it most.

I found that I could usually take care of my conference correspondence and sermon preparation in the morning, visit interested families in the afternoon, and preach at night. By conduct-

ing an intensive effort five or six nights a week it was possible to have a number ready for baptism by the end of the eight weeks. Usually plans were made for Sunday night meetings to continue in a hall or church to follow up the interest and prepare still others for church membership. Since then we have learned that today the ordinary city effort should continue sixteen to twenty weeks in order to ensure the best results.

Of course a conference president's time is taken up with a multitude of important duties every day in the year. But the same can be said of a busy city pastor. His work is never done, yet we encourage all pastors to allot definite periods for specific evangelism. If a president will only recommend to his committee that he be allowed to arrange the time to hold an effort, and plan well in advance, it can be done. And what an inspiration it is to all the other workers in the conference!

I found it more difficult as a union and division president to arrange times when I could be actively engaged in evangelism. Yet I felt that I must keep in practice and receive the personal satisfaction and thrill that can come only as an evangelist has the high privilege of leading lost men and women to the Lord Jesus Christ.

Great joy has come to my heart since the last General Conference session. A number of conference executives here in America and abroad in the various divisions have been personally holding evangelistic meetings. Everyone may not

be an evangelist, but let those presidents who were formerly successful evangelists lead the way and teach younger men the art by demonstration, and a great blessing will accrue to the con-

ference, to the entire working force, and to the leader himself. May God give us the ability and desire to continue to win men personally until Jesus comes.

Weightier Matters of the Message

DON HIATT SPILLMAN

North Pacific Union Conference Evangelist



DO ANY of us need to be convinced that a conference president has many and varied demands made upon his time? He is expected to foster all lines of denominational endeavor, such as the Sabbath school, Ingathering, the Dorcas work, religious liberty, et cetera. However, in his varied activities the conference executive must never forget that the one supreme purpose for which all these are organized is that souls may be won to this message and to the kingdom of God. If he fails to recognize this, then his work may easily become just another "job," patterned perilously close to secular work.

The leader should know at least as much about the plans of attacking the enemy forces as do those under him. It is very difficult for a man to inspire a group of workers to go all out in, say, the Ingathering work, if they know he gives his Minute Man goal out of his own pocket rather than approach non-Adventists, as he is asking others to do. Again, it is difficult for a leader to exhort his workers to faithful Sabbath school attendance and the regular giving of offerings if they know he is not regular in his own attendance and offerings. Equally true, it seems to me, is the thought that it would be rather difficult for a minister to give of his best in evangelistic leadership to a field if his only experience in evangelism dated back twenty or thirty years. Conditions then were considerably different.

I believe any local conference executive can arrange his work in such a manner that he can, occasionally, at least, engage in some form of active evangelism. And to do this each year would be better. Perhaps with some it might be a six-week effort or a longer campaign in which he, if qualified, will do the speaking, with the assistance of other workers who will help with the music and the personal work. If he is musical, he may lead the music for one of his evangelists, should such an opportunity present itself.

In one of John Osborn's evangelistic meetings

in the city of Seattle, meetings were held three nights each week for more than twenty weeks. I took part by leading the music for him, conducting the choir, and assisting in the personal work. In spite of the duties that were mine as president of the Washington Conference, with its sixty-three churches and almost six thousand members, there were only two nights I was forced to miss because of other pressing duties. We were also privileged to hold an eight-week effort in White Center, a suburb of Seattle; to conduct a ten-week tabernacle effort in the city of Everett; and to preach three weeks in a tabernacle in Auburn, besides speaking many times for our evangelists, either one night a week or for a week's spearhead meetings.

I mention these experiences not to boast, for probably I should have done much more, but simply to show that a conference executive would help himself and his workers a great deal if he planned such a program. It would certainly keep him informed on the best methods of conducting public evangelism. Again, it makes his workers feel that he is indeed one of them, and this inspires them to greater effort.

May I be pardoned, brethren, for a paraphrase that comes to my mind as I sense the urgency of just such an endeavor: "Woe unto you, conference executives, presidents, and departmental secretaries; for ye attend board meetings, committee meetings, Spring and Fall Councils; ye eat Dorcas dinners, attend Sabbath school rallies, and yet ye have omitted the weightier matters of the message: evangelism and personal soul winning. These ought ye to have done and not to leave the other undone."

If the fact that God has given to our men varied ministerial gifts is admitted, would not my suggested program for our conference leadership soon bring a new soul-winning zeal to all our fields? And if more of our leaders would join our younger workers especially, in demonstrating successful evangelism, our waiting laity would certainly rally for a triumphant finishing of God's work everywhere.

Now, brethren, shall we turn to an emphasis on these "weightier matters" of the message?

Keep the Evangelistic Blade Sharp

REUBEN H. NIGHTINGALE

President, Florida Conference



AS A denomination we have before us the goal of doubling our membership in the immediate future. If every conference president and departmental secretary would conduct at least one full-time evangelistic campaign each year, or several of shorter duration, it would be a great help in reaching this goal. In other words, if all those who are now doing indirect evangelism through office routine and promotion or through administration, were to take some time for direct evangelism, it would do much to quicken the evangelistic fervor in the whole conference.

The example of the leaders in this would "provoke to good works" the pastors who think they are too busy to engage in evangelism or even to conduct Sunday night meetings.

Not only will such a program mean additional souls won to the church, but there is another personal feature that is vital. To preach the Word, to see souls take their stand for Christ and His message, does for one something that cannot be substituted by the baptismal reports from the field. Committee meetings, however pleasant; reports, however good; and all the other multitudinous affairs that come to a conference president for decision or promotion, can leave the religious experience as dry as the hills of Gilboa, unless watered with a certain amount of direct soul-winning evangelistic activity.

No doubt another reason why executives do not engage in evangelism of some kind is that they are afraid of failure. And what would the men in the field think if the conference president held meetings and did not get results? This excuse surely will not relieve us of our responsibility. Furthermore, God has promised, "My word . . . shall not return unto me void." Isa. 55:11. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

Of course evangelism is hard work, and after all, being president of a conference is a twenty-four-hour job. Then how shall he do it? He has to be available to the field, take care of a heavy correspondence, and promote the various phases

of the work. Consequently, during the time when he engages in evangelism the executive must by careful planning keep much of his regular work at a minimum, and care only for the essentials. Certain times of the year lend themselves best to evangelism, and these may vary in different conferences.

Last spring the three pastors in the Orlando area asked me to join with them in an evangelistic campaign and do the speaking. We pitched a large tent (60 feet by 140 feet) on a prominent corner. (See August MINISTRY for picture of tent.) March to June are the best months for evangelism in Florida. Then a very good class of people will attend tent meetings. The meetings ran for eleven weeks and should have continued several weeks longer, but camp meeting interfered. The attendance was most excellent all through the meetings and the offerings cared for all the running expenses, including advertising and literature, and lumber and materials for the platform, bookstand, and a large outdoor sign. Since the start of these meetings, the ministers—H. V. Reed, W. L. Mazart, and D. P. Herbert—have received nearly ninety new members into church fellowship by baptism and on profession of faith.

It would be difficult to conduct a meeting of this length at any distance from the office, but this year I am planning to conduct a number of shorter evangelistic revivals and spearhead meetings up to two weeks' duration in other parts of the conference.

As conference presidents we need to keep the evangelistic blade sharp by preaching the Word.

THE LAST HOUR

E. A. CRANE

*Lift up thy voice, O man of God,
And sound the warning cry.
Spare not thyself in this last hour;
God's kingdom draweth nigh.*

*Bid sinners turn their eyes toward God,
And from His wrath to run,
For time is late, O man of God,
Behold, the sinking sun!*

How an Executive Can Do Evangelism

THEODORE CARGICH

President, Washington Conference



PUBLIC evangelism is a full-time assignment. Conference administration is a round-the-clock task. How can a conference executive find time away from conference, church, academy, college, and sanitarium board meetings to engage in public meetings? How can he find time to read his voluminous mail and write letters, reports, statements, and bulletins, and still find time to prepare effective sermons for the public meetings? How can he find time to listen to the daily callers to his office, including ministers, departmental secretaries, church delegations, sorrowing folks, disgruntled brethren—all needing counsel and advice—and still find time to visit the interest developed at the public meetings?

Timing is of prime importance in an executive's evangelistic program. His meetings cannot conflict with camp meeting, Fall Council, and other important gatherings that he is expected to attend. My experience has taught me that from January to April is an ideal time for an executive to engage in public evangelism. He can take his choice of conducting Sunday night meetings over a three-month period, or conducting a series of short spearhead efforts in various parts of the conference. I personally prefer the former. The reason for this is that it gives me time to attend the various board meetings during the week.

Another important item is to have your topic sequence and sermons all prepared before the meetings begin. During the week one can always find some time to go over the sermon and adjust it to meet any development not anticipated at the time the sermon was prepared. This saves time and the possibility of being embarrassed by an unprepared sermon. It also gives the president time to read the deluge of mail daily swamping his desk.

If possible, the executive should conduct his meetings in an area where some other ministers can assist in following up the interest. The laity of the churches involved should be organized to distribute handbills and literature and to call on the interested people. If some of the conference office staff are joining the ex-

ecutive in the effort, then the home missionary secretary should take the responsibility of organizing the churches and church members for the endeavor. The Missionary Volunteer secretary could organize the youth for ushering and for the music. The conference treasurer could assist in the preparation of advertising and take care of all the finances. The Book and Bible House manager would naturally prepare the bookstand and assist in the public sale of literature. Once a week these men and the church members who assist in the visiting could meet with the speaker to consolidate and harmonize their work.

Yes, an executive can do evangelism, but never at the expense of his conference administration. It can be done by careful timing, planning, and organizing of time, work, and men.

The Prayer List in Evangelism

W. H. BARRINGHAM

Pastor-Evangelist, Chesapeake Conference

OUR metropolitan prayer list, now over 120 feet in length, has a unique and important place in the series of evangelistic meetings being held in Baltimore, Maryland, by M. K. Eckenroth. The use of such a prayer list has proved to be advantageous in many ways:

1. It demonstrates to people that we are firm believers in prayer.

2. It gives God an opportunity to do great things in behalf of His people.

3. It affords a wonderful opportunity for getting favorable publicity in newspapers, et cetera.

4. It opens the way to enter homes and to pray with people about their problems.

Not only did our Baltimore prayer list help in these four ways, but there were other advantages also. I shall explain the mechanics of the prayer list and invite our fellow evangelists to try it in their own evangelistic meetings.

On the opening night of the series the evangelist takes a few minutes to explain the value of prayer. He then places in the hands of each person in the audience a prayer request card. This may be a part of the evening program. The evangelist stresses the fact that all names will be kept in strictest confidence.

As the requests come in they are placed on sheets of paper about four inches wide and eleven inches long. Then the sheets are glued together to make a continuous roll. At the next meeting, time is allowed to unroll the long prayer list so that everyone can see it. Instruction should be given to those who unroll the list to handle it very carefully and to regard it as a sacred trust. Then, with the list spread before the people, and just before an earnest and fervent prayer is offered, it is well to comment that we fully realize this list represents somebody's heartaches, tears, griefs, and cares. We found it very effective to remain after the earnest prayer with heads bowed while our singing evangelist, Wylie Fowler, sang very quietly and reverently, "For You We Are Praying."

In presenting such a prayer list to an audience, we should guard against giving the impression of showing off our piety; otherwise such a demonstration has an adverse effect. Also, in the multiplicity of plans at the workers' meeting this spreading out of the list before the Lord must not become merely a form, or it will tend to harm the workers' experience. There should be sincere prayer growing out of a true prayer experience by those associated together in evangelism. These people should be fastened on our hearts even as the breastplate of the Old Testament priest. Then at the close of the interest the checking of names for those who have become members of the church might well terminate in a praise meeting on the Sabbath.

When we remember that "from the secret place of prayer came the power that shook the world in the Great Reformation" (*The Great Controversy*, p. 210), surely we too will be able to shake the towns and cities we labor in if we will use to good advantage the key that unlocks heaven's storehouse.

A piece of glass may be a window through which we can see our fellow men; but touch the back of it with silver and it becomes a mirror in which we see only ourselves.

HUNGER IS THE BEST COOK

☞ THE proverb has it that Hunger is the best cook. The Law makes afflicted consciences hungry for Christ. Christ tastes good to them. Hungry hearts appreciate Christ. Thirsty souls are what Christ wants. He invited them: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christ's benefits are so precious that he will dispense them only to those who need them and really desire them.

—MARTIN LUTHER.

Christ the Metropolis of the Scriptures

A YOUNG man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister and said,—

"What do you think of my sermon?"

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man, "it took me a long time to study it."

"Aye, no doubt of it."

"Why, did you not think my explanation of the text a very good one?"

"Oh, yes," said the old preacher, "very good, indeed."

"Well, then, why do you say it is a poor sermon? Didn't you think the metaphors were appropriate, and the arguments conclusive?"

"Yes, they were very good, so far as that goes; but still, it was a very poor sermon."

"Will you tell me why you think it was a poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not preaching Christ always; we must preach what is in the text."

So the old man said: "Don't you know, young man, that from every town and every village and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah!" said the old divine, "and from every text in Scripture there is a road to the metropolis of the Scriptures—that is, Christ. And, my dear brother, your business is, when you get a text, to say: 'Now, what is the road to Christ?' and then preach a sermon running along the road to the great metropolis—Christ. And," said he, "I have not yet found a text that hasn't a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savor of Christ in it."—*Signs of the Times*, May 4, 1888. p. 260.



COUNSEL *From the Spirit of Prophecy*

The Minister's Deportment in the Desk

"MINISTERS have no license to behave in the desk like theatrical performers, assuming attitudes and making expressions merely for effect. They are not actors, but teachers of truth. Undignified, boisterous actions lend no force to the truth uttered; on the contrary, they disgust men and women of calm judgment and right views."—*Gospel Workers*, p. 172.

Using Common Fire

"Some ministers make the mistake of supposing that success depends on drawing a large congregation by outward display, and then delivering the message of truth in a theatrical style. But this is using common fire instead of the sacred fire of God's kindling. The Lord is not glorified by this manner of working. Not by startling notices and expensive display is His work to be carried to completion, but by following Christlike methods. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' It is the naked truth which, like a sharp, two-edged sword, cuts both ways, arousing to spiritual life those who are dead in trespasses and sins. Men will recognize the gospel when it is brought to them in a way that is in harmony with God's purposes."—*Ibid.*, p. 383.

Tears, Laughter—and Driftwood

"There are in the ministry men who gain apparent success by swaying minds through human influence. They play upon the feelings at will, making their hearers weep, and in a few minutes laugh. Under labor of this kind, many are moved by impulse to profess Christ, and there is thought to be a wonderful revival; but when the test comes, the work does not endure. Feelings are stirred, and many are borne along by the tide that seems to be setting heavenward; but in the strong current of temptation they quickly float back as driftwood. The laborer is self-deceived, and he misleads his hearers."—*Ibid.*, p. 382.

Work in Humility

"Carry forward your work in humility. Never rise above the simplicity of the gospel of Christ. Not in the art of display, but in lifting up Christ,

the sin-pardoning Redeemer, will you find success in winning souls. As you work for God in humility and lowliness of heart, He will manifest Himself to you.

"By the use of charts, symbols, and representations of various kinds the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the word of God; but when the worker makes his labors so expensive that others are unable to secure from the treasury sufficient means to support them in the field, he is not working in harmony with God's plan. The work in the large cities is to be done after Christ's order, not after the order of a theatrical performance. It is not a theatrical performance that glorifies God, but the presentation of the truth in the love of Christ.

"Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you hold meetings, not to charm their senses with music and other things, but to preach the truth in all its solemnity, that it may come to them as a warning, arousing them from their deathlike sleep of self-indulgence. It is the naked truth that like a sharp, two-edged sword cuts both ways. It is this that will arouse those who are dead in trespasses and sins."—*Testimonies*, vol. 9, pp. 142, 143.

Amusing Stories Out of Place

"Neither is it the object of preaching to amuse. Some ministers have adopted a style of preaching that has not the best influence. It has become a habit with them to weave anecdotes into their discourses. The impression thus made upon the hearers is not a savor of life unto life. Ministers should not bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. 'Preach the word,' was the charge that Paul gave to Timothy, and this is our commission also. The minister who mixes story-telling with his discourses is using strange fire. God is offended, . . . when His representatives descend to the use of cheap, trifling words."—*Testimonies to Ministers*, p. 318.

"Ministers should not make a practice of relating irrelevant anecdotes in connection with their

sermons; for this detracts from the force of the truth presented. The relation of anecdotes or incidents that create a laugh or a light thought in the minds of the hearers is severely censurable. The truth should be clothed in chaste, dignified language; and the illustrations used should be of a like character."—*Gospel Workers*, p. 166.

A Joking Minister Out of Place

"What can the minister do without Jesus?—Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. 'Without Me,' says Christ, 'ye can do nothing.' The flippant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the word of God, and are entirely out of place in the sacred desk."—*Testimonies to Ministers*, p. 142.

A Sacred, Heavenly Mold

"I have a message for those in charge of our work. Do not encourage the men who are to engage in this work to think that they must proclaim the solemn, sacred message in a theatrical style. Not one jot or tittle of anything theatrical is to be brought into our work. God's cause is to have a sacred, heavenly mold. Let everything connected with the giving of the message for this time bear the divine impress. Let nothing of a theatrical nature be permitted, for this would spoil the sacredness of the work.

"I am instructed that we shall meet with all kinds of experiences and that men will try to bring strange performances into the work of God. We have met such things in many places. In my very first labors the message was given that all theatrical performances in connection with the preaching of present truth were to be discouraged and forbidden. Men who thought they had a wonderful work to do sought to adopt a strange deportment and manifested oddities in bodily exercise. The light given me was, 'Give this no sanction.' These performances, which savored of the theatrical, were to have no place in the proclamation of the solemn messages intrusted to us.

"The enemy will watch closely and will take every advantage of circumstances to degrade the truth by the introduction of undignified demonstrations. None of these demonstrations are to be encouraged. The precious truths given us are to be spoken in all solemnity and with sacred awe."—MS. 19, 1910.

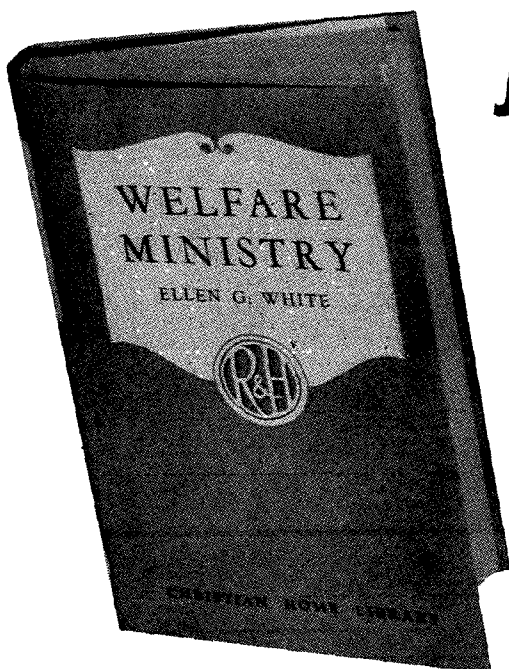
Give Not Glory to Man

"Paul, when speaking to the Corinthians, says, 'We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' This is what Christ taught His disciples: 'Without Me ye can do nothing.' Paul would impress upon the minds of the ministers and people the reason why the gospel was committed to weak and erring men,—that man might not receive the honor due to God only, but that God might receive all the glory. The ambassador is not to congratulate himself, and take to himself the honor of success, or even to divide the honor with God, as if by his own power he had accomplished the work. Elaborate reasoning or argumentative demonstrations of doctrines seldom impress upon the hearer the sense of his need and his peril. Simple, brief statements, from a heart made soft and sympathetic by the love of Christ, will be as the grain of mustard seed, to which Christ Himself likened His utterances of divine truth. He throws into the soul the vital energy of His Spirit, to make the seed of truth germinate and bear fruit.

"Will my brethren take heed that no glory is given to men? Will they acknowledge that Christ does the work upon the human heart, and not they themselves? Will my ministering brethren plead with God alone in secret prayer for His presence and His power? Dare not to preach another discourse until you know, by your own experience, what Christ is to you. With hearts made holy through faith in the righteousness of Christ, you can preach Christ, you can lift up the risen Saviour before your hearers; with hearts subdued and melted with the love of Jesus you can say, 'Behold the Lamb of God, which taketh away the sin of the world!'"—*Testimonies to Ministers*, pp. 154, 155.

SUCCESS

¶ Success depends not so much on talent as on energy and willingness. It is not the possession of splendid talents that enables us to render acceptable service; but the conscientious performance of daily duties, the contented spirit, the unaffected, sincere interest in the welfare of others. In the humblest lot true excellence may be found. The commonest tasks, wrought with loving faithfulness, are beautiful in God's sight.—*Prophets and Kings*, p. 219.



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General Conference Ministerial Association

Book Review

Welfare Ministry

Welfare Ministry, Ellen G. White, Review and Herald Publishing Association, 1952, 340 pages, cloth, \$2.00; Keratol, \$2.75.

This new volume appears in the Christian Home Library and has been chosen as the MINISTERIAL BOOK CLUB volume for the second quarter of 1952. It is taken from the wealth of instruction left by the late Mrs. E. G. White on the subject of charity and the care of the needy. For more than a decade this book has been under discussion, but the actual preparation of the material has been done during the past two years. During the choice of subject matter someone remarked, "This material is so timely that it is ten years overdue." Another said, "We should have had it twenty-five years ago!" Now it is a reality among us, and we are no longer left in the dark as to what God's attitude is toward welfare ministry.

The church of Moses had a definite system to care for poverty. Many of its plans were well in advance of the present social laws so greatly vaunted by modern reformers. We are told that as long as Israel followed these enlightened laws, there were no beggars in the land, and, on the other hand, it was not possible to accumulate vast fortunes.

When the Holy Spirit was forming the primitive church, He gave great direction to welfare ministry. The early chapters of the book of Acts give us the picture of a welfare-minded church. So rapidly did relief work develop, and so time-engrossing did it become, that it monopolized the time of the apos-

les, and their evangelistic work was circumscribed. Then the church took a forward step and elected the diaconate to care for the welfare work of the church. The only offering specifically mentioned in the New Testament is a welfare offering for the poor in Jerusalem.

Thus in the first-century church we discover the organization of a widely extended welfare society. Hospitality was taught, rules were enacted so that abuses were avoided, widows and orphans were to be cared for, prison visitation was inculcated, and Dorcas work was carried on.

The charter of the remnant church is given prophetically as a double reform—that concerning the broken law, the forgotten standard of judgment, and that concerning the forgotten spirit of charity. The fifty-eighth chapter of Isaiah outlines this double reform. Here is God's concept of His final people, a movement that protests the trampling of His moral requirements into the dust, thus opening the gates for the flood of lawlessness that threatens to sweep away the very foundations of our society, including our government. This also pictures the reform of the heartlessness and mechanization of the socialistic trend in welfare work. All must be done by the Federal Government—all personal responsibility is forgotten, and where the churches once operated the hospitals and cared for the aged and the orphans, but have largely deserted them, the state now presses into the vacuum. But God foretells a people who will demonstrate the kindly spirit of the good Samaritan while telling the world of its sins in its breaking of the Ten Commandments.

Welfare Ministry outlines this reform movement. Now as we meet more and more human misery, resulting from sin, drunkenness, wars, and catastrophes, the book tells us: "The nearer we approach

(Continued on page 22)

Have you enrolled for the NEW 1952 MINISTERIAL BOOK CLUB? Each quarter in 1952 will bring you an outstanding volume at half price. See advertisement on the accompanying page and the January and February issues of THE MINISTRY for further details. Please fill in the coupon below and mail to your Book and Bible House today.

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Please reserve for me the four or more volumes of the 1952 MINISTERIAL BOOK CLUB. Ship immediately the first two volumes, *The Flood*, by Alfred M. Rehwinkel, and *Welfare Ministry*, by Ellen G. White—the selections for the first two quarters of 1952. Charge my account each quarter.

It is my understanding that the cost to me will be one-half the actual price of these volumes (my employing organization paying the other half); and that though the price will vary from one quarter to another, the average charges for the year will not exceed \$2.50 per quarter. Higher in Canada.

Special Premium.—I understand this also entitles me to a FREE brochure of three sermons each quarter—twelve sermons in all.

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RESEARCH *Theology, History, Science*

The Mysterious Numbers of the Hebrew Kings

IT IS certainly to the honor of God's cause when a Seventh-day Adventist worker makes a distinctive contribution to the field of literature, exerting definite influence in the religious world of today. With the appearance in recent years of scholarly research aimed at dispelling the uncertainty surrounding certain Biblical prophetic interpretations, especially as they affect the rise of the Advent Movement, we have entered a new era as a denomination.

In recent months religious scholars have been agreeably surprised at the outstanding chronological findings by one of our workers in the form of a careful volume prepared by Edwin R. Thiele, dean of theology at Emmanuel Missionary College. It is entitled *The Mysterious Numbers of the Hebrew Kings*, and is a dissertation on the chronology of the kings of Israel and Judah. We are sure this work will not only strengthen the faith of our membership but will claim the respect of religious thinkers who may previously have been somewhat prejudiced.

Siegfried Horn, professor of archaeology and history of antiquity at our Theological Seminary, writes appreciatively regarding this volume in the accompanying book review. Our readers will also be interested in a number of noteworthy comments by outstanding church leaders and Old Testament scholars concerning this masterly work by Elder Thiele.

The following is taken from a review which appeared in *The Christian Science Monitor*:

"It is encouraging and even exciting to find a serious student of the Bible and eminent professor of religion offering this further and dramatic effort at reconciliation of Near East and Hebrew history. Moreover, his work contributes to a growing respect for the accuracy of the Hebrew writings, handed down through many generations of scribes."

One of the best reviews to appear so far came from the pen of Charles M. Cooper in the *Crozer Quarterly*, October, 1951. Professor Cooper gives a very comprehensive outline of the findings and says some fine things about the work. He concludes with the following statement:

"This is an amazing achievement. It will stand as the definitive treatment of the problem and

enable us to correct every other historical work on Israel down to and including the latest publications. . . . Every student of Thiele's book will find it, in Professor Irwin's phrase, a 'wholesome corrective for Old Testament scholarship.'"

In a personal letter to Elder Thiele, John C. Whitcomb, of Grace Theological Seminary, says:

"I would like to take this opportunity to express my deep appreciation for your masterful work. The arguments you present are wonderful in their exactitude and ingenuity, and I see no other possible solution to this vexing problem. Your book is most timely.

"To me the greatest significance of your work is the confirmation of the Massoretic Text. In view of the results of your work (which I consider to be the greatest Biblical discovery in modern times), must we not humbly bow our heads before Him who is the Author of the Holy Scriptures?"

Merril F. Unger in the July-September, 1951, issue of *Bibliotheca Sacra* declares that *The Mysterious Numbers of the Hebrew Kings* is—

"invaluable in that it makes a careful analysis of Old Testament chronological data, defending their essential reliability, and sets forth the complex chronological principles employed by the Hebrew scribes. Scholars have customarily treated the chronology of the Hebrew monarchies in Kings and Chronicles as largely erroneous. Thiele, however, constructively arrives at a chronological scheme containing internal harmony and squaring with established dates of contemporary documents. His valuable study is a vital contribution to the subject of Biblical chronology and will most certainly have a wide sphere of usefulness in an extremely difficult area of Old Testament research."

E. J. Goodspeed, famous translator of the Goodspeed Bible, calls Elder Thiele's work "a remarkable exploit," which he believes settles the whole chronological question and states his opinion that it will go down as "a classic on the subject."

Knowing the author personally, and having worked with him very closely during the years of his concentrated study, I am aware of his unselfish desire to share with the church a satisfactory answer to the stubborn chronological problems concerning the Hebrew monarchy. We sincerely believe he has accomplished his long-sought objective in a scholarly manner. Our ministerial workers will do well to avail themselves of this excellent volume.

G. E. V.

Book Review

The Mysterious Numbers of the Hebrew Kings, a Reconstruction of the Chronology of the Kingdoms of Israel and Judah, by Edwin R. Thiele, with an introduction by W. A. Irwin, University of Chicago Press, Chicago, 1951, xxi and 298 pages, \$6.00.

In 1944 Edwin R. Thiele, of Emmanuel Missionary College, published his abridged doctor's dissertation "The Chronology of the Kings of Judah and Israel" in the *Journal of Near Eastern Studies*. Although having heard about this article in India at the time of publication, the reviewer did not have access to it until 1946. It was a very gratifying experience, since he had worked on the problems of Bible chronology intermittently for the last twenty years, to discover that Thiele's solutions for great parts of the period under discussion agreed perfectly with his own. Some basic agreements were: (1) Israel began its year with Nisan, Judah with Tishri. (2) Accession and nonaccession year systems were employed in both kingdoms. (3) Coregencies, but no interregna, took place. (4) Each kingdom expressed the regnal years of its rival kingdom in terms of its own system and not in terms of that in use in the other kingdom. For the very complex period preceding and following the fall of Samaria, Thiele's and the reviewer's solutions varied considerably.

In the present book under review Elder Thiele has dealt with the same subject in an almost exhaustive breadth. On the whole, his presentation is clear and convincing. Although the reviewer was slow to accept the date 723/2 B.C. for the fall of Samaria instead of 722/1, he is now strongly inclined to follow Thiele. His suggestion that Pekah counted his regnal years concurrently with the reign of his two predecessors Menahem and Pekaiiah seemed a strange explanation for a long time, but is now unreservedly accepted by the reviewer, since he found parallels in the history of the ancient world. To mention one, the Egyptian king Haremhab usurped not only the throne but also the combined regnal years of his four predecessors Akh-en-Aton, Smenkhka-Re, Tut-ankh-Amon, and Eye and added them to his own reign.

Thiele's solution for the troublesome synchronisms of 2 Kings 17:1; 18:1, 9, 10, which he considers as belonging to a superimposed pattern of a later scribe, is still an open question to this reviewer, although to date he has no satisfactory explanation himself.

The interpretation of the variant numbers found in the Septuagint, Lucian, and Josephus is good although somewhat lengthy. In a few places the reviewer would have liked to see a stronger defense of the writer's arguments, and he considers some expressions used as unfortunate. The book has comparatively few printer's errors and is written in an easy, readable style, usually difficult to attain in a work of this nature.

Whoever is interested in the chronology of the Bible will have to take cognizance of this work, which is a contribution to Old Testament exposition. To quote W. A. Irwin, of the University of Chicago, it is an astonishing fact "that it demonstrates conclusively the precise and dependable accuracy of

Hebrew chronology at the times of the kingdoms. . . . The unique feature of Professor Thiele's work is that he has attained his results by the most rigid application of scholarly facts and methods."

SIEGFRIED H. HORN,
Professor of Archaeology and History of Antiquity,
S.D.A. Theological Seminary.

Research Notebook Jottings

Notes on Galatians 2:19

JOSEPH B. PIERCE
Missionary to Ecuador

"For I through the law am dead to the law, that I might live unto God." Gal. 2:19.

Perhaps the wording of this text, as translated, renders the meaning a bit obscure. We suggest that the difficulty is in the word "through," which is translated from the Greek preposition *dia*. The word *dia* appears very frequently in the Greek New Testament and is translated by a variety of words and expressions according to its various meanings in relation to the context in which it is used.

One of the ideas that can be expressed by the word *dia* is that of *circumstance*. Following are examples of this usage as found in the Authorized Version. Since the word *dia* appears with a noun in the genitive case in our text (Gal. 2:19), we will cite first examples occurring with the genitive:

1 Thess. 4:14. *Dia* is translated in ("sleep in Jesus").

2 Cor. 5:10. *Dia* is translated in ("done in his body").

1 Tim. 2:15. *Dia* is translated in ("saved in childbearing").

2 Peter 3:5. *Dia* is translated in ("and in the water").

Acts 16:9. *Dia* is translated in ("in the night").

Rom. 4:11. *Dia* is translated by the expression *though* ("though they be not circumcised"). The American Standard Version renders the word *dia*, in this text, *though* ("though they be in uncircumcision"). The word *dia* here definitely indicates a "state of being."

In the following examples *dia* occurs with nouns in the accusative case:

2 Peter 3:12. *Dia* is translated *wherein* ("wherein the heavens").

Gal. 4:13. *Dia* is translated *through* ("through infirmity of the flesh"). It is evident in this text that the great apostle is reminding the Galatian believers that he preached to them while

he was *in the state of suffering physical infirmity*.

Now, having observed this New Testament usage of the Greek word *dia*, in which it specifies circumstances of time or state of being (and could be translated by the word *in* or by the expression *being in*, et cetera), let us apply this meaning to the word *dia* in Galatians 2:19. A literal translation of the text would be, "For I, being in the law, died to the law, in order that I might live unto God." The word "died" is more accurate than "am dead" in this text. (See also A.S.V.)

By saying, "I, being in the law," the apostle Paul refers to the circumstance of his being a Jew, with all the advantages of a Jew (see Rom. 2:12); and by saying that he "died to the law" he renounced the efficacy of any of the works, or ceremonies, of the Jews to save from sin; he died to Judaism as a means of salvation. In Galatians 2:21 Paul sums up his argument by saying, "For if righteousness come by the law, then Christ is dead in vain." He recognizes Christ as the only *source* of the righteousness by which he is to be justified.

It will be seen that this very permissible translation of the text permits a meaningful relation with the context, and particularly with the thought contained in verses 15 and 16 of the same chapter.

Welfare Ministry

(Continued from page 19)

the end, the more urgent this work becomes." Someone who read the manuscript said its reading had caused a revolution in his thinking. It will be a marvel of church history to see a denomination, which for a century has largely left the care of its poor to a few elderly women, now shift its emphasis, as indeed it has been doing for a decade, and become warmhearted and considerate of the needy. This would show the world a denomination that attempts to use the "right arm of the message" in its approach to the millions to whom the left arm has had but small appeal.

This book is a collection of excerpts from both printed and manuscript material. It describes how a Christian should relate himself to suffering and hardship. There is a chapter on "Disaster Ministry," another on the technique of welfare work, a very practical and enlightening chapter on "Welfare Finance." Homes for the aged and orphanages are discussed, as well as our duties to the blind and other unfortunates.

Welfare Ministry will serve as our guide through what to many of us as Adventists are unfamiliar paths. It will be our manual protecting us from a maudlin sentimentality on the one hand and a heartless social service on the other. Many a minister will find that it will be the man of his counsel in dealing with the principles underlying the whole welfare approach and in his association with the Dorcas Welfare Society and the welfare center.

HENRY F. BROWN.

THEY SAY . . .

"I am finding THE MINISTRY of real value in many ways for study and such practical application as I am now seeking in my filing system. You are rendering a service which cannot now be fully realized."—KENNETH E. MENSING, Box 690, Kissimmee, Florida.

"We're enjoying THE MINISTRY very, very much, and of course I always look at the Shepherdess section."—MRS. ANDREW C. FEARING, P.O. Box 1470, Reno, Nevada.

"I like the new dress of THE MINISTRY and the spirit of it."—W. R. ANDREWS, 4107 N.E. Hoyt Street, Portland 13, Oregon.

"Last night I took time to read through a copy of THE MINISTRY for August, 1951, and hasten to write and congratulate you on the excellence of its content. . . . All the material is of high quality, and if you can keep this up, I am sure that our workers everywhere will come to appreciate THE MINISTRY more and more."—ARTHUR S. MAXWELL, Editor, *Signs of the Times*, Mountain View, California.

"As one out in the field, I greatly appreciate THE MINISTRY magazine. I want to thank you for the good material and editorial work that is being done. I just finished reading the last number, and I felt that I wanted to tell you how much I appreciated it. May God continue to bless you in your work."—DAN VENDEN, Evangelist, Central California Conference.

"I have pleasure in renewing my subscription to THE MINISTRY. You are giving us a magazine that is filled month by month with good things. It should be read by all our workers."—M. E. OLSEN, 502 Flower Avenue, Takoma Park 12, Maryland.

"THE MINISTRY has become a veritable treasury of good things. We cannot afford to miss any copies."—W. F. MILLER, Box 14, Camino, California.

"Thank you for sending me the July issue of THE MINISTRY which is filled with good things. . . . In a frank and brotherly way I want to tell you how much I have enjoyed the articles in THE MINISTRY. The broad and Christlike spirit of your publication impresses me greatly. All through my long ministry I have loved my brethren of every faith. You exemplify this spirit in a marked way. Blessings upon you ever! Some of your people in Takoma Park have dealt with my son who has a furniture store in Washington, and he speaks in high terms of their uprightness. All Christians, whether preachers, editors, or merchants, should be trying to extend the kingdom."—REV. W. H. BAYLOR, Baltimore, Maryland.

"THE MINISTRY is of inestimable value in my evangelistic work, and I eagerly look forward to receiving each copy."—E. R. NORMAN, 84-14 54th Avenue, Elmhurst, Long Island, New York.

"I greatly appreciate what THE MINISTRY has been doing for our brethren over the field, and know that it is filling a very important place in our ministerial lives."—W. E. STRICKLAND, President, Kentucky-Tennessee Conference.

"Survival Through Faith" Rallies

BY NOW practically every worker in the North American Division will be aware of the evangelistic crusade known as the Survival Through Faith rally campaign. The plan, which embraces the coverage of every town and city of over five thousand inhabitants throughout North America, was conceived a few weeks prior to the last Autumn Council. Ever since the Cleveland meeting, plans have been maturing to implement the program.

It is believed that there are millions of men and women throughout the North American Division who have had some favorable contact with the Advent message, whether through reading the *Signs of the Times* and our other prophetic journals, hearing the Voice of Prophecy and our local broadcasts, or seeing the Faith for Today telecast. Also multiplied thousands have been influenced by personal contact with our believers through the years by active missionary endeavor.

We believe this mighty army comprises our greatest potential field of evangelistic endeavor. Recognizing that we are not at present cultivating a tithe of this tremendous field of opportunity, and that the outbreak of another world war might quickly make this contact and follow-up work well-nigh impossible, it was decided that during the spring of 1952 a concerted effort should be put forth to contact these thousands and bring them into the church.

The laity of the Advent Movement is waiting for its leadership to move forward in aggressive plans with large and clear vision, embracing such noble objectives as this tremendous surge of evangelistic endeavor involves.

The plan of organization is simply this: Each of the sixty-one conferences has chosen a local organizer, in many instances the president or the home missionary secretary, who will plan with the districts and coordinate the rallies in his territory. The ten union conferences have selected a union-wide organizer, and at the General Conference office a planning committee has been functioning for several months. This committee, under the leadership of L. K. Dickson, comprises several officers, a business manager, and several general organizers.

The central planning committee has prepared a manual explaining in detail the objectives and suggestive plans. It has provided standardized printing items, lithographed in color in such quantities that the price per thou-

sand to the local field is but a fraction of local costs. These pieces include:

1. *Church Information Blank*.—A card used by the membership to record the names and addresses of all contacts, relatives, former S.D.A.'s, interested patients (of our doctors and nurses), Ingathering donors, colporteur interests, Bible study contacts, etc.

2. *Lithographed Letter*.—To be mailed to all names gathered on above information cards (local interest) and to all Voice of Prophecy, Faith for Today, *Signs of the Times*, *These Times*, *Life and Health*, *Liberty*, *Listen*, etc., interests in each locality. This letter is a direct invitation to the meeting.

3. *Card Announcement*.—A 4 x 6 1/2" card advertisement attractively illustrated and available at low cost in two colors provides for the "handbill" needs as well as being a means of distributing the Voice of Prophecy and Faith for Today logs. This log appears on the reverse side and is broken down into union area coverage.

4. *Newspaper Mats*.—Supplied in two sizes, 2 col. x 6" and 3 col. x 9". These carry the same dignified layout as the card announcement.

5. *Song Sheet and Request Card*.—This combination song sheet and request stub eliminates the need of providing large quantities of songbooks for these mass meetings, and is a simple way to gather information, secure enrollments for Bible courses, and discover the hearer's desire for personal visits.

6. *A New Message-filled Booklet*.—Written by Carlyle B. Haynes and entitled *Survival Through Faith*, it is supplied through the Book and Bible House and will be given to all who attend the rally.

The city rally program is providing an interesting experiment in denominational identity. Crowds ranging from one thousand in Fremont, Nebraska (14,000 population), to twenty-five hundred in the larger cities have recorded, at least in the early returns, a definite interest in Adventism. All advertising material tactfully identifies our church affiliation. When Winston-Salem, North Carolina, reports a 70 per cent non-Adventist attendance, some will no doubt be tempted to explain this early success in a prejudiced Southern city by "in spite of," whereas others will think in terms like "because of." Whatever the reaction may be, we are all grateful that the day has arrived when we can advertise ourselves as the people of prophecy. If we are to influence the masses, they surely will need to feel the impact of this prophetic movement.

Financially the rally plan is 75 per cent to 80 per cent self-supporting, as reported in the early returns.

H. M. S. Richards and the Voice of Prophecy group, W. A. Fagal and the Faith for Today cast, General, Union, and local speakers are

(Continued on page 45)

WHAT must I do to be saved?" is the greatest question that the soul winner is privileged to answer. And the greatest answer that he ever can give has always been, "Believe on the Lord Jesus Christ." But in spite of the multiplied sermons on righteousness by faith, the average layman seems as beclouded as was Jesus' questioner, Nicodemus, on this same point of salvation. When men grasp the simplicity of becoming justified and sanctified, and when they lay hold on these experiences, then they have salvation.

This cornerstone of the gospel needs to be illustrated so clearly that even a child can grasp its meaning. The three pictures in their successive order illustrate in five steps how men are justified. From the top step in *illustration No. 2*, to the gates of the city is the pathway that explains the meaning of sanctification.

The device should be constructed of movable parts. Remember that a device built up before your audience, as you explain each consecutive step, is probably the most effective way of illustrating the points of truth to be taught. Begin this lesson with *illustration No. 1*, by showing five blank steps. Then show the pathway from the steps to the gates of the city. No lettering should, at first, appear anywhere on the device. Curiosity will be aroused by placing a large question mark on a card at the top step.

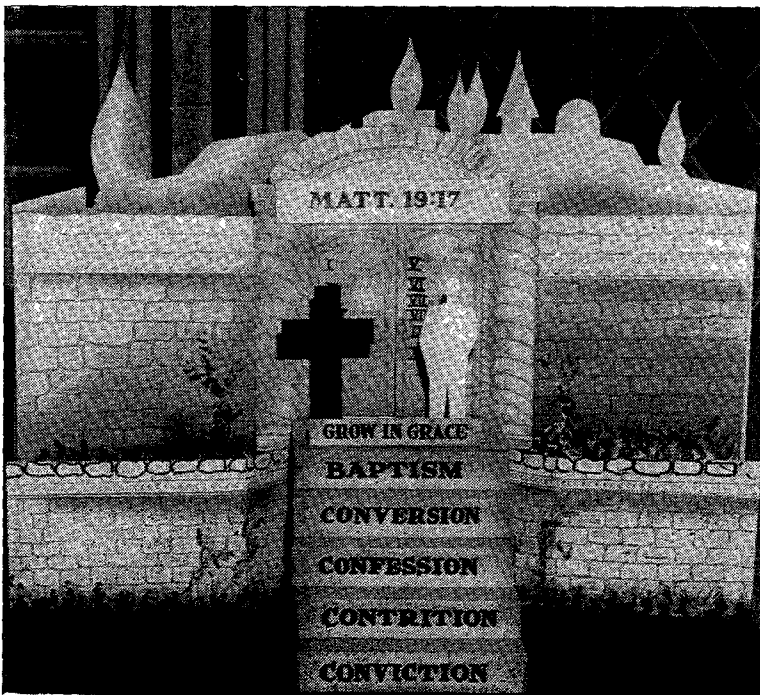


Illustration No. 1

Illustrating Righte

RAYMOND

Pastor-Evangelist, Northern

A poster of proportionate size displaying nothing more than a skull should be placed below the first step, "conviction," and out in front of it. The evangelist, with Bible in hand, makes it clear that all are born in sin and are condemned to die. Read the Word, and let it stir the heart as you indicate the lost estate of the human family. Now place a figure of a man in black down below the first step, in the mire of sin and despair. Perhaps you will wish to contrast his fatal estate with the reward of the righteous. To do this, you could display a "crown of life" above the wall of the city. Unconsciously the mind grasps the fact, even though you have not said so, that there is a heaven to win and a hell to shun. The audience is now asking itself, "What are the necessary steps from death to life?" You can help each hearer to think of that figure as representing himself.

Step by Step to Christ

As you read such texts as John 3:16, Matthew 1:21, and Acts 4:12, place the separate letters of the word "J E S U S" on the ends of the several steps—*illustration No. 2*—keeping in mind the gospel reference to Jacob's ladder as symbolizing the saving Christ. He is "the way, the truth, and the life." Hearts are asking themselves, "What must I DO?" The answer reveals, not works, but faith. Works serve only to defeat justification. John 16:8 and similar texts teach the place of the Holy Spirit as He comes to the sinful heart to begin His work of grace. As you explain the text, place the title "conviction" on the riser of step one. Show how the Spirit convicts hearts. Now with your hand lift the dark figure out of the pit and

THE MINISTRY

ousness by Faith

H. LIBBY

California Conference

place him on the conviction step. Your hand represents the power of God reaching down to lift up the sinner. Illustrations from your soul-winning experiences or your own life will show how God works in different ways to convict sinners. Use them here to strengthen this blessed truth.

The figure now faces step two. He has discovered his lost, helpless condition. He has caught a glimpse of the crown of life. As Psalms 51 is examined, David's contrite heart is brought to light. Godly sorrow is at work under the power of the Holy Spirit. Label step two "contrition." Explain the contrast between worldly and godly sorrow, reviewing quickly their evidences in the lives of Kings Saul and David. Show that no life record is too black, no sin too crimson, for God to forgive, if we will but find godly sorrow for it in our hearts as a result of the Spirit's wooing. Now lift the dark sinner a step higher into "contrition." Man does not lift himself; it is the power of the Saviour's love. John 12:32 will come to mind in this connection as we teach salvation by "faith alone."

Step three brings to us a vital experience that needs to be stressed. It is the admission of one's lost condition. Confession is a twofold experience: First, "I am a sinner. I am hopelessly lost." Second, "I must have Jesus. He alone is my deliverance." Let the Bible tell it, brother preacher, for "the words that I speak unto you, they are spirit, and they are life." I John 1:9 reveals one phase of confession; Romans 10:9 explains the second part. No man is justified unless both apply in his heart and life. Here is the surrender of the rebellious will. The heart (mind) at enmity against God now ceases to struggle

against the Spirit's work in its behalf. It admits its helplessness and appeals to Christ as its only salvation. Label this step "confession" and lift the black figure a step higher into the grace of God. Time your action to your message carefully. Draw again from evangelistic experiences to seal the lesson in each heart.

Step four might be termed the "miracle step," if one can be more miraculous than another. God has lifted the sinner thus far out of the depths. Will he stop here in the work of grace? Teach men that he "that cometh to me I will in no wise cast out." Acts 3:19 will explain how conversion follows repentance; so, "conversion" is the step after "confession." Label the step on the device and lift the dark character higher as you tell how conversion comes to men. The Bible is replete with illustrations. How about your own conversion? Paul told and retold his conversion story with telling power, and its appeal was always new—it came from firsthand experience.

When a man has been led by the Holy Spirit through these four phases of spiritual change in his justification, he is then ready for the final step in his transfer from death unto life. Step five is the completion of the "born again" experience. The baptism of the Spirit completes the grace of justification in these five steps. This fifth step involves water baptism, an outward

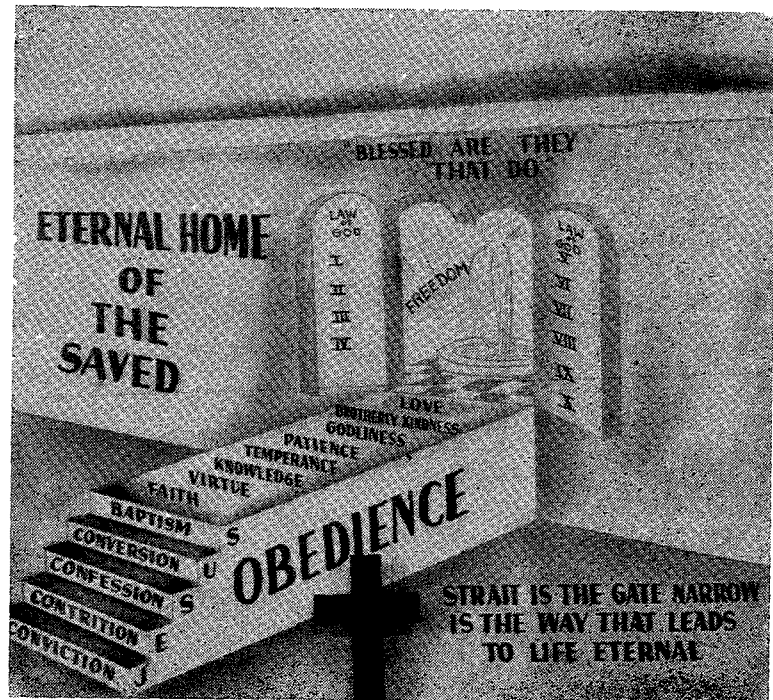


Illustration No. 2

ceremony, as a public testimony of the cleansing effected within the heart by the blood of Jesus Christ. Explain that this step is the "adoption into the family of God" ceremony. This step signifies the spiritual union between the Creator and the re-created. Label the step "baptism" as you lift the figure onto the top step.

He now loses the black robe of sin and despair and becomes white, washed from all sin, justified. On this step a cross is placed, indicating that here the redeemed one takes up his cross and follows his Lord. Romans 8:14 will show how all this work comes as a result of the Spirit's work in bringing man through Jesus Christ into the family of God.

Growth in Grace

But is a man ready for heaven at baptism? Many denominations stop just here and teach that justification completes the redemption story on this earth. Justification is not the end of the Christian way; it is the birth of the new creature. True, man is in God's family and shares its privileges. But God wants the babe in Christ to grow in grace. Here is where sanctification begins—the work of a lifetime. 2 Peter 1:5-8 makes it plain that faith begins this sanctifying work. With the faith of Jesus the new man must add the fruits of the Spirit to his renewed character. In *illustration No. 2* the steps of the Christ way of obedience are portrayed. These steps climax at the gates of God with the greatest step of all—"love." Place each of these

steps, one at a time, on the "obedience road," and move the Christian forward as he grows up. Each step is worthy of consideration, since it reveals the divine nature. (Ex. 34:5-7; Matt. 5:48.)

In *illustration No. 1* the gates are closed; in *No. 2* and *No. 3* they are open. Do not open them in your demonstration until you have answered the question, "How can we enter the gates of the city?" The answer of Matthew 19:17 (last part) and of Revelation 22:14 involves obedience to the commandments. On the gates we placed the law of God. Those gates open to the obedience of love, not of fear. John 14:15-17 teaches obedience by love. "Love is the fulfilling of the law." Do not destroy the purity of righteousness by faith at this point of the study by *missing love as the divine element in this faith experience*. The sinner justified by grace is also sanctified by grace. Let us stress the second half of grace as emphatically as we do the first. It is the love of the truth in the sanctified heart that fulfills the law of God. Man keeps the commandments, not to be justified or sanctified or saved, but because he is justified and sanctified.

Illustration No. 3 beautifully portrays Christ, the sinner's friend, the Sanctifier as well as the Redeemer, reaching out His hands to welcome the overcomer. This is the climaxing scene of this practical demonstration on true conversion. It keeps our message in the gospel setting and exalts Jesus.

This whole demonstration of an abstract subject can become a series of thrilling steps back to God. I spent seven nights on its vital doctrines. Each night the attentive audience was held in suspense till the next step was explained at the next study. Don't let the device become the master. With the Bible in hand, teach the doctrine of righteousness by faith, using the device to illustrate. Instead of making the device, use the device to teach the Bible.

Why not begin an evangelistic series on righteousness by faith? If evangelists of other faiths can grip souls

(Continued on page 38)

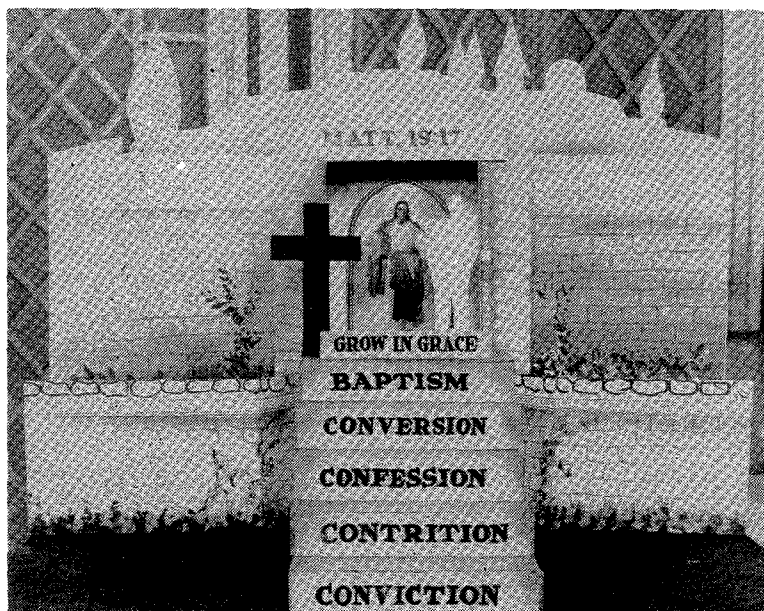


Illustration No. 3



PASTOR *Shepherding the Flock*

Utilizing Every Evangelistic Agency

HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

DOUBLING our membership is an objective that will tax our resources and abilities. It will not be accomplished merely by talking about it. Nor will preaching, even on such vital subjects as the Holy Spirit, accomplish this great aim. Such an endeavor can only come to fruition by (1) a deepening spirituality and (2) a more thorough utilization of every soul-winning agency at our disposal.

Thoughtful men must feel in their inmost hearts that greater things than ever yet seen must soon come upon us if statements like the following are to be fulfilled:

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times."—*The Great Controversy*, p. 464.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . .

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*Ibid.*, pp. 611, 612.

Many Avenues Not Fully Used

It is easy to think of evangelism in the terms of our own predilections. The city evangelist thinks of it primarily in terms of big meetings and the public platform; another thinks it implies radio or television; whereas to others it spells pastoral activity, personal work, literature ministry, or medical work.

The truth is that the soul-saving work of the great last-day revival will include all these avenues—every avenue, in fact, through which the power of God can come upon the world through a prepared and alert church.

There are avenues of potential soul winning that we are either neglecting or utilizing only in very limited measure. The minister owes it to himself and to his Master to see that every avenue through every department of his church

contributes in the fullest degree to his soul-saving activities.

For the first time we now have over 1,005,000 members in our Sabbath schools. That is a figure we cannot ignore. Among its thousands of unbaptized members are a great host of prospective souls for baptismal classes. Probably more than 350,000 in this group are children up to junior level (counting one half of the juniors only) and the interested adults in adherents groups and baptismal classes.

Twelve is the age of maximum baptisms among our children. After that the percentage baptized in various age groups declines. A wise minister or elder will give every encouragement to his children and their teachers. He knows that children who have had good, spiritual upbringing in the church will mature early and be ready for baptism surprisingly soon. A church where there are many unbaptized youth above sixteen years of age should cause great concern to a discerning, alert minister. He should know that something is wrong somewhere along the line that leads to baptism.

The Church and the Word

When we think of over a million people gathered round the Word of God for thirty minutes each week, and most of them studying it individually each day, we cannot escape the fact that our seventy thousand teachers are a vital link in our evangelistic chain.

Sometimes the links are weak, and no doubt this retards growth in membership and additions by baptism. Untrained and poor teaching is perhaps our major problem, but this situation could be greatly improved in the hands of far-seeing, energetic ministers. A man would gain enormously if he found the time to conduct personally a twelve-week teachers' training course of one hour a week, enrolling more than merely the present teachers. This is rather slow work, and happily, these lessons are now available on twelve wire recordings. That should

speed up the training of better teachers, who will thus be better able to care for the new believers coming into the classes under our "Double Our Membership" endeavor. Laymen who have taken this course are much more efficient in every form of lay evangelism.

Poor teaching decreases attendance and loses members, but we can do something about it with a little energy and foresight. A progressive minister will see the soul-winning value of improved teaching through the teachers' training course.

The Church and the World

The Sabbath school is becoming increasingly conscious of the people on the outside of the church. The idea that small schools can be established around our isolated members has grown till today we have 2,368 such branch schools, with perhaps 25,000 non-Adventists in them.

These figures could be easily increased to include 250,000 non-Adventists, who would be a large potential source for baptisms. If each of our 17,300 parent schools established just one branch school, we should multiply almost by eight our present number of branch schools, and nearly 175,000 non-Adventists would come into the orbit of our study groups. A wise minister will encourage branch schools in his district, assisting capable laymen to run them. His baptisms would grow from these schools from year to year, and churches would be organized from them.

The Sabbath School Council in each parent school can be encouraged to take a larger interest in such ventures as community Bible schools, vacation Bible schools, children's story hours, et cetera. All these should grow into branch Sabbath schools, and they are yielding profitable returns in baptisms. Many eventually become organized churches, a result which should be the great objective in such work.

During the fourth quarter of 1950 the number reported baptized through evangelism in the Sabbath schools throughout the world was 14,342. If in every church we could diligently foster soulsaving through the many avenues here indicated, we could multiply by ten the number of baptisms at present reported.

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Where Dwellst Thou?

E. NIEMANN

Pastor, New Jersey Conference

WHEN my family and I left California recently to take up work in another part of the country, we decided to look up as many of our churches and institutions as possible. By combining part of our vacation with the trip, we were able to make a sizable detour and see many more places than would generally be the case. We made two observations that I would like to pass on to my fellow pastors and district leaders. In general, we found the location of our churches and institutions rarely or inadequately marked and the appearance of our churches poor.

Because of inadequate roadside markers, we drove many unnecessary miles hunting institutions whose vicinity we reached after dark. How we wished there had been large reflecting signs along the highways! When it came to hunting churches, we seldom succeeded with only one inquiry. It is astonishing, not to say disappointing, to see how few of our churches are advertised at the entrance to towns or even within them. We have a wonderful message; we belong to a grand organization of which we often speak with considerable pride. But why do we hesitate to let people know where our churches can be found? True, some localities will not allow any, or any additional, signs giving the location of a church. Too bad we missed our chance in many places while other denominations put up their signs before ordinances prohibited it. But there are still many towns and cities where we would have no trouble whatever in posting good signs.

When we found some of our churches we had to guess their identity. But in quite a few cases there was not much doubt, because they looked like many others we had seen: the building apparently unpainted for years, the yard in a deplorable state, and the sign—if there was any—poorly painted and defectively lettered. We came to one new church where our people have been worshiping for about a year, and yet there was no sign of any kind. The building is favorably situated on a corner lot along one of the nation's cross-country highways. I wonder how many of our traveling believers have passed that building not knowing that it is an Adventist lighthouse!

In one town where another denomination has its headquarters and publishing house in modern attractive buildings, our church and its signboard lacked paint so pitifully that I made

a fast U turn to remove the temptation of getting out and pinning a note to the board.

With pleasure I mention one outstanding exception: Roanoke, Virginia. Its beautiful new church with matching illuminated signboard and artistic landscaping is a credit to the denomination. Although seeing it for the first time at night, I could not miss it because of its excellent advertising.

Please do not misunderstand me, brethren. I am not advocating better buildings or more conspicuous locations, but I am convinced that our houses of worship, be they ever so humble, can look more representative, more in keeping with the wonderful message we have. How about giving our signboards a new coat of paint, and why not spell our denominational name correctly?—Seventh-day Adventist. This suggestion has been voiced earlier on these pages, and yet it is astonishing how many times one still sees it misspelled—not only on church cornerstones and signboards, but also on church bulletins, church and church school stationery, and other material printed locally, and once in a while even by our conference offices! I doubt whether any of us have ever seen other denominations misspell their names. Would we like it if our own name were written incorrectly? Proofread your own material. I would not leave that task to the printer or painter.


Our congregations are made up of the finest people, always willing to follow good leadership. None of us, I am sure, will have difficulty in securing the wholehearted support of our church members when we set out to improve the outward appearance of our churches. Then, when travelers inquire, "Where is the Seventh-day Adventist church, please?" it can readily be found. And when anyone asks us, "Where do you worship?" we can gladly answer, "Come and see."

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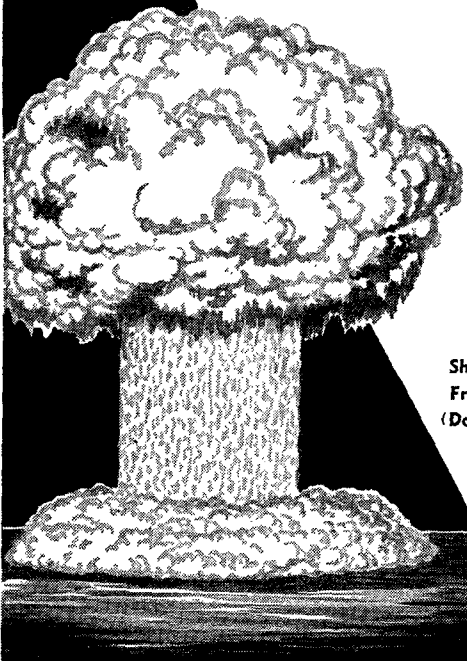
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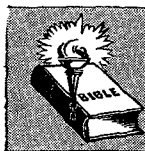
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BIBLE INSTRUCTOR

Building Our Membership—Part I

New Believers and the Church

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

BAPTISM is frequently referred to as the gateway to the church. Jesus said, "I am the door." Breaking allegiance with the world and joining Christ's spiritual body on earth are most significant steps to the new believers. The Bible compares baptism to a marriage ceremony. Obeying the injunction, "Come out from among them, and be ye separate," makes possible this union with Christ.

The new believer is now following a new master. A whole new code of habits must replace the old habits of sin. We would not limit the power of God to do a quick work of grace in the life of the one who has made the decision to walk in the full light of truth, but good judgment tells us that these changes require more than merely good intentions. Although we certainly do not wish to suggest that the new believer should go through a period of probation, it is necessary, however, for him to have begun walking in the path of his newfound faith before he is baptized. There is need for real instruction in habits of diet, dress, and amusement.

Present-day plans for evangelism often require that the evangelist and his associate workers move on to another place before their new converts are really anchored in the church. A church has enough problems without taxing it with new members who are but half instructed in the faith they have accepted. Proper caution and thorough evangelism will save our churches great disappointment. It is unwise to leave these new believers without a worker or two who can continue to help them at this critical stage in their experience. Too many new believers fail in their Christian life, not because they are insincere in accepting new truth, but because they do not receive proper help when they are still weak.

The Master Himself taught that the gospel

net would gather both the good and the bad. After being brought into the fold some will not remain true. With every precaution in evangelism there will still be the weaker elements of human nature to deal with. To wait until every test is made before accepting a person into church membership is not the way of the Master Evangelist. But in these last days too many have a background of careless living, and altogether too few have developed enough spiritual backbone to stand firm when trial and test are brought to bear. It is all the more important, therefore, that strong fortifications be set up against the enemy. Every worker is responsible for developing new believers into strong Seventh-day Adventists. Unless the pastor who establishes these new people in the church is a genuine co-worker with the evangelist and Bible instructors who have preceded him, lack of cooperation and sympathy may add to the problem of membership losses.

The talents of all new converts should be discovered and utilized. Perhaps the Bible instructor is as well fitted as any other worker to give counsel on this point. Her special encouragement will help them to take an interest in the Sabbath school. This department of the church offers them a wonderful field for development. Also the Missionary Volunteer Society may enlist the gifts of youth, and the missionary and Dorcas societies will suggest opportunities for adults.

Christian education is a doctrine of the church. Without a thorough indoctrination on this point of our faith new converts will not be able to save their families for God today. The Bible instructor must not overwhelm them by urging too sudden school changes and too heavy financial obligations, but her failure now to enlist their interest in the church school, academy, or college may close the doors of opportunity to

save the youth of these homes for the message. We are not saving individuals alone; we must save families. "Come out from among them" must include all the children of these new converts.

The privilege and need of prayer are most important for the new believer to learn. He now faces unusual tests, although in this first-love period he may be rejoicing in his tribulations. Drastic changes have come into his life, and these often separate him from his loved ones and former friends. He now greatly needs the communion of the saints and their united prayers. He should be early introduced to the prayer meeting, and perhaps even before his baptism, be invited to take an active part. It may be that he lives a distance from the church and may find it impossible to attend. Arrangements should then be made for believers in his community to form a band for prayer and Bible study. These established Christians can become a tower of strength to him. I know of no other effort that yields such fruitage in establishing the new believer. Too often there is failure to arrange for such prayer groups when these babes in the message need their inspiration.

New believers also need to be introduced to Seventh-day Adventist literature, especially the official organ of the denomination the *Review and Herald*. Where there are young people in the family, *The Youth's Instructor* will be a great help in building new youth ideals. *Our Little Friend*, which is now generally supplied to the little folks by the Sabbath school, should also find its way into these homes. One should advise the selection of a few of these periodicals in the early experience of new Adventists. Whereas economy might first suggest the wisdom of this course, it is also well not to overwhelm the new believer with too much reading. It is better to guide the reading program until the proper reading habit is established. Here Bible instructors can be a great help to their readers.

(Continued next month)

Use of the Voice

(Based on the book *Evangelism*, by Ellen G. White)

RUTH TINKLER

Bible Instructor, British Columbia Conference

I. IMPORTANCE OF PROPER SPEAKING. (Pages 665, 667-669.)

1. The gospel worker is God's mouthpiece.
2. Imperfect utterance dishonors God.
3. Truth marred if communicated through defective utterance.
4. Voice tones affect hearts of hearers.
5. Voice a precious gift from God.
6. Perfection of speech and voice should be urged.
7. Bad speaking habits hinder work.

II. HOW TO SPEAK. (Pages 665-668, 174.)

1. Speak in full, round tones.
2. Speak clearly with expression.
3. Read with soft, musical cadence.
4. Speak correctly and forcibly, with expression.
5. Do not talk in loud voice or high key.
6. Rapid talking destroys effect of discourse.
7. Preserve pathos and melody of voice.
8. Cultivate to promote its musical quality.
9. Do not speak by impulse.
10. In reproving speak with Christlike tenderness and love.

III. CHRIST'S EXAMPLE. (Pages 670, 56.)

1. Spoke slowly and calmly. Hearers caught meaning.
2. Gave vital force and impressiveness to all His utterances.
3. Did not raise His voice to an unnatural key.
4. His hearers caught the very intonation of His voice.

IV. VOICE IN SONG. (Pages 505, 508, 506.)

1. Not loud singing.
2. Clear intonation, correct pronunciation, distinct utterance.
3. Cultivate voice for singing.
4. Modulate the voice, soften and subdue.
5. Human voice more pleasing to God than musical instruments.

(Continued on page 16)

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[We have endeavored to make this list as complete as possible. A number of conferences are not shown, since there were no ordinations in those fields or because no list was sent in. Another list will appear next month giving the overseas ordinations.—EDITORS.]

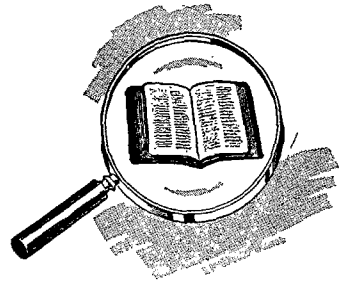
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The Ministerial Family—Part I

The Minister's Home

MRS. TAYLOR G. BUNCH

Minister's Wife, Atlantic Union College

[EDITORIAL NOTE.—We are pleased to share with the readers of THE MINISTRY some helpful material presented to a group of ministers' wives at South Lancaster, Massachusetts. At Atlantic Union College, Mrs. T. G. Bunch has guided the work of their organization. We asked Mrs. Bunch to share with the field some outline material of special interest to other groups of ministers' wives. Having observed the educational influence of such meetings in a community, we are pleased to report that the trend of our instruction is educational and not merely social. While we make this material available to the field, may we kindly solicit similar plans and outlines from other groups interested in the development of the young minister's companion. Please mail your programs and material to the Ministerial Association so that we may occasionally be able to help other centers with ideas.—L. C. K.]

I. PRESENT-DAY PROBLEMS.

1. God's plan. John 15:11; 16:24.

"God . . . desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above."—*Christ's Object Lessons*, p. 290.

2. In contrast to this beautiful scene, the world today presents a sorry picture, whether one looks at national or international relationships; and far too often the individual families, even Christian homes, reveal unrest, uncertainty, confusion, and disillusionment.

3. The theory that if a nation is to become strong and endure, all must be subject directly to the nation, and that even from birth the child belongs to the state, sets at nought God's original plan and ideal for the happiness of man.

"The heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Ministry of Healing*, p. 349.

II. GOD PLANNED A HOME FOR MAN.

1. For our own sakes and also because many, especially young people, look to the ministerial family for guidance, we must have a clear understanding of God's plan, a "Thus saith the Lord" for "the hope that is in" us.
2. The second chapter of Genesis records the establishment of the first home. Eden, a place of pleasantness and peace, also called Paradise, was God's ideal for a home. *Paradise* and *park* come from the same root word, and literally mean "garden of delights."
3. God's plan for man had no room for loneliness, for He knew that it was not good for man to live alone. So He modeled that first home in fellowship and companionship that would ensure perfect happiness. God purposed that the joy and inspiration of the home would radiate to lighten and brighten other homes.
4. Satan entered that home in an effort to disannul God's plan for our happiness. Into that home he brought suspicion, accusation, lying, and sadness. Later followed jealousy, hatred, and murder. Inspired, no doubt, by his success there, what a history of wreckage and woe he has spread for the human family!
5. How thankful we should be that God's original plan will be carried out, for "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him." Eccl. 3:14. (See also Isa. 14:24, 27.)
6. God's original plan is pictured for us in detail by the pen of inspiration as recorded in *Education*, page 22:

"As it came from the Creator's hand, not only the garden of Eden but the whole earth was exceedingly beautiful. No taint of sin, or shadow of death, marred the fair creation. God's glory 'covered the heavens, and the earth was full of His praise.' 'The morning stars sang together, and all the sons of God shouted for joy.' Thus was the earth a fit emblem of Him who is 'abundant in goodness and truth,' a fit study for those who were made in His image. The garden of Eden was a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes and schools . . . where the words and works of God should be studied, and where the students should thus be fitted more and more fully to reflect, throughout endless ages, the light of the knowledge of His glory."

7. Eden will be restored.

"The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint-heirs with Himself to the 'first dominion.' Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne."—*The Great Controversy*, p. 484. (See also Isa. 65:17-25; 66:22-24.)

III. THE MINISTER'S HOME.

1. The minister's home is a symbol of the family in heaven.

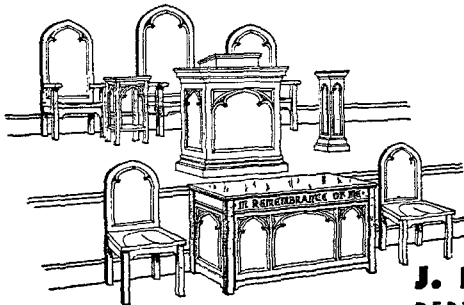
"God designs that the families of earth shall be a symbol of the family in heaven. Chris-

tian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work."—*Testimonies*, vol. 6, p. 430.

2. We all recognize that the parsonage—because a minister lives there—is immediately set apart as something special, different from the homes of the lay people, and more distinctive than even the homes of leaders and statesmen. That place, whether we are conscious of it or not, becomes a beacon, a lighted place. People expect more from that home than from others in the community, and they have a right to do so.
3. What is expected of a minister's home?
 - a. Leadership and guidance.
 - b. Idealism, inspiration, courage, hope, and faith.
 - c. Peace, rest, and reassurance.

"Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness

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where now are barrenness and dearth."—*Ministry of Healing*, p. 355.

IV. THE MINISTER'S HOME A QUIET RETREAT.

1. The home of the pastor must be a place of quiet retreat and refuge where love is shut in and all the world shut out, a home where all the members know the joy of being "shut in with God."
2. Such a home will be a planned home, a well-organized home. First of all there will be a studied and cultivated companionship between the father and the mother. This will lead to planned companionship for the children, which we will discuss in a later study.
3. God's planned companionship for the home considers every phase of man's need—the spiritual, the mental, and the physical, our social needs finding fulfillment and radiating through each of these avenues, when, and if, we seek to develop symmetrical characters according to His plan.

a. **Spiritual.** We are not naturally spiritual, for we have a sinful nature. (1 Cor. 2:14.)

We must study to be approved of God. We must constantly cultivate spirituality. To cultivate is to work with loving devotion.

b. **Mental.**

"The mind occupied with commonplace matters only, becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it after a time loses the power of growth. . . . As a means of intellectual training, the Bible is more effective than any other book, or all other books combined."—*Education*, p. 124.

Because a minister, to be successful, must be a student, ever reaching for higher attainments in service for the Master, his wife must also seek mental improvement lest their companionship dim for want of nourishment and inspiration. "Be ye not unequally yoked together" touches every phase of life.

c. **Physical.**

(1) Purity and consecration must rule the sex life of God's leaders. Only the pure in heart will see God.

(2) **Recreation—planned interest.**

A minister's life is not monotonous. The minister meets many and varied situations and has in-

teresting social contacts. The question of recreation may need to be considered chiefly from the angle of sufficient and proper exercise. Where it is possible to have a garden for the family, this exercise will provide a profitable recreation for both husband and wife. We must study to become interested in those hobbies that draw us together.

4. The following are some ideals to strive for:

"Let home be a place where cheerfulness, courtesy, and love exist. This will make it attractive to the children. . . . Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth."—*Counsels on Health*, p. 100. "Love can no more exist without revealing itself in outward acts than fire can be kept alive without fuel."—*Testimonies*, vol. 1, p. 695.

"In the formation of character, no other influences count so much as the influence of the home."—*Education*, p. 283.

(Continued next month)

Righteousness by Faith

(Continued from page 26)

with their messages on the saving grace of Christ, should Adventist preachers be one whit behind them? Why not reveal Christ first, and then when He is implanted in men's hearts give them the other doctrines afterward? Was it not so in the apostolic evangelism? When men grasp this very heart of the third angel's message first of all as a personal experience, then and only then can we "go forth to proclaim the Sabbath more fully" as the seal of God in such transformed characters. There is no genuine Sabbathkeeping without it. Righteousness by faith is our message for today. Why not try reversing our usual method of evangelistic procedure and make first things first?

Life's Better Things

1. Better to obey than sacrifice. 1 Sam. 15:22.
2. Better to have wisdom than weapons. Eccl. 9:18.
3. Better to be a living dog than a dead lion. Eccl. 9:4.
4. Better to have a good name than precious ointment. Eccl. 7:1.
5. Better to be slow to anger than be mighty. Prov. 16:32.
6. Better to have little with Lord than great treasure. Prov. 15:16.
7. Better to enter life maimed than whole body lost. Matt. 18:8, 9.



HEALTH EVANGELISM

Cooperative Mothers' Classes

ALFARETTA CLARA JOHNSON
Food Clinic Nutritionist, White Memorial Hospital

THE White Memorial nutrition department cooperates with the White Memorial maternity clinic in conducting mothers' and fathers' classes. The mothers' classes are held each Tuesday from 9:30 to 11:00 A.M. Most of the women attending are having their first infant. The nutritionist participates in the sequential learning experiences by rethinking and re-evaluating with them the role of diet in the prenatal care. Five classes are conducted, the first being orientation to the general nutritional needs and the stating of the basic assumptions. The second class reviews the importance of protein in the maternity diet and contrasts the normal nutritional needs with those of pregnancy and lactation. Vitamins and minerals are reviewed in the third lesson. Cost and budgets are important considerations in the fourth lesson. The fifth and last of the food series is the study of the comparison of mother's milk and cow's milk. The nutritionist begins with the second class in the series of six lectures and demonstrations to integrate the nutritional needs to the patient care. Each class instills in the patient confidence in her ability to do the work!

The clinic is composed of three general groups of patients: Mexican, Negro, and Caucasian. A study of almost seven hundred prenatal patients showed that 20 per cent of the Mexican, 15 per cent of the Negro, and 9 per cent of the Caucasian patients were anemic according to laboratory reports. From a nutritional point of view this is significant, in the light of a calculation study made on more than 150 patients who submitted daily dietary patterns and over 90 per cent of them were eating only seventy-five or less grams of protein, instead of the recommended eighty-five grams of protein needed daily in pregnancy. Objective evidence used in teaching patients begins the learning experiences.

It is not enough to lecture to patients who have much at stake; there must be some take-home values. Language is the bridge over which much of the information must be imparted. Misconceptions and misunderstandings must be cleared up in everyday words. The patient must

be made to feel that although group teaching can help clear up her individual problems, she also has the opportunity to consult the dietitian about any specific problem that may not be common to the thirty or forty women in attendance that day.

Each individual patient has many past experiences that may not correlate with present-day nutrition thinking. She must be offered a better way to useful living. Sometimes this requires stopping leaks, bridging gaps, and making amends in specific skills and knowledge, and then again it involves discarding entirely the patterns of thought and attitude, and recovering lost ground by weaving heavier designs and making necessary dietary reforms. The nutritionist must size up the group through asking them to solve individual nutrition health problems on their own levels. This method of having them help plan the menus, plan the dietary cost allowance, and decide on food choices in season assists them in using the science and art of nutrition when they arrive home.

The need for recognition of individual differences and growth potential in the manipulation of forty different people is paramount. One cannot get up in a group of pregnant women and boldly state that "everybody has to —," whatever that may be. The doctor and nurse in charge of the maternity clinic relax when they get into the patients' company and set them at ease and make the information as simple as possible; therefore the food pattern should not be dictatorial. The democratic process demands

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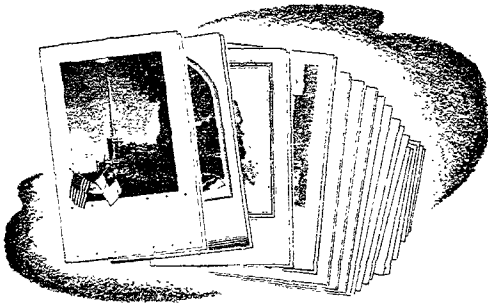
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that decisions are not handed down but that they are talked over and reasoned through with the patient and become a part of the interests of the individual family. The lessons are graded in difficulty so as to satisfy a growth potential. Many a college-trained woman is sitting next to a homemaker who may not have the same aptitudes, but each has her own knowledge, attitudes, and practices that she needs to use in the solution of her common nutritional problem. The food expert must hand tools out with the deftness of the expert mechanic who knows what tools that the individual can appropriate to his circumstances will do the job. The pupils are gently led to an understanding of the part they can play in contributing to the maximum in the preparation and service of foods. They are invited to state their problem in their own setting in simple words.

As the classes progress it becomes more apparent that the women are developing social skills and gravitating toward more uniform concepts of their responsibilities. The impact of the personalities is shown as they mingle before and after class. Abstractions do not enter into their conversations. They are exchanging ideas, recipes, notebook ideals, and asking for books with the latest on the science of eating. The maternity library is in a constant state of flux. Just as eddies, pools, fresh streams, and rivers mingle to make the mighty moving ocean, so does the planned and sequential learning experience direct the final behavior. The need for clear aims and a central philosophy coherent with individual and institutional objectives, is evident to all the participating instructors. The core correlations must be made by the well-trained public health nurse and the clinical supervisor in the maternity service. By the selection of the kind of information the teacher thinks the student will need, and then by the qualifying of this according to the needs and interests of the mothers, the integrated program moves to a happy climax. The pupils are self-motivated to attend the classes, and the reward is a certificate.

I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is the victory over self.—Aristotle.

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MINISTER TO BE

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S. L. CLARK

Publishing Secretary, Atlantic Union Conference

THE ministerial student who has chosen to spend his vacation time in colporteur-evangelistic work can rest assured that he will gain experience in a practical way that will be of the greatest value to him in time to come. This is equally true of the Bible instructor, for in either instance the problem is one of persuasion, and a gospel worker wants to be outstandingly successful in bringing judgment-bound souls to a decision.

There is no work where a person is more intimately associated with human beings than he is in gospel work, and the more we learn about human nature, the more successful we will be in dealing with people. In school one may study many subjects that will provide one with ample theory, but actual practice in dealing with people, such as the colporteur work gives, will provide a practical aspect that will be of incalculable value. An individual may have many degrees, but if he lacks the ability to express himself in a way that will have a persuasive influence on the one who is listening, all the knowledge he has gained is in a certain sense excess baggage.

The ministerial student colporteur who spends three months doing nothing but talking to different individuals, in an effort to persuade them of the value of the thing he offers for sale, is gaining a practical experience that he could never gain through reading books. Such an experience will help him to make the knowl-

edge he has gained from his textbooks worth far more to him. The ability or lack of ability to persuade others can spell the difference between success and failure in any line.

One time I listened to a very capable surgeon trying to persuade a young woman that she should have her appendix removed. The only thing he succeeded in doing was to give her a bad case of hysterics, and he had to leave her bedside without an affirmative decision. Incidentally, he lost the surgeon's fee that would have been his had he succeeded in persuading her. Immediately another doctor was called who understood something about human nature as well as how to remove an appendix, and after talking with the patient for about five minutes he reassured her, and convinced her that the thing to do was to go to the hospital immediately and have a blood count taken, with the understanding that if it indicated surgery she would have it. An hour later she was minus her appendix—merely the difference in knowing how to persuade. The first doctor would have done well to spend a few months canvassing from house to house!

The minister or Bible instructor is confronted with a far greater responsibility than that of the surgeon, because he is dealing in eternal values. His ability to persuade the individual may decide the destiny of a soul. How can the preacher persuade large groups of people to accept the doctrine that he preaches, if he has not first learned how to persuade the individual? When one has spent a number of months in telling the one-soul audience about our denominational literature and persuading the individual to purchase some of it, he has learned what to say and what not to say in order to lead to a decision. What will work with the one-soul audience will work with the multitude.

Because of the great value of colporteur experience to our ministerial work, it has been a sort of unwritten law for many years that stu-



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dents who are in training for the ministry should have at least one successful summer's experience in the colporteur work. However, occasionally some student evades this opportunity and succeeds in finding his place in the ministerial program of the church without it. He may have a reasonably successful career as a preacher, but his career could have been even more successful if he had not missed the privilege of learning how to minister to the one-soul audience.

It has been my privilege during recent years to observe the work of a number of young men

who were not given an opportunity to enter the ministry on the regular internship plan, and who had not had an experience in the colporteur work either. These young men were invited to work as colporteur-ministerial interns—a plan recommended by the denomination, in which the young man is charged with the responsibility of pastoring a small church over the week end and spending from twenty-five to thirty hours during the week in colporteur-evangelistic work. His remuneration consists of a small cash subsidy for his week-end program, plus the commission from the sale of his books.

Although some of these young men have accepted the responsibility reluctantly, it has been a great inspiration to listen to their testimonies a few months later as to the value such an experience has been to them. They state that they wouldn't take anything for what they have learned in the colporteur phase of their work. In fact, some have told me they realize that they would have been considerably crippled had they found their way into ministerial work without the colporteur background.

The messenger of the Lord has emphasized the importance of colporteur experience in the following statements.

"All who desire an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future, immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the ministry."—*Colporteur Evangelist*, p. 16.

"Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability which God has given them, seeking counsel from Him, and combining the work of selling books with personal labor for the people, their talents will increase by exercise, and they will learn many practical lessons which they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education."—*Ibid.*, p. 24.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor."—*Ibid.*, p. 80.

"In evangelistic canvassing, young men may become better prepared for ministerial labor than by spending many years in school. Those who are fitting for the ministry can engage in no other occupation that will give them so large an experience as will the canvassing work."—*Ibid.*, p. 93.

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For Your Library BOOKS...

Principles of Biblical Interpretation, by L. Berkhof, Baker Book House, 1950, 169 pages, \$2.50.

Even among those who adhere to the idea of the full inspiration of the Scriptures, there have always been wide differences of opinion as to the meaning of numerous passages and lines of thought. Many of these could be obviated by agreement as to methods of interpretation. Sacred hermeneutics (the subtitle of this book) is the science that teaches us the principles, laws, and methods of interpretation of the Scriptures.

Dr. Berkhof deals first with a history of principles of interpretation among Jews and Christians. This he follows with a chapter on the inspiration of the Bible and a proper conception of the Word of God. Then follow three chapters on "Grammatical Interpretation," "Historical Interpretation," and "Theological Interpretation."

The principles are sound, the materials are well organized, and the author's ideas are clearly stated. A consistent policy of following these principles would be of genuine help in arriving at accurate conclusions in our preaching of the Word and in our private study. This is more than a book to read; it sets forth a whole series of principles to be made a part of one's thinking about any portion of the Bible.

T. H. JEMISON.

The Son of God Among the Sons of Men, by Everett F. Harrison, W. A. Wilde Co., Boston, 1949, 151 pages, \$2.50.

This is a volume dealing with John's Gospel, but not as a commentary. It is rather a study of those portions that bring together Jesus and certain of His contemporaries. It is not a biography either of the Lord or of those who surrounded Him, but gives a searching and sympathetic understanding of the uniqueness of our Lord and His ability and methods in meeting the deepest needs of human hearts.

CARLYLE B. HAYNES.

Tomorrow You Marry, Joe W. Burton, Broadman Press, Nashville, Tennessee, 1950, 150 pages, cloth, 75 cents, paper, 50 cents.

A most practical handbook for a minister to possess. Not only can it be referred to in giving counsel and guidance to specific individuals, but it can be used as a study book in conducting classes for young people who are interested in establishing Christian homes.

One of the problems discussed deals with the right age to marry. This means not only physical age, but social, intellectual, spiritual, and emotional age. A mature Christian person has a far better chance of succeeding in his marriage than one who is emotionally immature, has not learned the value of prayer and Bible study, and lacks poise when moving among people.

The author points out a few signposts to success, stressing one's attitude toward "the whole process of living together" as being a chief factor in either success or failure. One must consider the family, religious views, cultural background, edu-

cation, personality, economic stability, and character of the one he or she desires to marry.

Then there must be deep, abiding love, not infatuation that all too soon fades away. This love must be the sort that puts away personal and selfish desires and seeks ways by which to promote the happiness of the beloved.

Family problems are discussed, and the value of having Christ in the home is pointed out. Truly He is the foundation of every successful home.

MRS. BRUCE ROBERTS.

The Temple, Alfred Edersheim, W. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1950, 414 pages, \$3.50.

Another old classic come to life. A fuller description of its contents is contained in the subtitle *Its Ministry and Services as They Were at the Time of Christ*. It is by the scholarly Jewish Christian who wrote *The Life and Times of Jesus the Messiah*. This is a fascinating study of the Temple as Jesus knew it, the circumstances under which He taught, the rites by which He was surrounded, and the meaning of all that He came to fulfill. The Christian interest is kept in the foreground throughout, but the many references to Temple ceremony and the Old Testament make it a summary of Old Testament references that are found in the New Testament. It will amply repay its readers as it illuminates the true meaning of Christ to whom all the ordinances of the Old Testament had pointed.

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NEWS *From Current Journals*

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

¶ In Van Nuys, California, the Valley Plaza Neighborhood church holds a service entirely in song every third Sunday of the month. In addition to choir numbers, the Reverend Charles W. Turner, pastor, who sings on the Haven of Rest radio program, delivers the sermon in the form of solos. "We are known as 'the church of song,'" Mr. Turner said. "The word of God can be presented in song as effectively as in the spoken word."

¶ Plans for a "Flying Seminar to Bible Lands" have been completed by the Winona Lake School of Theology, Winona Lake, Indiana. The five-week tour of the Near East, which will also include stops in Britain, France, Germany, Portugal, and the Azores, will be inaugurated on July 25, 1952. The announcement of the seminar said the usual practice of "bringing Jerusalem to the classroom" will be reversed, and graduate divinity students and instructors will be flown to Jordan, Egypt, possibly Israel, Greece, Turkey, Lebanon, Syria, and Iraq for on-the-spot studies. In addition to students from the seminary here, professors from various theological schools in the United States and Canada will leave on the 82-passenger DC-6B chartered for the trip. Dean John A. Huffman, of the Winona Lake school, will direct the courses. He will be assisted by Carl F. H. Henry, Fuller Theological Seminary, Pasadena, California; Dr. Edward Young, Westminster Theological Seminary, Philadelphia; and Dr. Arnold Carl Schultz, Northern Baptist Seminary, Chicago.

¶ Prohibiting a man from conducting church services in his own home does not constitute interference with religious freedom, a Federal district court ruled in Sacramento, California. The court upheld the decision of Butte County Superior Court in the northern California city of Chico, which had

granted that city's request for an injunction against the First Avenue Baptist church there. The lower court had held that the congregation, in holding services in a private home, was violating a city zoning ordinance restricting the area for residential purposes. The Federal court ruled that the city ordinance did not prohibit a man from praying in his own home, but merely prohibited the conduct of religious services in a home in an area restricted to private residences.

¶ The National Service Board for Religious Objectors in Washington, D.C., has helped, since the outbreak of Korean fighting, about 700 young men who had difficulty in securing proper recognition of their conscientious objection to military service. This report was made by A. Stauffer Curry, executive secretary of the board, which is sponsored by 41 religious groups. Mr. Curry said the board was in touch with about 100 lawyers throughout the country "who are in a position, through interest and background, to help conscientious objectors."

¶ Tallahassee, Florida, and the surrounding area will remain dry as the result of an all-out campaign by church forces. Voters decided at a special election in favor of keeping the 47-year-old law which makes the sale of liquor in Leon County illegal. Only one out of 12 precincts voted against it.

¶ In Knoxville, Tennessee, the Reverend W. D. Hutton knows he is on "the right track" in life. He is a railroader turned preacher. And the bell from his former locomotive calls worshipers to his present church. Mr. Hutton is pastor of New Loyston Baptist church in neighboring Union County, Tennessee. He was a fireman and engineer on the Southern Railway for 28 years, until he retired in 1945. In the church belfry hangs a bell which came off Engine 448. Mr. Hutton preached a dedication sermon for old 448's bell when it was given to his church by coincidence as part of Southern's policy of donating locomotive bells to churches in the railroad's territory.

¶ In Youngstown, Ohio, a nonstop oral reading of the entire New Testament ended after 15½ hours before 1,000 persons from 102 Protestant churches. When Mrs. David E. Jones, president of the local Council of Protestant Church Women, read the final verse—"The grace of our Lord Jesus Christ be with you all. Amen"—about 198,000 words had been spoken. The project was sponsored by the Salvation Army. It took place in The Little Chapel of Friendly Bells at Trinity Methodist church. A total of 259 clergymen and lay church representatives each read aloud one chapter. The earliest visitors were two young nurses going on duty at 7 A.M. in a nearby hospital. They stayed from 6 to 6:50 A.M. Purpose of the "marathon" reading was to "get back to God through His Holy Word," Captain Zoltai said, adding, "History teaches that when nations forget God, they perish."

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¶ In Springfield, Ohio, Daniel J. Uhlman, pastor of Trinity Lutheran church, was honored in a week-long celebration by his congregation and friends after 30 years of being an ordained minister. The pastor is one of five blind clergymen in his denomination, the United Lutheran Church in America.

¶ In Boston, Massachusetts, a pastoral counseling service available without charge to the people of the metropolitan area was initiated at the Boston University School of Theology. A staff of four faculty members trained in guidance techniques will aid in solving personal problems brought to them on private request or referred by pastors, social workers, and health agencies. Paul E. Johnson, professor of psychology of religion at the university and chairman of the committee on institutional ministry of the Massachusetts Council of Churches, is chairman of the counseling staff of the service.

¶ The National Geographic Society estimates that there now are 30,000,000 to 60,000,000 refugees in the world. The homeless and hunted have moved, and are moving, across continents and seas because of war, political persecution, natural catastrophes, and overcrowded lands.—*Watchman-Examiner*, Dec. 20, 1951.

¶ In the "Ask Anybody" column of the *New York Sunday News* for September 9, 1951, one of the prize questions was, "What is the most popular book in the New York Public Libraries?" The answer was in part as follows:

"To select the one book most constantly in demand from the millions of volumes in the New York Public Library and its seventy branches is not as difficult a task as it seems. The one perennial 'best seller,' which retains its following from generation to generation, is the Bible. Morning, afternoon and evening, until the main reading room of the Central Building closes at 10 P.M., there is always a group immersed in many translations and editions from our extensive collections of the Holy Scriptures."

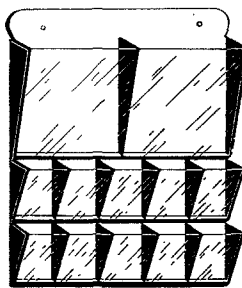
When one considers that the Bible is the oldest book most people know anything about, has been translated from languages long out of use, reflects a different kind of civilization from our own and yet remains the most popular and universally beloved Book, has he not evidence enough of the fact the Bible is the inspired Word of God?—*Bible Society Record*, January, 1952.

¶ More than 100,000 persons lining the Tournament of Roses parade route in Pasadena, California, received a printed tract-invitation to the Rose Bowl Easter Sunrise Service. The tract, titled "The Man Who Loved a Parade," is built around the Biblical story of Zacchaeus, and suggests that Zacchaeus would doubtless have attended both the Rose Parade and the Rose Bowl football contest, "but he would not overlook a second great trek to the Bowl. Later in the year, early on Easter morning, he would come for the Sunrise service. By his presence, he would reaffirm the cultural heritage and Christian convictions which have made America strong."—*Watchman-Examiner*, Dec. 27, 1951.

¶ IN BRIEF.—A Christian mayor, Anton Atallah, a member of the Greek Orthodox Church—believed to be the first Christian mayor since the Crusades—

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has taken office in the Old City of Jerusalem. . . . The Rockefeller Foundation has made a \$51,245 grant to the University of Missouri to finance a four-year scientific study of the rural church as a social institution in that State. . . . Enrollment in Christian day schools has increased by more than 120 per cent in the last 30 years and by 86 per cent in the last 10 years alone, the National Union of Christian Schools announced in Grand Rapids, Michigan. . . . Almost every military installation of the Army and Navy throughout the nation is being visited by leading clergymen of American Protestantism during the first two months of this year. Their objective is to reach hundreds and thousands of young men and women in uniform with the message: "Christ Is the Answer." . . . The Canadian College of Organists in Toronto, Canada, has urged that songs and wedding marches used currently at some church weddings be abandoned in favor of strictly sacred music. . . . A "constant leakage" to other churches is taking place in the once-flourishing Mormon fold, according to the findings of a survey presented to leaders of the National Council of Churches. . . . Knights of Columbus in Louisiana want a plaque carrying the Ten Commandments placed in every school in the State. . . . A Government report reveals that construction by non-public schools in the United States set a new record in 1951.

"Survival Through Faith" Rallies

(Continued from page 23)

preparing now to support this gigantic undertaking. During the month of January the Voice of Prophecy group conducted thirteen rallies and traveled nearly seven thousand miles to complete this tour in addition to their heavy duties.

Great things are in store for us as we move into the opening providences of this glorious hour.

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Use of the Voice

(Continued from page 32)

V. PHYSICAL ASPECT. (Pages 669, 668, 667.)

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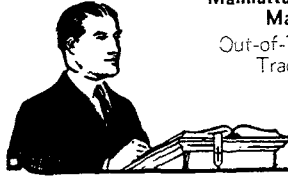
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ATMOSPHERE WHEN we plan a worship service it must be like a ladder to the sky. The house of God should become to every worshiper the very gate of heaven. If we think that, it will guard us in the selection of each item that makes up the service. "Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven."—*Review and Herald*, Nov. 30, 1886.

Yes, there should definitely be atmosphere, but the people must not be conscious of that atmosphere. Nor must they be conscious of the lack of it. People don't die spiritually from overatmosphere; they die from lack of atmosphere or from poisoned atmosphere. Under normal conditions we always have more air than we can breathe, but when the air becomes rarefied, we become dizzy and are unable to take in a full inhalation. To keep physically healthy, we must breathe properly. In the inspired counsels to the church we read that "prayer is the breath of the soul." And that is true. It is true in the experience of the individual. And it is true in the experience of congregational worship. As leaders of worship we must study how to lead our congregations from the lowlands of selfishness and pride onto the uplands of thanksgiving and grace. God bids us come up from our "low, earthly level and breathe in the clear, sunny atmosphere of heaven."—*Testimonies*, vol. 5, p. 607.

When our worshippers return to their places of abode, it should be with the consciousness of having met with God. But do they? Or has there been such noise, such confusion, such running around, such an effort to pep the people up to get them doing something, that we mistake noise for power? The Lord says, "In quietness and in confidence shall be your strength." We must never forget that. Not noise, or haste, or bustle, but rather the quiet spirit of true worship is our preparation for real service.

"TALK TO A PICTURE" "ALWAYS talk to a picture," said one of the ablest teachers in public speaking that I ever had. That is, picture the thing in your own mind so vividly that when you are speaking about it you are actually seeing what you are describing. That is really a transference of thought. At the time you are describing it you are actually seeing it happen.

That is what made Moody such a powerful preacher. The personalities of Christ's parables became so real to him that he saw and talked with them in his preaching, and everyone else saw them too in the mind's eye. That is powerful preaching. No, it is not acting; it is something deeper than that, and yet every principle of good acting may become a part of preaching.

An inventor who was not very successful once asked Edison, "How do you get these wonderful inventions?" Edison answered, "I do all my thinking in pictures." He was an inventor.

A preacher also ought to think in pictures.

THE JUNIOR SERMON WHAT is a junior sermon? We sometimes use it in a service, but what should it be? "Well," someone says, "about a five-minute talk." Yes, but it might be more than just a talk. It is possible to let the junior sermon degenerate into just a story time, with no relation to what has gone before or what is to follow. I say "degenerate," because that little sermon can and should be much more than a story to entertain children. Unless it is made a part of the whole service of worship, and definitely related to the main sermon, a wonderful opportunity will have been lost. Merely to tell the children a little story, even though the moral is brought out in the setting in which a child can understand it, is not sufficient. Why not relate that story to the main sermon? By preparation you can unfold that same truth in a larger way as you deliver the message. Then if that same story is referred to at the end of the sermon, and in such a way as to grip all the hearts, it can become a fitting climax to the whole service. In that way you will have bound the whole service together. Then too, the children will have been enabled to grasp the meaning of the sermon, and the whole family will have been blessed, each making his own personal application of the truth to his heart.

BIBLE BIOGRAPHIES WE HAD gathered in an annual meeting of ministers of various faiths. The business was over when one of the number began to pay a tribute to one who had passed away the previous year. He came to a climax in his remarks with a statement like this: "Our beloved brother was a great man and a great preacher. Some of us have been listening to his sermons for twenty-five years. But I will defy you to recall any occasion when you heard him preach on any subject that he did not bring his message to us in a Bible biography. That man lived with his Bible, and every great message, no matter what it was, came to us in a Bible biography."

That was a challenging thought—every message in the setting of a Bible biography. Here was a man whom the whole group recognized as a preacher of great power. But when he preached it was not in the abstract. He made truth come to life. He put his doctrines into boots. He made truth walk around among men.

That is something we might well do. Make a study of the various characters of the Bible, find out what it was that made this man or this woman strong, or what led to their weakening; then, having developed your thought, let your message ride in on the feet of that Bible character. When it comes that way people are altogether unconscious that they are being taught a certain doctrine or a certain truth. Coming to them in the setting of personality, it is accepted more easily, and they will remember the story and the truth it taught when they have forgotten all your clever reasoning.

This was the method of the Master.

R. A. A.