

THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVIII

SEPTEMBER, 1955

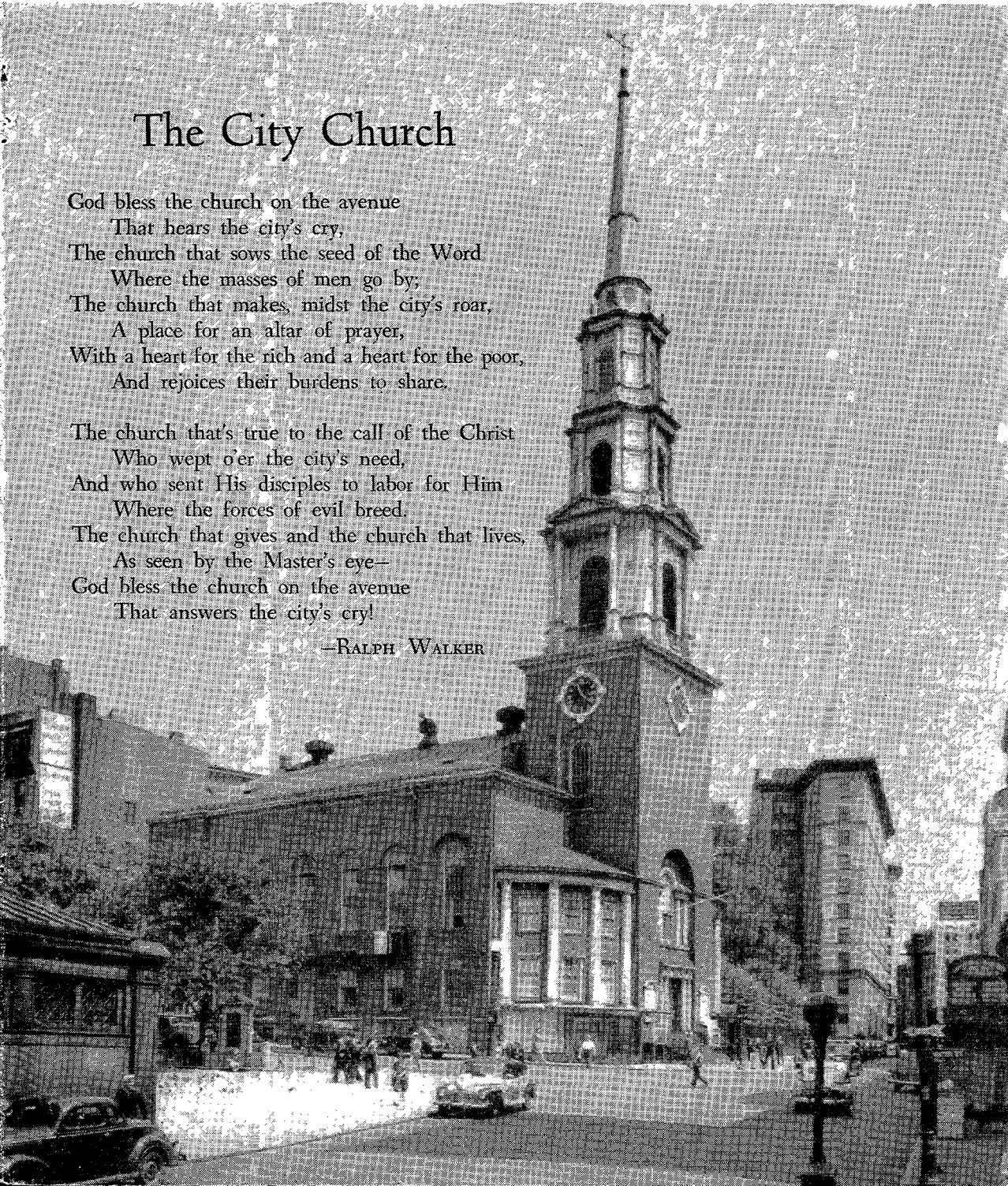
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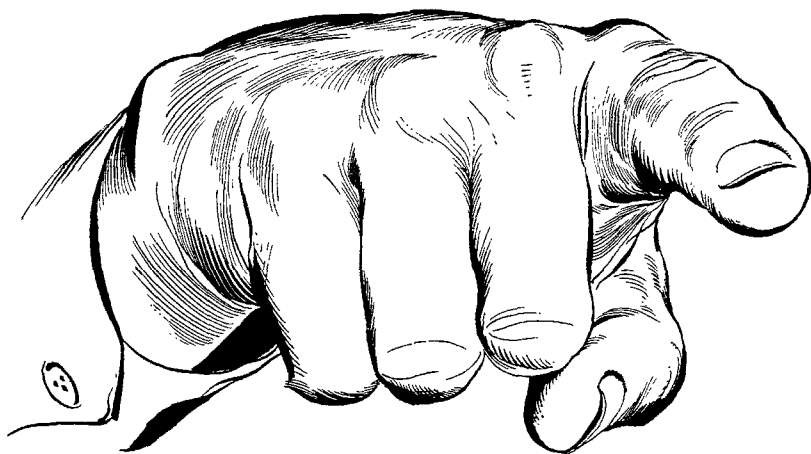
The City Church

God bless the church on the avenue
That hears the city's cry,
The church that sows the seed of the Word
Where the masses of men go by;
The church that makes, midst the city's roar,
A place for an altar of prayer,
With a heart for the rich and a heart for the poor,
And rejoices their burdens to share.

The church that's true to the call of the Christ
Who wept o'er the city's need,
And who sent His disciples to labor for Him
Where the forces of evil breed,
The church that gives and the church that lives,
As seen by the Master's eye—
God bless the church on the avenue
That answers the city's cry!

—RALPH WALKER





“Read It...”

READ ISAIAH 58, ye who claim to be children of the light. Especially do you *read it* again and again who have felt so reluctant to inconvenience yourselves by favoring the needy. You whose hearts and houses are too narrow to make a home for the homeless, *read it*; you who can see orphans and widows oppressed by the iron hand of poverty and bowed down by hardhearted worldlings, *read it*. Are you afraid that an influence will be introduced into your family that will cost you more labor, *read it*. Your fears may be groundless, and a blessing may come, known and realized by you every day. But if otherwise, if extra labor is called for, you can draw upon One who has promised: “Then shall thy light break

forth as the morning, and thine health shall spring forth speedily.”

The reason why God's people are not more spiritually minded, and have not more faith, I have been shown, is because they are narrowed up with selfishness. The prophet is addressing Sabbathkeepers, not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the rightdoing, doing the right thing and at the right time. It is to be less self-caring and more benevolent. Our souls must expand. Then God will make them like a watered garden, whose waters fail not.—*Testimonies*, vol. 2, pp. 35, 36. (Emphasis supplied.)

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Editor:

ROY ALLAN ANDERSON

Associate Editors:

REUBEN R. FIGUHR, ALBERT V. OLSON

LOUISE C. KLEUSER, GEORGE E. VANDEMAN

WALTER SCHUBERT, EARL E. CLEVELAND

Office Editor; Advertising and Circulation Manager:

BEN GLANZER

Consulting Advertising Manager:

R. J. CHRISTIAN



VOLUME XXVIII

NUMBER 9

AT A GLANCE

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SEPTEMBER, 1955

In This Issue

WE DRAW special attention to the News and Announcements on page 12. W. H. Bergherm tells of an opportunity for our ministers in many areas to serve as volunteer chaplains in the Civil Air Patrol. Also notice the two valuable reprints on "The Influence of Diet" and "The Gospel of Norman Vincent Peale." There has been a considerable demand for both of these reprints.

If our ministers have not been reading "A Woman-Ministry" in the Shepherdess section over the last three months, we hope you will read Part IV this month. You may then want to go back and read the other installments as well. We believe there is material for several sermons in this series by Mrs. S. M. I. Henry.

Coming next month—a special Medical-Evangelism issue of THE MINISTRY commemorating the fiftieth anniversary of the founding of the College of Medical Evangelists.

Our Cover

Not just on the day of worship, but on every other day a representative city church building stands as a silent witness to the influence of Christianity in all civilized lands of the world. Even the unbeliever may be unconsciously reminded that many of the benefits of civilization he is enjoying are the results of stalwart statesmen and patriots whose principles were molded by their belief in the Christ of Christianity.

The lovely city church on our cover this month is the Park Street Congregational church at the corner of Park and Tremont Streets in Boston, Massachusetts. Erected in 1810 on the site of an old granary, it played a vital part in the development of the republic. The sails for the *Constitution*, a frigate in the modest early American Navy, were made there, and for a time gunpowder was stored in the basement, giving it the name of Brimstone Corner.

In this church the hymn "America" was first sung in about 1832, set to the tune of the British National Anthem. How the words of Samuel F. Smith must have stirred the patriotic hearts of the congregation as they sang for the first time—

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountainside
Let freedom ring.
"Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

Our Rendezvous With Destiny

J. A. BUCKWALTER
General Conference Field Secretary



IT IS fitting that on this occasion we take our inspiration from the Word of God, for the Bible is full of contemporary meaning for the world of today. Moreover, this Seminary is dedicated to the highest of all education—that education that is consecrated to the will and the revelation of God, to the end that the graduates who leave these halls of learning may go forth better able to intelligently convey to the minds of men the dynamic message of the mind of God to this generation.

Underlying our meditations are the words of Christ as recorded in the Syriac translation of Revelation 22:13: "I am . . . the commencement and the completion." The world has commenced a number of plans and programs that will never be completed, because God was left out of their reckoning. Only Christ can make eternal greatness incarnate in the passage of time and in the lives of mortal men. Never before has the world needed so much the powerful witnessing of men and women in whose lives Jesus Christ is "the commencement and the completion" of all their living and of all their doing.

Significantly, both the commencement and the completion of God's work of redemption through the instrumentality of His church are marked by periods of revival and reformation. Tremendous implications are found in these words of prophecy that portray earth's last reformation: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory" (Rev. 18:1).

What dynamic words are these! Herein lies our rendezvous with destiny! Christendom's revival hour has struck. The last reformation is now due. This is indeed the Adventist Hour of History, which is to prepare the world for the Second Advent of Christ. We must no longer delay in the preparation of our own hearts and the hearts of our people in order that we may

be the messengers of the new reformation. Time's greatest urgency is upon us, for the longer we withhold it, the longer we prolong the martyrdom of man.

These Times and Our Message

The climacteric events of this age are not an argument against our faith, but a plea for it. What fearful paradoxes are these: that our generation should be so progressive and yet so retrogressive, so scientific and yet so hypothetical, so communal and yet so hateful, so statutory and yet so lawless, so democratic and yet so dictatorial, so civilized and yet so barbarous, so Christianized and yet so demonized! Only a great cosmic battle between the Prince of light and the prince of darkness, fighting in the war for the control of men's souls and to determine the destiny of the human race, can account for such contradictions as these!

These times and our message were made for each other. What we have is for the world. We are a people of destiny, not because of who we are but because of what we have—the everlasting gospel in its last-day setting of the three angels' messages of Revelation 14.

Our message is the only message that clarifies the tremendous issues confronting modern civilization in global impact. It alone meets the universal needs of the whole human race. It is the only message that prepares men and women to stand in this judgment hour of history. It is the only message free from secular and ecclesiastical sin—compromising philosophies of this sin-saturated age. It is the only international call to men to worship the Creator of heaven and earth. It is the only truly interdenominational message through which God speaks to modern Christendom.

A writer in *Christian Century*, May 24, 1939, penned these words: "What you have all along been seeking is . . . what the religious man calls the 'True Church' and that is indeed the crucial question of our day."—Page 668. Destiny is paging us for the global answer to this "crucial question of our day," for the very objective of our

Commencement address given at the twenty-third commencement of the Theological Seminary, May 17, 1955.

message is to *guide the faithful remnant of all faiths out of confusion into God's remnant faith.*

And the time is *now*. As Sir Winston Churchill so aptly put it at the time of a recent visit to Washington, "Never in the world before have there been such reasons for men to consider their fate."

And what a needy world it is! And what a needy church! Reversion instead of conversion has become the commonplace in this bomb-blasted, ideologically riven, quivering world. History has gone berserk—brutal, barbarian, demonic, destructive. The twentieth century has already exploded twice and is moving rapidly toward that flaming finale spoken of by the apostle Peter. In the midst of all the horrifying human problems of our day, the world waits for the messengers of the new reformation.

A paralyzing uncertainty and confusion has gripped all races in this judgment hour of history, and oppression attempts a new submergence of man. Truly, "Subversive elements are leaving no brick unflung, and watery intellectuals no phrase unstrung" in their endeavors to regiment men for their own selfish interests.

It is "a war for the control of men's minds and men's souls," and the battlefields are human hearts. Truth needs to be presented in a way that thinking people can intelligently decide for God and not for antigod.

This Judgment Hour of History

In God's analysis of these times, it is the judgment hour of history. Only this phrase is adequate enough to describe the ordeal through which the human race is now passing. Even modernists see in the ominous events of these times a judgment day. Harry Emerson Fosdick declares, "Today the God of judgment is revealed." And Adolph Keller, in *Christian Europe Today*, page 156, writes, "The world has become guilty before God, and God sits on the throne of judgment; man is indicted before Him." How important it is then that men should clearly understand the eternal issues involved in this judgment age of human history.

This judgment hour is also modern Christendom's hour of confusion. Long ago when the ancient prophet heard the call of God, he answered, "Here am I." Many

of his *modern* counterparts can only exclaim, "Where am I?" The halfhearted, apologetic voice of a confused church remains a problem to itself, and consequently to the world. As Roman Collar expresses it, a voice "so sickly, so unarresting, so ineffective, so inexplorative and, at times, so inept," cannot command attention. "Let us be factual." He asks, "Who listens to it? Who is stabbed broad awake to thought or action by it?" No one! The remedy, contrary to the thinking of some, is not in federation or legislation, but in regeneration.

No wonder the late L. P. Jacks of Oxford wrote, "I cannot get away from the feeling that I am in the presence of some colossal stupidity." That stupidity is man's egoistic evading of the revelation of God and the regeneration of the human heart.

This hour of judgment and confusion is also an hour of oppression. A demonic dynamism is manifested in the spirit of Satanism, which is abroad in the world. The resurgence of occult, tyrannical religion forebodes a new night of the spirit. We are beholding the Satanocracy of the last days taking shape before our eyes.

Evil men who hold top rank in the devil's hierarchy will seek to establish in the name of God and Christianity one global anti-Christian world as the sum totality of human power. It will be so gigantic in size, so satanic in proportions, that none will challenge its supremacy. That is, none but God and His faithful people. This pseudo theocracy, with its systematic exploitation of the human race, will be the devil's last attempt to rob God of His world and man of his soul.

Even non-Adventist philosophers have expressed the fear that a diabolical possession might take hold of all mankind in our time. Men today take up with the devil en masse. They crowd together in herds. They want to be overwhelmed by animalistic hysteria. They want to be carried away by demonic pleasure. All such are the ready stooges of those secular or ecclesiastical despotisms that catch mass attention while reducing man to a soulless zero. The optimism and idealism of the early days of the twentieth century never dreamed of the malignant influences taking possession of man today. All about us we see under the veneer of civilization the sinister subtlety of satanic slavery. The

greatest single horror of history is still to come, camouflaged at first with the deceptive halo of a pseudo gospel.

As anti-Christianity becomes incarnate, *Christianity must become incarnate* in the lives of its advocates. Militant demonism cannot be counteracted by conventional Christianity. In this climacteric hour the faithful "remnants" in all faiths are looking for God's remnant people. With longing desire they await the messengers of the new reformation.

The cumulating chaos of crumbling civilization is driving all sincere thinkers back to the fundamentals in the stark realization that outside of Christ there is no hope for survival. Can we not hear the plaintive plea of penitent peoples, tired of reaping the sowings of sin, asking, "Who can show us the true way to the new heavens and the new earth—a heaven toward which we may look, not in fear, but with thankfulness and praise?"

The world is sick of its technological miracles without the miracle of the changed heart, of its myths of master races with their insipid but tyrannical demagogues who would enslave their fellow men to satiate their own egos. They desire to know something about the divine rule of the Master of love. They, in effect, are saying, "We have enough of this; we want God! Who can put us in touch with Him? Where are the people whose lives remind us of Jesus?"

This Adventist Hour of History

The crucial question, then, confronting the remnant church in this Adventist Hour of History is, I believe: *Are we as a people providing the world with that practical demonstration of Christian life and faith that will constrain the faithful of all faiths to seek fellowship in the remnant church?*

In other words, can God's faithful in all communions see in us the imputed and imparted righteousness of Christ for which their own souls are so hungry? In actuality, are our own people finding in Christ the solution to their personal problems?

The light and the truth that the world looks for will not be found in the quoting of statistics or in the successful promoting of projects, but only in the revelation of Christ's righteousness. We cannot be content with merely intellectualizing and in-

stitutionalizing God's way of life. It must be lived!

We cannot remain a people content with complacency, hiding away in a denominational "dugout," acting like an elder brother to a prodigal world. None are exempt from the fellowship of guilt.

We must not make the externals the sum total of religion. The world has already seen too much of that form of religion, which is only a body of ritual from which the "oxygen of life has long since vanished."

The Adventist Hour of History is to be the *modern world's greatest revelation of the righteousness of Christ*. This should be our supreme objective. The completion of the gospel message is to be more glorious than its early conquests; the outpouring of the Spirit of God, "more abundant." "The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of His righteousness." —ELLEN G. WHITE, quoted in Arthur G. Daniells, *Christ Our Righteousness*, p. 61. This is the heart of the message and experience of the new reformation.

A world tired of irreligion and pseudo religion is groping for the religion of Christ's righteousness. In such an hour we cannot substitute a sanctified calling for a sanctified life, or the acme of Christian education for Christian attitudes. Men and women looking for salvation do not come to us merely because of our scholarship or the length of our service; but, rather, they seek those who have depth of personal surrender to and fellowship with God. Men believe in a Redeemer when they walk side by side with those whom God has redeemed.

A church of pious platitudes leaves its peoples starving in a spiritual desert. A church that is merely an appendix to the world ultimately dies in deadly rupture. All its blueprints and programs avail nothing. But a church of Christ's righteousness—a church of the consecrated fellowship of the redeemed who keep the commandments of God and the faith of Jesus—will triumph! And, as in John's day, so in our day: "The people are in expectation, and all men muse in their hearts; as they await the messengers of the new reformation."

**"When Christians trust they do not worry
—when Christians worry they do not trust."**

Essential Personal Qualifications

Let us covet, then, the personal qualifications of character that will enable us to answer our individual call of destiny. Men and women of the new reformation will, first of all, *have a personal knowledge of God*. Of such, Daniel wrote these words: "But the people that do know their God shall be strong, and do exploits" (Dan. 11:32). They who have discovered the reality of God for themselves may not receive the flatteries of the age, but they will achieve the exploits of the age. Hearsay religion is static; personal communion with God is dynamic.

As Mark Twain was returning from a European tour during which he had entertained the celebrities and royalty of the Continent, and in turn had been entertained by them, he read to his wife and young daughter from his autograph album a long list of famous signatures. As he finished the imposing number of the earthly great who had left their autographs with him, his eleven-year-old daughter looked up into his face and said, "Daddy, you must know everybody of importance, everybody worth knowing—*except God!*" Mark Twain observed that those words were the most penetrating sermon he had ever listened to, as his little daughter made him aware of the folly of knowing the great of earth but not really knowing God—whom to know is life eternal. How much the world and the church today need men and women who really know God personally.

Second, the men of the new reformation will be men who are striving for the *mastery over self*. Jeremiah's question to his scribe, Baruch, is ever pertinent, especially to those who would serve in God's cause: "And seekest thou great things for thyself? seek them not" (Jer. 45:5). Great things for God—yes; but great things for self—no!

"The glory of love is brightest

Where the glory of self is dim;

And they have the most compelled me,

Who most have pointed to Him."

Self-idolatry is the foundation of all sin, and failure. "But Christ alone is the slogan of the Christocentric theology of revelation." And all who live and preach Christ's righteousness will say:

"Belief is the acceptance of a map. Faith is the taking of the voyage."—J. H. Jowett.

"I do not ask

That men may sound my praises,
Or headlines spread my name abroad:
I only ask that as I voice the message,
Hearts may find God."

—RALPH S. CUSHMAN

The founders of Glasgow were spiritual men who took as their motto "Let Glasgow flourish by the preaching of the gospel," a glorious motto that the chamber of commerce made the mistake of shortening to three self-centered words, "Let Glasgow Flourish."

The pioneers of the Seventh-day Adventist faith gave us the motto "Let the Seventh-day Adventists flourish by and for the preaching of the everlasting gospel." We must not make the mistake of changing it to read, "Let the Denomination Flourish!" Away with selfishness and false pride! This church does not exist for itself, *but for Christ!*

A third qualification is *personal victory over sin*, that our "sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19, 20). The way to this new life is a way of repentance. Personal victory in the war for men's souls qualifies us to lead others to victory, and "only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [this message] when it shall have swelled into the loud cry."—ELLEN G. WHITE in *The Review and Herald*, Nov. 19, 1908.

Underlying all our personal experience and witnessing, a fourth essential is paramount. Jesus says that His new commandment is: "That ye love . . . ; as I have loved you" (John 13:34). *Men who love as Christ loved* are the men who are needed today. In Christ's matchless life and ministry "the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved."—*The Desire of Ages*, p. 678.

In the days of the apostolic church the pagans did not ask, "Have you heard the Christians speak on Christian charity?" No! They simply said, "See how they love one another!" The early Christians were so successful because they "outloved" all their contemporaries. The world and the church today need a new Pentecost of love.

In all these things destiny is paging you, graduates of this Seminary. The need of

the church and of the world is for men—men who know God personally, men who have found the mastery over self, men who have experienced victory over personal sin, men who have a deep, abiding love for God and man. Such are the men and women of the new reformation.

One of God's Mightiest Moments

The Adventist Hour of History is to be one of God's mightiest moments. Christ alone gives eternal meaning to history. Let His righteousness be seen, and His Word be heard, and this world that has been the "wound" of God shall yet become the glory of God.

We cannot escape history. We are on the stage in the theater of the universe, in the greatest drama of the ages—one of those decisive moments when eternity breaks into time and God achieves the incredible! History is paging you! And, by the grace of God, may you meet your rendezvous with destiny.



What Is True Religion?

PART II

ISAIAH 58 opens with a cry, with a voice like the blast of a trumpet. Its message is addressed to "my people," to "the house of Jacob." This is a message to the church, not the world. And it is a message to the entire church, including workers. Moreover, there is a definite parallel between the days of Isaiah and our own days as far as the condition of the church is concerned.

When this message came from God a praiseworthy program was being carried out by the church. To His people He says:

1. "They seek me daily." *We observe the Morning Watch.*

2. "... and delight to know my ways." *We urge faithful study of our Sabbath school lessons.*

3. They "did righteousness." *How we delight in taking part in various church activities and campaigns!*

4. "... and forsook not the ordinances of their God." *Paying tithe and observing the other ordinances of the church is a delight.*

5. "They ask of me the ordinances of justice." *The Ten Commandments are our standard of life.*

6. "They take delight in approaching to God." *Workers' institutes and congresses for youth and laymen are a vital part of our program.*

7. They "fasted" and "afflicted" their souls. *Fasting, the practice of health reform, and strict temperance distinguish us from others.*

A praiseworthy program indeed! But something is wrong, radically wrong. The lack of power in our service for God is seen in the paucity of our results—and this in spite of a very busy and commendable program. In the Isaiah dialog the people express utter amazement that in spite of diligence and faithfulness the tokens of divine approbation were so few.

Applying this to ourselves, are we courageous enough to face the implications? Every true worker is disturbed secretly when, in contemplating the many promises in the Bible and in the Spirit of prophecy that surely should apply to us today, we see so little fulfillment.

Heart Religion Was Missing

In Isaiah's day the colorful parade of religious activity was all there, but it was almost wholly an external thing—a sort of affected solemnity, a sanctimonious seriousness. Each man would "bow down his head" while his heart remained cold and unfeeling "as a bulrush." During all these ceremonies and observances, selfishness continued to flourish. More than that, they were actually oppressing their fellow men and especially their servants. They were exacting and factious in dealing with one another.

The hope seemed to be to make these special days of gathering and the observance of religious acts—no doubt good in themselves as far as they went—"a substitute for the duties of justice and kindness; an atonement for the sins of injustice and

oppression—a substitution which God utterly abhorred!" They even hoped by fasting and prayer to hasten the coming of the Messianic kingdom. But God revealed their need of a moral reform first.

Like those ancient worshippers we too speak of hastening the coming of our Lord. All too frequently the ideal becomes a slogan for bigger and better evangelistic endeavors, campaigns, and the giving and receiving of means. And that is good, provided our hearts are truly right with God and with each other. If ancient Israel needed to be reminded of their continual, daily need of moral reform, do we need less?

"What God desires in you and me is not certain forms, services, emotions, the saying of prayers and the like; it is renewal of the whole nature—of the inner and the outer man. Away with the thought that haunts so many, that the work of Christ is some cunningly devised plan for enabling men to get to heaven without righteousness [right doing]. It is rather the divinely simple and yet marvellously successful plan for making men, not merely by imputation or proxy, but in themselves and in fact, holy, pure, godlike and fit for heaven."—J. OGLE quoted in *Butler Bible Work*, [1894] vol. 8, p. 330.

What Brings Heart Religion?

What will bring this heart religion, this love, compassion, and warmth of human sympathy? What is it that will change our listless, lukewarm lives? The answer is clear. We must present to our people "the truth . . . anew in its simplicity."—*Welfare Ministry*, p. 77. And that simplicity must be tied in with the simplicity of the life of Christ. Commenting on this fifty-eighth chapter of Isaiah, the messenger of the Lord says: "Here is set forth the very spirit and character of the work of Christ."—*The Desire of Ages*, p. 278.

We frequently remind ourselves that Christ spent more time healing than He did teaching, and that is true. But even more emphatic is this statement that "Christ's chief work was in ministering to the poor, the needy, and the ignorant."—*Welfare Ministry*, p. 59. He did not neglect the wealthy, the educated, the leaders in society; but His *chief work* was with the other classes. His heart was tender and full of compassion as He ministered to the needs of suffering humanity. Is that what gave Him such influence with all classes? *Is that what made His sermons so different?*

If we want to face the issue squarely,

should we not determine to spend more time with those groups who feel the economic pressure of life the keenest? Why limit our evangelistic, social, and church endeavors to the so-called good people, the better classes? We lose much when we lose touch with that stream of humanity that day after day faces poverty, disease, the arm of oppression, the aimlessness and the maddening monotony of life.

The light of God will "break forth as the morning," and even our own "health will spring forth speedily" when we share with the downtrodden their sufferings and their sorrows. "The glory of the Lord" will be seen upon His people and we will reach the place where "the Lord will answer" our prayers. "The forces of the Gentiles" will flow into the church when we deal our bread to the hungry. In response to our searching and crying after Him we will hear Him say, "Here I am."

God calls upon us as *individuals* in His cause to "loose the bands of wickedness" and "undo the heavy burdens," and "let the oppressed go free." We are to "break every yoke," and bring into our homes "the poor that are cast out" while we clothe the naked and destitute. This is a work not for a particular department of the church, but for *every member*. Then we will see the "light rise in obscurity"; then we will be "like a watered garden," our own souls satisfied "in drouth."

This is not turning aside from our world program of evangelization; instead it is evangelism in action. A church throbbing with the spirit of true benevolence and overflowing with love and sympathy is the noblest expression of true religion. No method of public relations can equal this. This has been demonstrated in a few places. In a short time inquiries, not by ones and twos but by hundreds and thousands, are made as to the tenets of the faith held by such a people. Doubling our membership would be a simple process. Then what about apostasies? Well, except the very enemies of the cross of Christ, who would want to apostatize from such a people?

On a recent Sunday morning in Oklahoma, a minister of the Mennonite Brethren, who are earnest believers in practical religion, mentioned to his congregation that a magazine writer had said that what we need in America is a new religion. But the minister said he hoped nobody would

do any thing rash until we had tried the old one!

A church aflame with the love of Christ, reflecting His light and revealing His life, is what the world is looking for. When the Word became flesh and dwelt among the people they beheld the glory of God, not in a special halo around the Saviour's head, but rather in His compassion and unfailing love. And the world is waiting to see that again. Through the years we have used Isaiah 58 to show the work of Sabbath reform in these last days. And that is right; but heart reform comes before Sabbath reform. The major emphasis in this chapter has to do with ministry of love and benevolence, the Sabbath being a type of a truly reformed life. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:10).

A few of the many quotations from the Spirit of prophecy will suffice to show the vital place of this chapter in God's last-day message. The emphasis is ours.

"The work specified in these words [Isa. 58] is the work God requires His people to do. It is a work of God's own appointment. With the work of advocating the commandments of God . . . , we are to mingle compassion for suffering humanity."—*Ibid.*, p. 32.

"Those who give practical demonstrations of their benevolence by their sympathy and compassionate acts toward the poor, the suffering, and the unfortunate, not only relieve the sufferers, but contribute largely to their own happiness and are in the way of securing health of soul and body."—*Testimonies*, vol. 4, p. 60.

"This is the special work now before us. . . . Our duty is plainly stated."—*Ibid.*, vol. 2, p. 34.

"Noble sympathy, largeness of soul, and disinterested benevolence are needed. Then can the church triumph in God. . . . Isaiah's fast should be studied."—*Ibid.*, vol. 3, p. 519.

"This ministry, rightly performed, will bring rich blessings to the church."—*Ibid.*, vol. 6, p. 266.

"All that heaven contains is awaiting the draft of every soul who will labor in Christ's lines. As the members of our churches individually take up their appointed work, they will be surrounded with an entirely different atmosphere. A blessing and a power will attend their labors. They will experience a higher culture of mind and heart. The selfishness that has bound up their souls will be overcome. Their faith will be a living principle. Their prayers will be more fervent. The quickening, sanctifying influence of the Holy Spirit will be poured out upon them, and they will be brought nearer to the kingdom of heaven."—*Ibid.*, pp. 267, 268.

And let us never forget that—

"When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering."—*Desire of Ages*, p. 637.

When we look at this emphasis we see plainly what true religion is, and with the promises of Isaiah 58 in mind, we might well ask ourselves, Is this the key to true revival and the latter rain?

Preach in the Setting of the Times

EVANGELISM may mean a series of meetings with an encouraging number of baptisms. But it can and should mean much more. The impact of a Spirit-filled preacher on his community can be tremendous, that is, provided he becomes an integral part of that community.

A study of the messages of the Old Testament prophets, who were the evangelists of their day, reveals that these men had a clear understanding of the problems of their day. They were forthright realists who, while exposing the corruption, also revealed the remedy. Although they had the long view of the future, they also had the closer view of the present. Their messages met national and spiritual needs. The historian H. G. Wells speaks of these old-time evangelists as "a new kind of man," and they were. It was the power of true morality that distinguished them from others. But though they were different, they were not indifferent to the needs of their fellows.

The passing of time has brought many changes in our world, but sin is the same ugly, damning influence it always was. And as in the days of the ancient prophets, strong drink is still one of the biggest causes of sin and moral corruption. Therefore, as the modern messengers of God we dare not ignore it. Loosing the bands of wickedness and letting the oppressed go free is real evangelism.

The work of true temperance is not an appendage to evangelism, it is evangelism, and evangelism in its truest sense. Winton H. Beaven, associate secretary of our General Conference Temperance Department, shocked us the other day when he opened up the real problem of liquor as we have it in America. The facts he gave us certainly challenged our thinking. We publish them, not in any unkind exposé, but

to acquaint our workers in this great division field with the size and the nature of the problem we face.

Our evangelists in other lands will find similar facts to challenge their communities if they will but take time to become intelligent on the situation. Intemperance is a world problem. No man can fully preach this message for this hour without bearing an intelligent and emphatic witness on the question of temperance. But we must be informed.

If we would be spiritual surgeons, to amputate the corrupting influences of our communities we must, first of all, be spiritual diagnosticians. Among other things Dr. Beaven said:

"There are many ways to look at every problem, but the problem of alcohol is one that Christians generally seem to classify into one of three groups: One looks at the alcohol problem as something that has always been with us, always will be with us—it's a terrible thing, but there is nothing that can be done about it. Another takes the attitude that, Well, yes, it is a problem and a bad problem, but it is really none of our business. Then there is the other group who believes that somewhere in between is the more realistic way for us.

"History has taught that something can be done about alcohol problems. The drinking habits of nations have been changed. In 1800-1850, for example, the United States went from a whisky-drinking nation to a beer-drinking nation. It was accomplished by evolution, not revolution. Great changes can be made by educating the public attitude; but the problem is immense; it is acute. And whatever we say to the contrary, we are our brother's keeper. Not only is this a national problem; it is an international problem affecting every continent and almost every island in the world.

"The conditions in America with respect to alcohol are overwhelming. Let us face these facts and find through the tragedy of it all a new call to service.

"Did you know:

"That the liquor bill in the United States today approaches ten billion dollars a year? That is something like \$300 a second.

"That the bill for every man, woman, and child in this country is nearly \$70 a year, about \$275 for each family?

"That for every \$10 spent on alcoholic beverages, just \$1 was contributed to all church work in the United States—\$10 for liquor and \$1 for God?

"That about one half as much as the entire clothing bill of America is spent for liquor in this country?

"That the number of arrests for drunken driving among women has increased nine times in sixteen years?

"That Washington, D.C., has the highest per capita consumption of alcoholic beverages in the Western Hemisphere?

"That there are 36,000 registered alcoholics in the District, which cost the District more than half a million dollars a year?

"That liquor costs one and a half times as much as all education plus religion in the United States?

"That alcohol addiction is 10 per cent more prevalent than tuberculosis, 50 per cent more prevalent than cancer, and 225 per cent more prevalent than poliomyelitis?

"That out of every five drivers involved in fatal accidents one has been drinking?

"That out of every four pedestrians in fatal accidents one has been drinking?"

It would be impossible to calculate the actual cost of liquor in traffic accidents. For instance, the Bureau of Highway Safety, using the State of Pennsylvania for 1953 as a sample, pointed out that the average yearly cost of traffic accidents in that State is as follows: 1,643 persons killed at an estimated \$18,200—\$29,902,600; 70,531 persons injured at \$660—\$46,550,460; 82,411 property damage accidents at \$160—\$13,185,760, or a total of \$89,638,820.

According to these statistics, then, the cost of highway accidents in one year in the State of Pennsylvania alone, due to alcohol, was more than \$22 million.

Then think of this: According to the Public Health Service of the United States, admission into mental hospitals due to alcohol psychosis has been so much on the increase that today about one in seven cases is due to alcohol; and the proportion is steadily getting worse.

According to Dr. E. M. Jellinek, of the World Health Organization, there are in the United States approximately 3,800,000 alcoholics, and 3 million problem drinkers; or nearly 7 million alcoholics and problem drinkers in all. Thus, one out of every nine or ten drinkers is a problem drinker or an alcoholic.

But the cost of alcohol cannot be computed in statistics or in money, although the money spent is money wasted. The real cost of alcohol has to be measured in broken homes, broken hearts, shattered lives, blinding tears, tragic remorse, terror, bloodshed, and agony. The real cost of alcohol is self-destruction, mental disease, juvenile delinquency, divorce, robbery, home and auto accidents, poverty, and murder.

Then Dr. Beaven touched upon divorce, emphasizing that although there are many reasons for the breakup of the home, yet according to the Philadelphia Bar Associa-

tion, between the years 1937 and 1950 excessive drinking was the causal factor in 21 per cent of all the divorces in that conservative and historic city. The Philadelphia Municipal Court reported that from 1915 to 1946 drunkenness by the husband was reported in 25 per cent of all cases as the cause of divorce. And to cite just one more authority, Judge Charles T. Write, of Washington State, says: "Liquor is the major factor in the vast majority of all divorces. It is not only the largest single cause of divorce, it is the cause of more divorces than all other causes put together."

Blighted homes, blighted families, and blighted lives demand that Christians do something about it. This is more than the work of a particular department; it is the responsibility of the whole church. The Adventist ministry cannot and dare not be blind to these issues. Instead, we should be in the vanguard of the marching hosts in this fight against moral corruption.

News and Announcements

Winning Friends and Influencing Men for Christ

W. H. BERGHERM

Associate Secretary, National Service Organization

DURING World War II our brethren in the South Pacific organized a number of lifesaving crews, and were able to save the lives of scores of airmen forced down over land and sea. A similar rescue work was performed by civilian airmen in this country. The record shows that "hundreds of survivors of ship sinkings and dozens of airmen down at sea, were spotted by Civil Air Patrol observers and rescued by them."

We have recently received a letter from the office of the General Commission on Chaplains asking us to pass on to our Seventh-day Adventist ministers an urgent call for volunteer chaplains to serve in the CAP (Civil Air Patrol). We were happy to assure the General Commission that we would pass on their call and also to inform them that some Adventist ministers are already actively serving in this capacity.

One is serving in a supervisory capacity. Leonard R. Holst, pastor of the South Side Indianapolis church, has given five years of service to CAP, and is an ardent and enthusiastic supporter of its program. Recently he was appointed Wing Chaplain for the Indiana Wing of CAP. In this office he supervises the work of some twenty to twenty-five other chaplains in the State of Indiana. This has given Elder Holst an excellent opportunity to meet

officials and men of influence and means in the community, as well as an unusual fellowship with ministers of other churches, both Catholic and Protestant. On one occasion, Elder Holst informed me, when a singing band working in his city was stopped by the police officials some of the contacts he had made proved most helpful in saving the situation for our Ingathering solicitors. A number of men of wealth and influence in the city and State have become acquainted with our work through Elder Holst's connections with CAP work. Prejudice has disappeared, and a friendly attitude of cooperation has been shown.

Two other ministers in CAP chaplain's work are Charles L. White, of Kilmarnock, Virginia, and Sydney Allen, of Reno, Nevada, who likewise make favorable reports of the value of this work. On the basis of time required, its help to them in contacts made, and perhaps for service afforded, this type of work provides an exceptionally profitable opportunity of service to the community.

We are informed that a thousand Protestant ministers are now urgently needed by CAP. Among other things, these chaplains would have the opportunity to teach religious, moral, and civil virtues to the ever-increasing number of young CAP cadets of seventeen and eighteen years of age. The work is entirely voluntary and without pay. There are no age limits.

CAP today has come to be looked upon in many parts of the country as the air arm of civil defense. Its primary objective is to provide an effective civilian defense and rescue service on the part of the many privately owned and operated airplanes in this country in the event of an atomic attack. Not many of our ministers have airplanes that we could press into this service, but we can give our ministry. We are admonished by the servant of the Lord that "we are to do all we can to remove the prejudice that exists in the minds of many against our work."—*Testimonies*, vol. 9, p. 238. In a number of places we have been counseled that our work is to be a blessing to our communities. We are also told that "by being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse."—*Gospel Workers*, p. 193.

All of our ministers who would care to thus render service to their communities through the CAP movement are requested to write to the office of the National Administration, Chaplain Headquarters, CAP, Bolling Air Force Base, Washington 25, D.C.

Spirit of Prophecy Reprints on "The Influence of Diet"

IN FIVE consecutive issues of the *THE MINISTRY*, from January to May, 1955, there appeared a series of Spirit of prophecy compilations on "The Influence of Diet," under the following headings:

Part I: "Diet and Physical Health."

Part II: "Diet and Mental and Moral Health."

Part III: "Diet and Spiritual Health."

Part IV: "Blessings Promised to Diet Reformers."

Part V: "Health Messages to Workers and Leaders."

This series is now available in mimeographed form, including all five parts as outlined above. There has already been a considerable demand for these valuable reprints. The price is 50 cents per copy, postpaid. Address your orders to the Ministerial Association, General Conference of S. D. A., Washington 12, D. C.

Reprints on "The Gospel of Norman Vincent Peale"

THE Gospel of Norman Vincent Peale" is the title of a very candid "analysis and evaluation of the religious thought of one of America's most successful preachers." Since this article first appeared in *The Pastor*, a Methodist ministerial magazine, in September, 1954, there has been a wide demand for it in reprint form.

William L. Miller, the writer of the article, is a Presbyterian minister and is assistant professor of religion at Smith College, Northampton, Massachusetts. He points out some timely cautions on the "human-centered message" of this popular preacher such as the following:

"What is Peale's message? I think he would agree, it has *one* note. . . . The quotations he sifts from psychologists and the Bible are those that fit his one point. . . .

"What is his point? . . . 'Believe in Yourself!'

"Let us look at what this message means in relation to traditional Christian teaching. . . .

"First let us look at Peale's idea of faith. Faith is a very important word for him. . . .

"But . . . faith turns out to be a 'skill' which

brings usefulness and satisfaction. We never find out *what* faith is, or truly in *whom* we have to have faith, but rather 'how' in two or three 'easy steps' (things are always easy and simple in Peale) we can have faith.

" . . . it seems to represent the functional demands of [our] culture more than historic Christian faith. . . .

"Perhaps the most striking lack is that of God's role as Judge. There is no note of judgment anywhere in Peale's books or sermons, so far as I can tell. . . . There is no need of the concept of grace. Man depends on his own inner dynamo of power. . . . Christianity is not God's grace but man's method. 'The Christianity in this procedure is the undiluted teachings of Jesus Christ. . . .' Man 'utilizes' Jesus.

"Sin, as discussed in *Faith Is the Answer*, is 'a mental infection' which follows from moral transgression, . . . not the basic condition of man. . . . The prophets are never quoted. To mention God's righteousness [or justice] would make demands upon believers, and Peale's message is not one which makes demands. . . .

"The message is, indeed, a popular one, for it reassures its hearers that God endorses the maxims they already believe, and supports the purposes to which they are already devoted."

While there are many things quite harmless and some excellent in Norman Vincent Peale's philosophy, we believe the cautions and deductions made by William L. Miller in this article are sound and appropriate. He handles the subject in a kindly objective fashion throughout.

Copies of this reprint can be obtained at 5 cents each by writing to *The Pastor*, 810 Broadway, Nashville 2, Tennessee. Our conference offices and institutions may want to order quantities for their workers. Individuals may want to get extra copies for friends.

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Messianic Echoes in Jewish Traditions—Part IV

The Traditional Sabbath Lights

S. A. KAPLAN

THE history of the Jewish people, their rise and fall, has always been closely linked with the Sabbath. How highly Heaven regards the Sabbath institution may be seen from the fact that Israel's prosperity was ever in direct ratio to their faithfulness in keeping the memorial of creation. This thought was ingeniously expressed by the late eminent Hebrew author and Zionist Achad Ha-am in these words:

„יותר משישראל שמרו את השבת, שמרה השבת את ישראל“

“More than Israel has kept the Sabbath, the Sabbath has kept Israel.”

Today the Sabbath is observed by most Jews more in breach than in practice. This is due in great measure to the involved and intricate system of rabbinical Sabbath regulations, which are a grievous burden that no Jew can bear. The Talmudic tract “The Sabbath,” which is the basis of rabbinical Sabbath jurisprudence, contains no less than 1591 Sabbath regulations, most of which are unreasonably restrictive, and some of which border on the ridiculous, as, for instance when a rabbi contends that it is wrong to eat an egg laid on the Sabbath day.

After having made the observance of the Sabbath virtually impossible by their many restrictions, rabbinical tradition says:

“אילו שמרו ישראל שתי שבתות מיד נגאלין”

“If Israel observed two Sabbath days [in succession] they would be redeemed immediately.”

Christian Sabbathkeepers Commended

That Christians like Seventh-day Adventists manage to observe the Sabbath so conscientiously in this cutthroat competitive age is to the Jewish people a standing enigma and a subject of profound admiration. In 1944, coincident with the hundredth anniversary of the rise of Seventh-day Adventists, a Jewish author,

Abraham F. Milgrim, published a Sabbath anthology, one chapter of which is devoted to the subject of Sabbath observance by Christians and from which we quote:

“More important and more vigorous (among Sabbathkeeping Christians) is the younger sect known as the Seventh-day Adventists. They came into existence about one hundred years ago when many Christians, on the basis of esoteric calculations, expected the return of Jesus in 1844. When that year passed without the Advent of Jesus, one group, later known as the Seventh-day Adventists, established itself as a distinct Christian fundamentalist sect. They adhere to the belief that the coming of Jesus is imminent, and that everyone should prepare himself for His Advent. One of the methods of this preparation is the acceptance of the true Sabbath as the day of rest and worship. The adherents of this doctrine have been very zealous for their cause. They claim that they contribute to their church per capita “ten times as much as the Protestant average in America.” Their zeal is matched by their uncompromising stand on Sabbath observance.” —*The Sabbath, a Day of Delight*, p. 369, Jewish Publication Society, Philadelphia, 1944.

The Sabbath and the Messianic Idea

During the Sabbath, at home, Orthodox Jews chant many Sabbath songs, some of which have a definite Messianic overtone, as, for instance, the one that follows:

אליהו הנביא, אליהו התשבתי,
אליהו, אליהו, אליהו הגלעדי,
במחרה בימינו, יבוא אלינו,
יבוא אלינו עם המשיח בן דוד.

“Elijah the prophet, Elijah the Tishbite
Elijah, Elijah, Elijah the Gileadite
Quickly in our days let him come to us
Let him come to us with Messiah the Son of David.”

Still more closely linked with the Messianic hope are the Sabbath lights in the Jewish home. The seven-branched candlestick, called *Menorah*, which is as characteristic of the Jewish home as is the samovar of the Russian home, has become a symbol of Judaism, on a par with the Star or Shield of David ("Mogen David.") Few Jews, however, are aware of the profound Messianic significance of the *Menorah*, symbolic of Him who is the Light of the world, and of the church that is also represented as the light of the world.

The original seven-branched candlestick of the sanctuary resembled a vine with three branches on each side. It was made of pure gold and was beaten into shape by the countless blows of a hammer in the hand of the skilled artisan. Most of the blows fell upon the center shaft, or vine, clearly symbolic of the precious Saviour who declared: "I am the vine, ye are the branches" (John 15:5). In all their affliction he was afflicted (Isa. 63:9). "His visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14). Whatever sorrow touches you has touched Him first. Whatever perplexity you are called upon to meet, He has trod that way before you. When you are pressed beyond measure until you cannot restrain the sobs and tears, remember that Jesus also has wept. As the Prince of sufferers, He understands and cares. As the Son of God sharing the throne with His Father, He has all the infinite resources of the universe at His command and is able to save to the uttermost those who come to God by Him.

The next and last article will discuss the symbol of Christ's righteousness in a Jewish tradition.

Messianic Echoes in Jewish Traditions—Part V

Christ's Righteousness in a Jewish Tradition

S. A. KAPLAN

TRADITIONAL Judaism rejects the doctrine of imputed and imparted righteousness, and teaches that one can attain righteousness by his own meritorious acts. Emphasizing the specious error in this rabbinical concept of righteousness, the apostle Paul declares: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3).

In its persistent effort to achieve righteous-

ness by works, rabbinical Judaism has devised an imposing array of precepts called *Teryag Mitzvot*—613 commandments or meritorious acts—by the performance of which a Jew feels assured of that degree of righteousness that will entitle him to a place in *Olam Haba*—the world to come.

The Traditional Prayer Shawl

If the reader had the opportunity of observing a Jew as he makes his way to his synagogue, he would notice that he carries a small square bag made of some durable material with a "Mogen David" (Star or Shield of David) embroidered upon it. This bag contains a prayer shawl called a *tallit*. If you followed the Jewish worshiper into the synagogue, you would see him reverently take the shawl from the container and wrap it around his shoulders while uttering a prayer. The wearing of the *tallit* is one of the 613 meritorious acts of traditional Judaism. Certain pious Jews wear a smaller version of this shawl, called *tallit katan*—a small *tallit*—on their bodies day and night. Many pages are devoted in the code of Jewish laws known as the *Shulchan Aruch* ("set table") to the proper manner of wearing this prayer shawl.

On the border of the larger prayer shawl are fringes consisting of 613 threads, corresponding to the number of rabbinical precepts. Rabbis base the tradition of wearing the *tallit* on Numbers 15:37-39 in which the Israelites were commanded to "make them fringes in the borders of their garments" and "upon the fringe of the borders a ribband of blue" in order to "remember all the commandments of the Lord, and do them."

The Tallit and Christ's Righteousness

There is one feature in connection with this prayer shawl that is of profound significance and of immense interest to Christians. No truly religious Jew would presume to wear this shawl if it were made of wool and linen! The mixing of these two materials in the *tallit* is strictly forbidden. In fact, certain devout Jews refrain from wearing any clothing that is part wool and part linen. Before making use of such apparel they would have their tailor rip out the linen pockets or any other linen part and substitute some other material instead!

This singular tradition too, is based upon scripture, Deuteronomy 22:11, which reads as follows:

"Thou shalt not wear a garment of divers sorts, as of woollen and linen together."

What was Heaven's purpose in this strange ordinance? Since the over-all objective of the

Scriptures is to bring to view the Saviour, may not this statute in some way reveal Him who is the only source of righteousness?

As is well known, the term "garment" in Scripture is frequently used to represent character. An immaculately white garment typifies a righteous character, while a spotted garment symbolizes a sinful character. What kind of a garment will Christ's bride—the church—wear at the marriage supper of the Lamb? The answer is found in Revelation 19:8:

"And to her [the church] was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

This scripture in describing the robe worn by the redeemed speaks of it as linen, clean and white. There is no mention of any other material whatsoever. This was evidently to impress indelibly upon our hearts the profound truth that the righteousness of saints is the result of the imputed and imparted righteousness of Christ and His *alone*. In order to make this righteousness available to us, Jesus risked His own existence. Faced with the possibility of failure and eternal loss to Himself, He undertook to live a sinless life in human flesh. He succeeded only because of His constant vigilance, unceasing effort, and submissive prayer. Thus He created a value—a perfect character in human flesh—which He imputes and imparts to every repentant sinner. But He did more than that. By His death on Calvary's cross, the sinless One made satisfaction for the broken law of God. In the words of another:

"As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim."—*The Desire of Ages*, p. 25. And again:

"Not by painful struggle or wearisome toil,

not by gift or sacrifice, is righteousness obtained. It is the gift of God to every one that believes."

In giving the above ordinance to Israel, God designed that by comparing scripture with scripture, they should discover the blessed truth of imputed and imparted righteousness through Christ, and that thus their hearts should well up with gratitude and love to the Father for the unspeakable gift of "the Lord our righteousness." Let us pray that this may be the experience of many of the lost sheep of the house of Israel as they search the Scriptures as for hidden treasure.

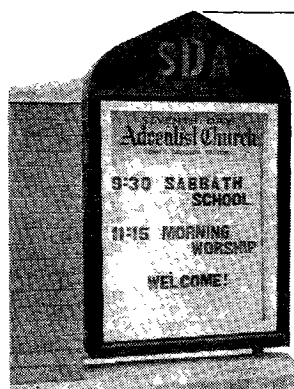
THE BEGGAR'S LIVERY

A MAN called at my house, some time ago, for charity.

Thinking that the man's rags and poverty were real, I gave him a little money, some of my clothes, and a pair of shoes. After he had put them on, and gone out, I thought, "Well, after all, I may have done you a bad turn; you will not look so wretched an object, and will not get so much money as before."

Happening to go out a quarter of an hour afterward, I saw my friend; but he was not wearing the clothes I had given him—no, not he! Why, I should have ruined his business if I could have compelled him to look respectable. He had been wise enough to slip down an archway, take all the good clothes off, and put his rags on again. That was his livery. The more ragged he looked, the more he would get.

Just so with the sinner. If you are to go to Christ, do not put on your good doings and feelings. Your ruin is your argument for mercy; your poverty is your plea for heavenly alms; your need is the motive for God's grace.—C. H. SPURGEON.



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PASTOR *Shepherding the Flock*

"Sons of Strangers Shall Build Up Thy Walls" *Or Shall "Strange Fire" of Some Sons Damage Our Walls?*

J. LEE NEIL

Pastor, Potomac Conference

PART V

[In this series we have been considering Isaiah 60:10, "Sons of Strangers Shall Build Up Thy Walls." Now in this final installment the author raises the question, "Shall 'Strange Fire' of Some Sons Damage Our Walls?" or, "Can wrong methods of fund raising actually hinder the cause of God?"]

HOW and why offerings are made to God concern Him deeply. These questions have always concerned Him, and they always will. There are several ways that we as worshipers may manifest our love and devotion to the One who has given Himself to and for us. We may sing, we may pray, we may praise, and we may labor in His vineyard. But perhaps none of these touch so vitally the relationship between us and our Lord as do our offerings. Offerings touch us at the core. An offering that is in truth an offering, is a gift of the heart. In none of these other modes of revealing professed love does the record disclose such severe penalties for falsifying. In both the Old and the New Testament two people at one stroke were carried out dead because they gave substitutes in making offerings. Poor Ananias and Sapphira were not obliged to make a pretense of their devotion.

The sons of Aaron, Nadab and Abihu, "died before the Lord" (Lev. 10:2). What was the cause? An offering. An offering to God. An offering that did not conform to God's plan. An offering to God that did Him dishonor rather than honor. An offering that exhibited disobedience rather than obedience. An offering void of faith and love. An offering that did not make a difference between the consecrated and the common, between the called and the commercial. And Moses commanded Aaron and his remaining sons, "Uncover not your heads, neither rend your clothes; lest ye die" (Lev.

10:6). "Aaron was silent. . . . By no manifestation of grief must he seem to sympathize with sin."—*Patriarchs and Prophets*, p. 361.

This abrupt and startling judgment may seem severe and unjust to some, but the influence of men so highly favored with light and position must be reckoned with.

"Great blessings or privileges should never lull to security or carelessness. They should never give license to sin, or cause the recipients to feel that God will not be exact with them. All the advantages which God has given, are His means to throw ardor into the spirit, zeal into effort, and vigor into the carrying out of His holy will."—*Ibid.*, p. 360.

Early in the world's history God gave careful instruction concerning the offerings men were to bring to Him. He gave example of His displeasure when those instructions were disregarded. God "had respect" unto Abel's offering, but unto Cain's presumptuous disobedience "he had not respect."

Substitute Motives

Perhaps appeals to substitute motives when it comes to how and why offerings are given to God are among the most serious and damaging to the foundations that this people are charged to build up. Israel's first king proposed a sacrifice contrary to God's direction—and lost his crown thereby (1 Sam. 15:15, 21, 23). Death came to Nadab and Abihu by fire because of a departure from God's plan.

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. . . . Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. 50:3-5).

Only one covenant will keep when "fire shall try every man's work of what sort it is" (1 Cor. 3:13). That covenant must have a fireproof, binding element—an element that will not only

withstand fire, but that will respond to the great magnet that will draw all men unto Him.

That binding element is *love, revealed in sacrifice*. There is no suitable substitute. Nothing else will keep the covenant from being broken. If we do not develop such love now, we will not have it then. How tragic, then, to toy with God-forbidden expedients as substitute motives.

"Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation.

"And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice,—a sacrifice so broad and deep and high that it is immeasurable. Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer. The thought of His honor and glory will come before anything else. . . .

"This is the religion of Christ. Anything short of it is a deception."—*Christ's Object Lessons*, pp. 49, 50.

"Good works cost us a sacrifice, but it is in this very sacrifice that they provide discipline. These obligations bring us into conflict with natural feelings and propensities, and in fulfilling them we gain victory after victory over the objectionable traits of our characters. The warfare goes on, and thus we grow in grace. Thus we reflect the likeness of Christ and are prepared for a place among the blessed in the kingdom of God."—*Testimonies*, vol. 6, pp. 262, 263.

How foolish the devil would be if he did not maneuver to prevent such an experience from coming to the church; or if he could not prevent it entirely, to confine it to a few elderly sisters who would have no access to offerings from the church but would seem to be dependent on sales and suppers for the little means they could get to carry on a benevolent work!

"The Revenue of the Gospel"

God's Word makes plain the way in which means for His work is to be obtained. In addition to the tithe are the freewill offerings. "Bring an offering, and come into his courts" (Ps. 96:8). "And none shall appear before me empty" (Ex. 23:15). "Every man shall give as he is able" (Deut. 16:17). "Sell that ye have, and give alms" (Luke 12:33).

"Voluntary offerings and the tithe constitute the revenue of the gospel."—*Ibid.*, vol. 5, p. 149.

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income."—*Patriarchs and Prophets*, p. 527.

They were to provide faithfully for the poor, the widows, and the fatherless.

"Besides the tithe the Lord demands the first fruits of all our increase. These He has reserved in order that His work in the earth may be amply sustained. . . . Deeds of mercy must be done; the poor and suffering must be aided. Gifts and offerings should be appropriated for this purpose. . . . Every extravagance should be cut out of our lives, for the time we have for work is short."—*Testimonies*, vol. 6, pp. 384, 385.

"If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open."—*Ibid.*, vol. 4, p. 474.

"All Gave With a Willing Hand"

It is when there is a building program ahead or often after a building has been completed, but not paid for, that the temptation comes most frequently to resort to methods of raising funds that might appear worthy on the surface, but which are actually questionable and are inclined to test the basic purity of our motives and our understanding of God's true plan for raising funds,—tithes and offerings. It was in connection with the building of that first house for God that the basic acceptable premise was outlined.

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Ex. 25:2).

"The liberality of the Jews in the construction of the tabernacle and the erection of the temple, illustrates a spirit of benevolence which has not been equaled by Christians of any later date. . . . They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord, and pleased Him by so doing. . . . No urging was needed. The people brought even more than was required, and were told to desist, for there was already more than could be appropriated."—*Ibid.*, pp. 77, 78.

"Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling-place for the Most High."—*Patriarchs and Prophets*, p. 343.

And where did the children of Israel, recently freed from slavery, get the silver and gold and other finery for the erection of the tabernacle?

"And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favour in the sight of the Egyptians, so that they let them have what they asked" (Ex. 12:35, 36, R.V.).

Here the Egyptians were the "sons of strangers" who helped build the walls of the tabernacle. The wealth the Israelites obtained from

The Sacrifice of Grateful Obedience

GOD, in His wise plans, has made the advancement of His cause dependent upon the personal efforts of His people, and upon their freewill offerings. By accepting the co-operation of man in the great plan of redemption, He has placed a signal honor upon him.—*Testimonies*, vol. 4, p. 464.

God does not receive the offerings of any because He needs them and cannot have glory and riches without them, but because it is for the interest of His servants to render to God the things which are His. The freewill offerings of the humble, contrite heart He will receive, and will reward the giver with the richest blessings. He receives them as the sacrifice of grateful obedience. He requires and accepts our gold and silver as an evidence that all we have and are belong to Him.—*Ibid.*, vol. 2, pp. 652, 653.

these strangers was freely given to the building of God's house.

Again during the rebuilding of the temple under the direction of Ezra, the people "offered freely for the house of God to set it up in his place" (Ezra 2:68). And not only did the Israelites offer money and treasures for the restoration of the house of God, but "all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered" (Ezra 1:6).

Here again before the Israelites embarked upon a building program "sons of strangers"—this time the Persians—contributed those things of wealth to a group of returning captives for the building of the house of God. The Lord made ample provision, both for a group of penniless slaves and a small group of returning captives, that they should be supplied from strangers round about them with ample means for the building of His houses. And as we have seen in previous articles, He still moves "sons of strangers" to help build His walls.

However, nowhere in the Bible or Spirit of prophecy do we find bazaars, pleasure parties, or even sales used or condoned as a means for raising funds for these purposes. He has directed that His work shall prosper through the tithes and freewill offerings made in sacri-

fice by His own people and through gifts from "sons of strangers."

"As God's work extends, calls for help will come more and more frequently. That these calls may be answered, Christians should heed the command, 'Bring ye all the tithes into the storehouse, that there may be meat in Mine house.' If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full. There would then be no occasion to resort to fairs, lotteries, or parties of pleasure to secure funds for the support of the gospel."—*Acts of the Apostles*, p. 338.

"We are not to imitate the churches by instituting bazaars and various God-forbidden expedients to bring in a little means. We see no direction in the word for fancy fairs, concerts, and other objectionable practises for raising funds to advance His work. The curse of God is upon all this kind of work."—Mrs. E. G. WHITE, *Living by Principle*, p. 16.

"Even the church, which should be the pillar and ground of the truth, is found encouraging a selfish love of pleasure. When money is raised for religious purposes, to what means do many churches resort? To bazaars, suppers, fancy fairs, even to lotteries and like devices. Often the place set apart for God's worship is desecrated by feasting and drinking, buying, selling, and merrymaking. Respect for the house of God and reverence for His worship are lessened in the minds of the youth. The barriers of self-restraint are weakened. Selfishness, appetite, the love of display, are appealed to, and they strengthen as they are indulged."—*Testimonies*, vol. 9, p. 91.

A Methodist and Lutheran Viewpoint

Even many other churches are beginning to recognize these truths. The Methodist *Christian Advocate*, October 8, 1937, supported the counsel from the Lord's messenger:

"I have searched the Bible for occasions when sales were made to replenish the Lord's treasury. . . . The gold and silver and brass, the blue and purple and scarlet for the wilderness tabernacle were given outright, and given until the treasurers cried, 'Enough!' And that beautiful church stands out in sacred history as a perpetual monument to freewill offering. Suppers, festivals, and the like for church finance had their 'rise' in the last half century, more or less. Church apostasy runs along parallel with that, which may or may not be a coincidence. Since I have known anything or had anything of finance, I have believed in paying the Lord's tithe. And today I steadfastly believe that the Lord's work, [depends upon the tithe] to say nothing of the freewill offerings, which the ancient pious Jews always added. Surely we could add no less."

Some Lutherans also abhor "bizarre bazaars." Notice this statement from the *American Lutheran*, September, 1938:

"The iron lung frequently used to reclaim churches from financial paralysis is the bazaar or sale, usually under the direct sponsorship of the church's ladies' society. Much money has been gathered by this means. *To maintain that an organization within the church may do what would be unethical for a congregation to do, is wrong.* Every organization within the church is a part of the church, for independent of the church it could not exist. Hence also whatever an organization within the church does is a direct reflection on the congregation as such. One cannot divorce a church organization from the congregation in whose confines it lives and thrives. Conducting bazaars and sales is not in itself a sinful act, and hence cannot be subject to general censure. Where exorbitant prices are asked, or inferior goods are offered, they stand condemned on other grounds, clearly stated in the seventh [eighth] commandment. Since, however, the danger of abuse is great and since the correct interpretation of a possible good use is almost entirely on the defensive side, therefore they ought not to be conducted, neither should these mediums be condoned, but their use rather should be condemned."

Now let us read again the counsel of Ellen G. White:

"In the days of Israel the tithe and free-will offerings were needed to maintain the ordinances of divine service. Should the people of God give less in this age? . . . The work of the gospel, as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy. If His people were liberally to sustain His cause by their voluntary gifts, instead of resorting to unchristian and unhallowed methods to fill the treasury, God would be honored, and many more souls would be won to Christ."—*Patriarchs and Prophets*, pp. 528, 529.

From the shocking experience of Nadab and Abihu we note:

"God designed to teach the people that they must approach Him with reverence and awe, and in His own appointed *manner*. He cannot accept partial obedience. It was not enough that in this solemn season of worship nearly everything was done as He had directed. God has pronounced a curse upon those who depart from His commandments, and put no difference between common and holy things. He declares by the prophet: 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness! . . . Woe unto them that are wise in their own eyes, and prudent in their own sight. . . . Let no one deceive himself with the belief that a part of God's commandments are non-essential, or that He will accept a substitute for that which He has required.'"—*Ibid.*, p. 360.

The sweet-smelling incense of Nadab and Abihu, the large but misleading offering of Ananias and Sapphira, the delicious fruits of

Cain, were odious before God. And He meted out judgment. These good-appearing offerings were not made in a spirit of obedience; they were not given from a heart of love. And "*without pure love the most expensive offering is too poor for God to accept.*"—*Testimonies*, vol. 2, p. 653. (Italics supplied.)

But Abel's gift of obedience and the poor widow's gift of sacrifice were accepted and blessed. "Every such offering is accounted of God as precious treasure."—*Ibid.*, pp. 198, 199. "It is the motive that gives character to our acts" (*The Desire of Ages*, p. 615), and it is the spirit of sacrificial obedience that makes our offerings acceptable before God. He cannot add His blessing upon funds raised and given from substitute motives, for the motive is the essence of the offering.

In bold and blessed contrast to the fruits of disobedience in matters of offerings, are the fruits of obedience. Just two verses before the solemn record of divine retribution by "fire" that "devoured" Nadab and Abihu for their "substitute" offering is the record of "an offering in righteousness" that brought great joy and rejoicing. "And the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering . . . : which when all the people saw, they shouted, and fell on their faces" (Lev. 9:23, 24).

What a glorious thing is divine approval! How wonderful is approbation from above! When the church of today qualifies for that "living fire," then the work will soon be finished. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire . . . : and he shall sit as a refiner and purifier of silver! and he shall purify the sons of Levi, . . . that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord" (Mal. 3:2, 3, 4).

"At the altar of self-sacrifice—the appointed place of meeting between God and the soul—we receive from the hand of God the celestial torch which searches the heart, revealing its great need of an abiding Christ."—*A Call to Medical Evangelism and Health Education*, p. 48.

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

faith, God will open ways before us now undreamed of."—*Ibid.*, p. 13.

"The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within, when the sunshine of heaven fills the heart and is expressed in the countenance."—*Ibid.*, p. 47.

And as we help others unselfishly the Spirit of God often works on their hearts and impresses them to help the cause of God until even the "sons of strangers shall build up thy walls." (Isa. 62:10).

[End of Series]

Church Suppers and Bake Sales

A RECENT survey conducted by the Rural Church Department of Drew Seminary in Madison, New Jersey, throws some real statistical light on the questionable value of church suppers for raising church funds. While we as a people do not use church suppers for the support of our work, the system of tithes and offerings being so much superior, yet at times certain projects have received help from bake sales. We thought our readers would appreciate this analysis. Sections of the report contain the following information:

"Church suppers stand at the top of the list as far as numbers are concerned. Sixty-five per cent of the 341 churches recently studied gave suppers for the purpose of earning money. The people donated \$49,933 to their churches this way, and 7,840 women cooked, waited tables and washed dishes.

"The fellowship value of these suppers was very high. Church people like to eat together.

"The money value, however was very low. The average gift per woman worker per year was only \$7.24. This was not really a labor gift but mostly 'donated food.' For example, Mr. Smith buys \$5 worth of food. Mrs. Smith prepares it for her family of five. They carry it over to the basement of the church and eat it and pay another \$5 for it. . . .

"The pastors are unanimous regarding the harmful effects of church suppers for raising money.

"Thumbs down on church suppers to raise money," said one Nebraska pastor. 'People get to thinking of the church as a mercenary institution.'

"I detest the idea of a church being turned into a clothing store or a restaurant," a Michigan pastor stated.

"Long hours for the women and small returns," reports a Massachusetts pastor.

"Labor donated at a church supper," says a Pennsylvania pastor, 'hardly has the value of a love-offering, and such a labor donation seldom moves the wheels of the kingdom.'

Another Drew Seminary report reads thus:

"Labor given, not to earn money, but to save money for the church and parsonage property such as painting the church, building sidewalks, or

beautifying the church grounds has many social values and yields excellent financial returns."

No thinking person will condemn an occasional church meal that affords a genuine opportunity for social fellowship. In fact, one of our churches in California has what appears to be a wholesome arrangement. During the summer months on the first Monday night of each month the church comes together in one of the parks for an old-fashioned potluck supper. Not every member comes every month, but a nice group is always present to enjoy the meal and the fellowship for an hour or so. Then they make their way home again. No one goes to any special pains in preparing fancy dishes. The main object is old-fashioned fellowship.

Questionable Practices

Adventists are gathered out of many religions, and new workers are continually coming into our ranks, replacing older, more experienced leaders. Here again, if we are not on the alert, continually studying our objectives and plans prayerfully we are likely to venture on dangerous ground.

Not long ago an experienced local church elder came to us deeply distressed over the fact that the week before, his new, young pastor had acted as the "auctioneer" in raffling off a cake at their church social. The money was to go for a very worthy cause—some improvements in the church school—but can the Lord bless means raised in this fashion?

Besides the general questionable value of bake sales, too frequently the majority of the dishes sold are not the kind of genuine, nourishing food that we have been counseled to use.

In the food and bake sales that are conducted by some of our own churches today, do we always keep in mind the inspired principles we are to live out in our daily lives? Some time ago at an important gathering an announcement was made that during the noon hour for those who so desired the Dorcas sisters would have available in the basement of the building "a good Adventist meal." But some who endeavored to take advantage of this very kind offer were perplexed. The "good Adventist meal" consisted of white bread sandwiches, potato chips, a sweetened drink, and an abundant variety of cakes and pies! Our good sisters were certainly kind and well meaning in their intentions, and it saved a trip downtown for some. A little profit was undoubtedly realized also for some worthy project, but—?

Is there not a definite need of continued education along these lines? A food sale should have as its primary purpose a program of educa-

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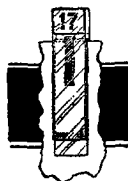
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tion—the money realized being incidental. Should not these occasions become opportunities to teach some of our principles of healthful living as our people did in the early days?

“When the State fair was held in Battle Creek, our people took with them onto the grounds three or four cooking stoves and *demonstrated how good meals might be prepared* without the use of flesh meat. We were told that we set the best table on the ground. Whenever large gatherings are held, it is your privilege to devise plans whereby you can provide those who attend with *wholesome food, and you are to make your efforts educational.*”—*Welfare Ministry*, p. 284. (Italics supplied.)

“When the light of health reform first came to us we used, on holiday occasions, to take cooking stoves to the grounds where the people were assembled, and right there bake unleavened bread—gems and rolls. And I think that good was the result of our efforts. . . .


“Sometimes we gave entertainments, and we took great care that all that we prepared for the table was palatable and nicely served. In fruit season we would get blueberries and raspberries fresh from the bushes, and strawberries fresh from the vines. *We made the table fare an object lesson* which showed those present that our diet, even though it was in accordance with the principles of health reform, was far from being a meager one.”—*Ibid.*, p. 285. (Italics supplied.)

No mention is made here of a large array of rich cakes, pies, ice cream, soft drinks, and other questionable articles of food. And no mention is made of a campaign to raise funds for some project. Possibly some money was realized from these projects, but the primary objective of such gatherings was to—

1. Supply wholesome food
2. Demonstrate how meals might be prepared
3. Make the table fare an object lesson
4. Make their efforts educational

Thus their fellowship was made both educational and evangelistic, and no principles were violated.

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Take the Iron Out of Our Souls

"If those whose employment takes the most of their time, excepting Sundays or holidays, instead of spending this time in their own pleasure, use it in blessing others, they will be of service in the cause of God."—*Welfare Ministry*, p. 76.

"The hours so often spent in amusement that refreshes neither body nor soul should be spent in visiting the poor, the sick, and the suffering, or in seeking to help someone who is in need."—*Testimonies*, vol. 6, p. 276.

"If the young men and the young women would solemnly consecrate themselves to God, if they would practice self-denial in the home life, relieving their tired, careworn mothers, what a change would take place in our churches. The mother could find time to make neighborly visits. When opportunity offered, the children could give assistance by doing, when quite young, little errands of mercy and love to bless others."—*Welfare Ministry*, p. 102.

"Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves."—*Ibid.*, p. 75.

"My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit those who live near you, and by sympathy and kindness try to reach their hearts. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable."—*Ibid.*, p. 70.

"The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit."—*The Ministry of Healing*, pp. 143, 144.

"God calls not only for your benevolence but for your cheerful countenance, your hopeful words, the grasp of your hand. Relieve some of

God's afflicted ones. Some are sick, and hope has departed. Bring back the sunlight to them. There are souls who have lost their courage; speak to them, pray for them."—*Welfare Ministry*, p. 71.

"You don't want to hold yourselves as though it were a condescension to come in contact with poor families. Talk as though they were as good a piece of humanity as you are. . . . What we want is the tender sympathy of Jesus Christ, and then we can melt our way right into their hearts. We want to clothe ourselves, not with pomposity, but with plain simple dress, so that they will feel that we are an equal with them and as though we considered that they were worth saving, and we can melt our way into their hearts.

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

"Much more than mere sermonizing is included in preaching the gospel. The ignorant are to be enlightened; the discouraged are to be uplifted; the sick are to be healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels near."—*Ibid.*, p. 32.

"You both need to come more into sympathy with other minds. Christ is our example; He identified Himself with suffering humanity; He made the necessities of others a consideration of His own. When His brethren suffered, He suffered with them. Any slight or neglect of His disciples is the same as if done to Christ Himself. Thus He says, 'I was an hungered, and ye gave Me no meat.'"—*Testimonies*, vol. 4, p. 63.

"If you engage in this work of mercy and love, will the work prove too hard for you? Will you fail and be crushed under the burden, and your family be deprived of your assistance and influence? Oh, no; God has carefully removed all doubts upon this question, by a pledge to you on condition of your obedience. This promise covers all that the most exacting, the most hesitating, could crave. 'Then shall thy light break forth as the morn-

ing, and thine health shall spring forth speedily.' Only believe that He is faithful that hath promised. God can renew the physical strength. And more, He says He will do it. And the promise does not end here. 'Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.' God will build a fortification around thee. The promise does not stop even here. 'Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.' If ye put down oppression and remove the speaking of vanity, if ye draw out your soul to the hungry, 'Then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought [famine], and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.'—*Ibid.*, vol. 2, p. 35.

"You who are suffering with poor health, there is a remedy for you. If thou clothe the naked, and bring the poor that are cast out to thy house, and deal thy bread to the hungry, 'then shall thy light break forth as the morning, and thine health shall spring forth speedily.' Doing good is an excellent remedy for disease. Those who engage in the work are invited to call upon God, and He has pledged Himself to answer them. Their soul shall be satisfied in drought, and they shall be like a watered garden, whose waters fail not."—*Ibid.*, p. 29.

A Feeble Light

"Those who should have been the light of the world have shed forth but feeble and sickly beams. What is light? It is piety, goodness, truth, mercy, love."—*Welfare Ministry*, p. 36.

"From what was shown me, Sabbathkeeping Adventists have but a feeble sense of how large a place the world and selfishness hold in their hearts. . . . All who profess to have a Father in heaven, who they hope will care for them and finally take them to the home He has prepared for them, ought to feel a solemn obligation resting upon them to be friends to the friendless and fathers to the orphans, to aid the widows, and be of some practical use in this world by benefiting humanity. Many have not viewed these things in a right light. If they live merely for themselves, they will have no greater strength than this calls for. . . .

"I was shown that should professed Christians cultivate more affection and kind regard in caring for others, they would be repaid fourfold. God marks. He knows for what object we live, and whether our living is put to the very best account for poor, fallen humanity, or

whether our eyes are eclipsed to everything but our own interest. . . .

"It is not meet for you to neglect the divine favor that Heaven offers you if you will care for those who need your care, and thus let God knock in vain at your door. He stands there in the person of the poor, the homeless orphans, and the afflicted widows, who need love, sympathy, affection, and encouragement. If you do it not unto one of these, you would not do it unto Christ were He upon the earth. . . . Avail yourselves while you may of every privilege of doing good. These privileges improved are as a passing shower, which will water and revive you. . . .

"But few have a true sense of what is comprised in the word Christian. It is to be Christ-like, to do others good, to be divested of all selfishness, and to have our lives marked with acts of disinterested benevolence."—*Testimonies*, vol. 2, pp. 328-331.

Benevolence, the Standard of Judgment

"But every man's work is to be tested, and brought into judgment, and he be rewarded as his works have been. . . . Read the next verse [Isa. 58:8], and notice the rich reward promised to those who do this. . . . Here is an abundantly precious promise for all who will interest themselves in the cases of those who need help."—*Ibid.*, pp. 331, 332.

"Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan as done to Himself; and these works are preserved in the heavenly records and will be rewarded."—*Ibid.*, vol. 3, pp. 512, 513.

"Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character."—*Welfare Ministry*, p. 36.

"Any neglect on the part of those who claim to be followers of Christ, a failure to relieve the necessities of a brother or a sister who is bearing the yoke of poverty and oppression, is registered in the books of heaven as shown to Christ in the person of His saints."—*Ibid.*, p. 210.

"Christ . . . says, It was I who was hungry and thirsty. It was I who was a stranger. It was I who was sick. It was I who was in prison. . . . While you crowded your wardrobe with rich apparel, I was destitute. While you pursued your pleasures, I languished in prison.

"When you doled out the pittance of bread to the starving poor, when you gave those

flimsy garments to shield them from the biting frost, did you remember that you were giving to the Lord of glory? All the days of your life I was near you in the person of these afflicted ones, but you did not seek Me. You would not enter into fellowship with Me.

"In the professed Christian world there is enough expended in extravagant display, for jewels and ornaments, to supply the wants of all the hungry and clothe the naked in our towns and cities; and yet these professed followers of the meek and lowly Jesus need not deprive themselves of suitable food or comfortable clothing. What will these church members say when confronted in the day of God by the worthy poor, the afflicted, the widows, and fatherless, who have known pinching want for the meager necessities of life, while there was expended by those professed followers of Christ, for superfluous clothing, and needless ornaments expressly forbidden in the Word of God, enough to supply all their wants?"—*My Life Today*, p. 241.

"When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering."—*The Desire of Ages*, p. 637.

"My dear brethren, will you allow Satan to accomplish his purpose? Will you submit to lose the game in which you desire to win everlasting life? . . . Love and faith must be won back. . . . It is not merely to pray or fast, but it is to be obedient, to divest yourselves of selfishness, and keep the fast which God has chosen, which He will accept. Many may feel grieved because I have spoken plainly; but this I shall continue to do, if God lays the burden upon me.

"God requires that those who occupy responsible positions should be consecrated to the work."—*Testimonies*, vol. 2, p. 37.

"If you will take heed to the words of warning found in the chapters that I am directed to present before you, you will change your attitude, and become children of God. Thus you may save your souls through faith in Jesus Christ. You will receive the counsel given in the fifty-eighth chapter of Isaiah."—*Testimonies to Ministers*, p. 126.

Represent the Character of God to the World

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

"The more we deal our temporal bread to the hungry, the oftener we clothe the naked,

visit the sick, and relieve the fatherless and the widow in their affliction, the more decidedly shall we realize the blessing of God."—*Welfare Ministry*, p. 306.

"As you open your door to Christ's needy and suffering ones, you are welcoming unseen angels. You invite the companionship of heavenly beings."—*The Desire of Ages*, p. 639.

"When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus."—*Testimonies*, vol. 2, p. 25.

"To practice the principles of love which Christ taught by precept and example will make the experience of everyone who follows Him like the experience of Christ."—*Welfare Ministry*, p. 311.

"Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul temple, and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart. . . . It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven as a living, active agency fills the soul. . . . It is working together with Christ that is true worship."—*Welfare Ministry*, p. 38.

"That which we do to others, whether it be good or evil, will surely react upon ourselves, in blessing or in cursing. Whatever we give, we shall receive again. The earthly blessings which we impart to others, may be, and often are, repaid in kind. What we give does, in time of need, often come back to us in fourfold measure in the coin of the realm. But, besides this, all gifts are repaid, even in this life, in the fuller inflowing of His love, which is the sum of all heaven's glory and its treasure."—*Thoughts From the Mount of Blessing*, p. 194.

"In the fifty-eighth chapter of Isaiah the work that the people of God are to do in Christ's lines is clearly set forth. They are to break every yoke, they are to feed the hungry, to clothe the naked. . . . If they carry out the principles of the law of God in acts of mercy and love, they will represent the character of God to the world, and receive the richest blessings of Heaven."—*My Life Today*, p. 241.

**Nothing will ever be attempted if all possible objections must be first overcome.—
Dr. Johnson.**



E VANGELISM *Winning Men for God*

Do Women Figure in Evangelism?

TWO world wars during the first half of the twentieth century produced significant changes in many fields of thought. Specific needs in various areas brought the work of women into sudden and direct focus. Wartimes enlisted women's talents to an extent hardly comparable to any period in history. Her natural endowments for mothering, comforting, nursing, teaching, and sharing were then in pressing demand. Women were called away from their hearths, kitchens, and cradles into action outside their home circles, often to the alarm of leaders who feared an imbalance of the sexes; but they measured up to the needs of this period.

However, the pressure of these war days left little time for far-reaching contemplation; there was too much at stake in the immediate present. The question then was not *who* ought to do *what*? The important thing was to make sure that things were done. While the more primitive lands looked on the leading nations with increasing frustration, women everywhere worked toward bringing about a better world.

Keeping pace with the trend of the militia, the church also enlisted for action. We need not review her activities at home and abroad, nor try to keep alive the memory of years of sharing, sacrificing, suffering, and endeavoring to right a much-confused world. The facts are that we are not yet through with our dilemma, nor are we prepared to let women return to their hearths, kitchens, and cradles; for imperceptibly we have evolved into a new world. Accepting these facts, the church will need to do some new thinking with regard to the work of women, and Seventh-day Adventists are no exception to the rule.

Our Denominational Professions

From its earliest inception, Adventism has had a true regard for youth. All through our history young men and women have been called into opening fields of service. Simplified training, and later more formalized education, developed into standardized courses for producing an army of recruits for our globe-encircling mes-

sage. At the home bases our lay forces kept pace with the mission fields. Today practical training and college preparation work hand in hand to spread the third angel's message, and as we say among ourselves, to "finish the work." Adventism has many educational, medical, and publishing institutions. Within ten years of having embraced the message, the average believer is either directly or through family ties a part of our work.

It requires more than ideals, means, and energy to develop the product of Adventism's machinery into strong workers for the completion of the gospel task. Though the message holds in itself the elements of adaptation and adjustment, and is invested with the necessary drive to see things done, in the counsel of the church of Laodicea we have been warned to keep our vision clear. This counsel would include our spiritual needs first of all, but also the church's needs in all respects.

We all recognize the trend among us to push hard and fast at times in some lines of our developing work, to the slackening of other equally important phases. And there are times when certain agencies divinely appointed may lose their significance by the pressure of those already very evident on the horizon.

A Stronger Bible Work Emphasis

Pointedly, though we need various types of workers for our educational, medical, and publishing work, evangelism also greatly needs a strong force of personal workers. Wise, forward-looking generals must occasionally look back to make certain that the fast-moving army under their command, with every battalion intact, is moving toward the main objective. How unwise it would be for Seventh-day Adventist generals to permit our important personal workers—workers who study and pray with the people in their homes—to fall out of line! This must never be, for these are a vital part of our evangelistic program.

Desirous of meeting the dire need for qualified personal workers, may we kindly suggest to

our leaders generally a few definite points that will add strength to our message:

1. While we do urge a new consideration for employing men for our evangelistic needs, Bible work for our younger sisters should receive a new emphasis. The woman Bible instructor in our midst has demonstrated her true worth during the decades of our history. The servant of the Lord was shown her important place in the closing hours of our message. We have not yet found a substitute for the talents of the gifted Bible worker of earlier decades, and studying the pattern on record, we would today urge that her strength not be sidetracked when our evangelistic personnel is being made up.

2. The Bible instructor's usefulness and power are not in merely ringing doorbells to hand out announcements for evangelistic meetings, but in intelligent Bible teaching. A refined, educated, soul-winning personality may never rebel against the doorbell-ringing publicity, but is it wise for directors to use her chiefly in this capacity? Again, is it fair to her spirit, and to her general health, to expect her to make this exaggerated type of stair-plodding her chief role? If we would draw the right kind of women into the Bible work and keep them satisfied and strong for their work, the evangelist should organize his personnel for the highest efficiency, and it will be to his advantage.

Appreciating the hearty cooperation our conference leaders and godly evangelists have given this service for women, we would here appeal for a united emphasis and more consideration for the Bible instructor's comforts. We have set

for ourselves for the next few years an objective to guide and train our best young women for field Bible work. Our colleges and our Theological Seminary are well prepared to develop the personality, skill, and educational background of these valuable workers. With this accomplished, not only will the soul harvests increase in numbers, but the people who have been taught our present truth message will add greater strength to our churches. I. C. K.



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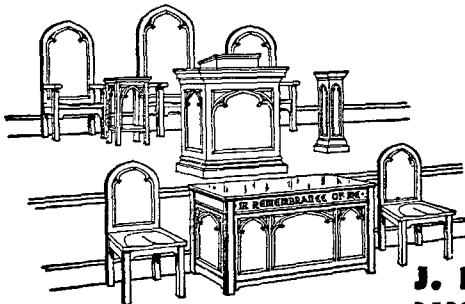
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PART IV

Practical Manifestations of the Spirit

BUT the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7.

I pray God to set these words ringing in all hearts, because of the strength and joy that a full realization of their meaning must bring. And there is great need of joy, great need of song in our homes. Mothers should sing to their children, but the voice of song among us seems to be choked by the sobbing cry, "O how shall I receive the Holy Ghost?" I have wondered from the first at the lack of song among Seventh-day Adventists, but have discovered the cause in the lack of joy in the Holy Ghost, and the fear that the Lord will come and find them unready, their homes in disorder, their children astray.

Many a woman has written me that she is afraid that the Spirit has forsaken her, and that she is left as a wife and mother to a hopeless realization of need, such as no power but this which is denied her can supply. I have been glad to be able to say to all such, "You have the Spirit already. The very life you live is lived by His power. He is in you, and you can not possibly get away from Him as long as you live." "Do you mean that?" said one with whom I was conversing. "I mean it; it is true," I replied; and I would like to make every mother among us realize not only the tremendous responsibility which that truth entails, but the glorious possibility as well.

The first manifestation of the Spirit of God in the earth was in life; and the fact that you are alive is in itself a manifestation of the Holy Ghost. There is but one source of life,—one Spirit; and that is always the *Holy* one. It can not be defiled any more than the sunlight can be defiled. A sunbeam streams down upon the earth and strikes into a pool of filth or into the heart of a lily; and in the filthy pool it is just as pure as it is in the cup of the lily, and in

both it performs the same office, which is by its light, heat, and other chemical properties, to reveal the truth about any and everything which comes in its way.

The life that we live in the flesh is all of the Spirit of God; and it is because the Spirit of God lives and moves in you, my sister, that you have any life at all. Job said, "All the while my breath is in me, and the Spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit." Job 27:4. The breath that you breathe in and out is the sacred breath of God. The moment that you are separated from the Spirit you cease to be, and until that moment comes you have the privilege and the responsibility of deciding just what you will do with it, whether you will submit to it, or try to compel it to submit to you. Everything depends upon that decision. With life comes power. Power is a manifestation of the Spirit. It is given to every man for profit, that by it he may be, in all that he is, to the glory of God; and his own well-being depends upon his being to the glory of God.

As a navigator must trim his sails to meet the breeze, so must every soul trim itself to the breath of God if it makes a safe voyage. The Spirit is given for a definite purpose, which each individual can defeat if he so determines. You, as a mother, can take this life out of the hand of God and abuse it by using it in fretting, in scolding, instead of yielding yourself to be used by it in the gentle services of a woman's holy ministry. You can certainly use your God-given strength for very selfish ends. You can drag Him down and use His power with which you run away from every duty, after every whim and error. Isa. 43:25. The trouble with the world is that it has perverted the power with which God entrusted it for those uses which would have hallowed every common necessity of life.

The woman who has the least of ability, the smallest, the most circumscribed sphere, may be able to control resources that are infinite. God

says, "Concerning the work of my hands Command ye me." Concerning all that He has done, concerning everything that He has ever thought, concerning all the great plans which are worked out in the universe, He says, "Command ye me." All these resources which are locked up in the power which keeps the universe in order and causes the world to move so steadily through space, and the simple appliance of faith by which all is appropriated, are within the reach of every mother.

The women whom I would like to reach in this world-wide work know what it is to realize a great need. No woman ever comes to the point where she becomes a mother, no woman ever looks into the face of her newly born child and realizes what may be in the destiny of that little life, but that her heart is touched with the sense of need which brings her into intimate relation with the infinite One. She cannot be unmoved by the demands that are made upon her by that morsel of humanity. She may be a weak woman in every way, she may have little of what we would call moral strength, she may know but very little about purity; but no woman is indifferent to her need at such a time as that. That is God's one chance at many a woman's heart. The weaker she is, the stronger is her claim on the resources of this manifested Spirit, and God could not be Himself and for one instant ignore or refuse the plea of her need.

"Hard to Manage"

The woman who can realize that her life is only one of the manifestations of the Spirit of God, that it is her privilege to determine what it shall be in her and what office it shall perform in the work of her home, will very soon find the solution of every domestic problem. Everything turns upon the question as to whether she will surrender the natural selfish desire to use the power of God and consecrate herself to His own unquestioned control. In our wilful desire to execute our own plans, we have often undertaken to mortgage the power of God, and to compel it to serve our own purposes. We have tried to bring the infinite down to our own little comprehension to our own narrow ambitions, and thus have brought defeat and sorrow upon us and upon all that depend upon us.

A sister said to me, "What is the matter with Seventh-day Adventist children? They are the hardest children in the world to manage." I have heard that said again and again, and it is true.

There is a good reason. Seventh-day Advent-

ists are a peculiar people. They are all hard to manage. And for this, *be thankful*. Any man or woman who is not hard to manage is sure sooner or later to become somebody's tool. All that is needed to make the tool is to find somebody who has a little larger ability, a little more wit to take hold of a manageable man, make him over, and use him as he will. This is another manifestation of the Spirit of God. God is hard to manage; He is fixed, unalterable, steadfast in His nature, and *His children are to be like Him*.

A principle cannot be whittled nor twisted. It may be counterfeited, but that is the worst that can be done to it; and a true representative of a great principle can not be "handled" by anybody. It is a demonstration of the purpose and plan of God in these ends of the earth that He has called together a company of men, women, and children who are hard to move about, and has made them the depository of such a manifestation of Himself. This need not, however, make them ungente or lacking in tenderness: they should all the more abound in these graces, and their *steadfastness* should make them long-suffering in loving-kindness.

But the mothers in these homes must have an unusual task,—a greater responsibility than has ever fallen to any others. They have a grade of human material to mold, out of which will be made unchangeable vessels of honor or of dishonor.

There is a sentiment in the world that one who cannot be managed is of necessity a law-breaker, in a world where laws may be, in themselves criminal. And there is a sense in which this may be true in a world where laws are something in themselves criminal.

There is also a sentiment that it is a Christian grace to be easily managed; and people have tried to cultivate a manageable spirit; with the result that Seventh-day Adventists, their homes, their children, as well as all that goes to make them what they are, became a necessity in the economy of God. They have a strange place to fill in the earth. Their experiences must be peculiar to themselves from first to last; their homes must be unlike any other. Take two people such as will make good Seventh-day Adventists, let them come together in the making of a home, and they must have an experience such as no others can have in so relating them-

Enthusiasm is the greatest asset in the world. It overwhelms and engulfs all obstacles. It is nothing more nor less than faith in action.—Henry Chester.

selves to each other that any home life at all will be possible. If any Christians who are known by some other name have the same experiences, it will be because they are Seventh-day Adventist material, whether they know it or not. Before a home is possible those who compose it must come to know that divine principle of unity which is never found excepting through the manifestation of the Spirit.

The husband in this home recognizing that the life which he lives in his flesh is altogether by the power of the Holy Spirit, settling every question for himself alone as if he and God alone were in the world—will be a hard man for his wife to “wind around her finger.” And she should be glad to have it so, for if she could wind him, another woman might. Let her thank God that no other brain, not even hers, can think for him; that he must work out his own individuality in his own peculiar individual way. Such a man’s life with his wife must be only as one grade of that school in which he will be prepared for the time when he and God will truly stand alone; when no human love, no human sympathy, no human power can have any influence in comforting or controlling him, or in mitigating his destiny in any way; when for all that he is, for all that he is not, for all that he was required to be, he and God must stand together in an undisturbed secret council.

And the same thing must be true of the wife. Her relation to God must be settled upon the same basis; and when two people have come together according to this plan, each adjusting his individuality to the same Spirit, although they may be filled with material out of which dissension might be manufactured, they must live at peace in the unity of the Spirit.

This is another manifestation of the Spirit; this is the true basis of the home. Without it, there can be no home such as God intended to establish in the earth for a testimony of His Spirit.

The children that are born into such a home of two such people, must be unmanageable until they have elected and surrendered themselves to control. They can be taught, cultivated, grown, but, as God in the beginning had planned, they will be free. God must have willing service out of us and our children if any,—that kind of service that a son yields to the

father,—from a loving, free, deliberate preference to serve. The service of a tool He will never accept. No man who undertakes to serve God unwillingly from fear can ever have any sense of his acceptance. Every promise will fail to bring him comfort. He may, under a show of freedom and gladness cover up the unwillingness which is within; but sometime when the Spirit of God moves mightily upon him, he will come out with a confession such as will lay bare the sore places which his chains have worn into his soul.

God wants out of you a child like Himself, of free and independent action, instead of a tool such as even *He* can pick up and use like a stick. In this consists one feature of the image in which man was created; and your home is to be made a place in which this image of God shall be reproduced in every child that comes into it.

One trouble with the average man in our day is that he has no established convictions, does not recognize the life which he lives as a manifestation of the Spirit of God. He considers the power by which he moves as all his own to dispose of just as he shall choose; consents to be whipped about by every impulse, like a leaf in the wind. He does not believe in saying “no” very positively; for, according to the philosophy of the world, that would make a very ungraceful and uncongenial character. But a man may say “no” very positively, and yet gently. He need not be unyielding and boorish, because he is of that unmanageable type who yields only to principle, never to personal influence.

One man who undoubtedly had in him the right material, but which he had abandoned to utter selfishness, said to me, “I own up that I am under conviction. I am not having a good time. I have found out that I ought to be a Christian, but I have made up my mind that I shall *stuff it out*,” and against all the pleadings of the Spirit, and of his mother and friends, he was “stuffing it out” the last that I knew of him. He reasoned that his life was his own. He had his own plans to follow, and he prided himself upon the fact that he was strong enough to refrain from making to his mother, at their last good-by, a promise to seek God, which if he had made he would not have intended to keep. Of course, since he would not have intended to keep it, the only honorable course was to resist all her pleading even to the bitter end. Simply to make an outward show of yielding to his mother’s prayers and tears would not have settled his account with God, and so would have brought no per-

“Let us be assured that, no matter how fine our plans are, we must submit them to God to see whether they fit into His plans for us and for the world.”

manent comfort to her, since it was his salvation for which she groaned; and as hard and satanic as this man's course seems, it was more tolerable in the sight of God than the hypocrisy of much that passes for Christian courtesy.

A man may carry an unyielding spirit to the end of eternal death or of eternal life, according as it is for or against good or evil.

The child in your home with this wonderful legacy of power may be so taught in principles and established in truth that he shall make the wise choice, and by his own election become not only a willing, but an unchangeable, servant of God; and it is the mother's grandest office to preside over and direct the processes by which this end shall be attained.

Politics in the Home

There are so-called Christian people who would apparently be glad of any influence that would lead a child into any sort of a show of Christian living, if only there might be avoided the disgrace of a public revelation of wickedness. They would not care so much for anything that could be kept covered. They reason inwardly, if not openly, that if the boy can only be kept in the church, if he can only be kept to a profession of faith, be kept from outbreaking sin, he is all right; and to this end "influences" are set in motion. The father or the mother will say to this or that Christian friend, or to the minister, "I wish you would try to exert a personal influence over my child." But nothing has made God more trouble than the possibilities bound up in a strong personal influence brought to bear upon the individual who at last must give an account of himself. Personal influence must always go by spasmodic periods. Many a mother has defeated the work that God wanted her to do in her children because she has depended upon that, instead of upon the patient teaching of *principle*. And in church work all through the centuries, especially in these days, the gospel is handicapped by the same thing.

It often happens, when a child has done something that the mother has seen as wrong, that she has used command, pleading, and tears; living all the time herself in direct violation of the special principle involved, and still hoping by these flimsy devices of her influence to restrain him from an openly evil course and the public disgrace that it might involve.

One mother said to me, "I have wept my eyes almost out over my boy, but it does no good. He has got so that just as soon as he sees that I am going to cry, he will take his hat and get out of the house." And who can

blame him? That sort of influence is not of God. Character cannot be built up by tears and pleading, but only by principles of truth. The only power to which the child should yield is the power of the Word and the Spirit that is life. If his mother's tears could prevail upon him to do a right thing against his will, some other woman's tears could prevail upon him to do a wrong thing. Anything that tears can do, tears can undo. Just as it is with votes.

Personal influence is the soul of the political machine, and it is just as political when it is set up in the Christian home or in the church, as it is in the congressional district or any low-down ward of the city. It has its place like anything else that we find extant in the world and cannot get rid of; and the first business of every consecrated man and woman is to see that it is kept in that place instead of being lifted up into that which belongs to the Holy Spirit. Each must see that his power of influence is so subordinated that instead of being used in the gross material form in which it naturally grows, it shall be distilled and filtered through the Word and Spirit of God and only come forth out of the life as a perfume, odorous with the Rose of Sharon, and with the Lily of the Valleys.

The mother who breathes out the fragrance of the Spirit of God, until her home is filled, and her children seasoned by it as the summer air seasons both building material and growing fruit, will be able without any efforts at management to lead her flock in the way of truth. Any well-born child will thrive in such an atmosphere. He will take to it naturally, for it is his native air; and as native air has been supposed curative for many forms of disease it is certain that this breath of God will heal the taint of vice in any child; for is he not filled with the breath of God?

"He Shall Grow as the Lily"

It seems strange, since every breath is breathed into the child by the Holy Spirit, that Christian fathers and mothers have not found out how wonderful is the opportunity which is theirs with the first beginning of life while yet everything is to be learned by him and

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developed in him. Strange that the life of the church home could not have been such as God intended it to be, so that the children could have a chance to grow up into the truth as the lily grows up into beauty, strength, and fragrance.

Even after He had sin to reckon with, God held to this plan for the child; and with the gospel message there has always been something for the children. The mothers of today have a wonderful privilege. If the mothers of my generation had but known the things that are being taught so universally today! I cannot but compare the advantages of the present day with the experiences of the past, and urge that the young mothers of this time will appreciate the manifestation of the Spirit to them and the floods of light that are being poured out upon them.

The Humble Home

O, what mothers you should be! How you should be able to teach your children so that they may recognize and shun evil, and keep themselves separate from every unclean thing. How firmly they should be established in every principle of righteousness!

Because of the power that is in the manifestation of the Spirit, there is little excuse for the Christian fathers and mothers among us who fail to hold their children to the home and to the Truth. The manifestation of the Spirit is given for profit, for constant practical use, so that out of these may be brought forth those fruits which are needed for common use.

When people begin to seek the gift of the Holy Spirit, often wondering how they shall receive it, their first thought is that it is away off outside somewhere, entirely separate from everyday life; something hard to obtain, provided only for those who have some great and unusual work to do. But the truth is that God has made His Spirit the motor by which the entire machinery of the body must run until it stops forever, and its most important use is for the simplest necessary duties of the humble home, just as truly as for the greater work in some wider field.

The humble mother, amid her meager surroundings, with small gifts, with homely fur-

nishing, in poverty, and the apparent lack of nearly all things, but with her little all consecrated to God and used for His glory, cannot measure what her ministry may mean to the kingdom of heaven.

What a work is hers even in making and dispensing the daily bread! leading the children to honor God in their little lives in both work and play; to be in the world as the Lord Jesus Christ was in it as a child; teaching them how to grow up as He grew,—thoughtful, careful, and with faithful obedience to principle. Nowhere among the angelic hosts can there be any manifestation of power and beauty that can bring such delight to God as a home of this humble pattern, filled with the sweet savor of obedience, purity, and love.

Many complain of the lack of elegance in their homes; but can this for a moment be considered a defect among a people who are waiting and watching for the culmination of all things, which is so soon to be that almost anything ought to suffice to take them through?

With the principles in which we have been instructed, and the expectations that are before us, there must be a simplicity and self-denial in all furnishings. No Seventh-day Adventist can afford much that the world calls comfort. He cannot afford to reach out and gather in even a small store of wealth and put it away in bank to draw upon for luxuries, nor for costly beauty anywhere. Nothing can be more gross and unseemly than such things among a people who know that the "time of trouble such as never was" is about to break upon the world. It would be akin to making arrangements for a feast, while all the atmosphere was contagious with pestilence, and while we knew that death was waiting at every door, while the sound of suppressed weeping was all about us. Even people of the world would refrain from such bad form.

The weeping may not as yet be very loud or continuous, but there is all about us a sobbing and sighing of the tempest of sorrows that is about to break; and you to whom the Lord has entrusted the secret of this knowledge, together with the opportunity to earn a salary, or turn material into wealth, which you know was all given, and should be spent, for this last emergency work in a dying world, could never feel warranted to spend money or labor in exchange for costly elegance in furniture or clothing, for luxury in food, or for anything which is simply to gratify the sight of the eye or the appetites of the flesh. I am sure that every sister who reads this will find her heart answering, "No, No!"

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No, indeed. You realize that the displeasure of Him who has chosen us as His fellow-laborers in a world's redemption would fall quickly upon anyone who should in this way be guilty of misappropriating funds. A quick loss of all sense of agreement with the Holy Spirit would follow; and this not one of us can afford. Therefore, one manifestation of the Spirit in us must be the absence of many things that are esteemed necessary to make life beautiful or attractive.

It is a poor estimate of life to treat it as if it needed any mortal touch, or the flimsy adornment of gold, silver, or precious stones, draperies, architecture, or furnishing to make it attractive! These are the things that, misapplied, hide, detract from, blot, and cramp it so that it has never had a fair chance to reveal itself in the realm of humanity. It is our privilege, under the precious truths that are ours, to reduce to the smallest proportions all this lumber by which life has been concealed, and so be able to make men say: The life is manifested, and we have seen it. That which was from the beginning, of the Word of Life, we have seen with our eyes, we have looked upon, and our hands have handled,—we know that it is real.

Not that to do this we must go to the extreme of destroying the beautiful accumulations of former years, nor must any be led in the disposition of them by other convictions than those that the Spirit of God shall bring home to his own heart out of the Word; but it is clearly appropriate to the times when the end of all perishable things is at hand, and since money may, by consecration, be transmuted into the bread of life for starving souls, that every dollar should be held as sacred. Any adornment which we indulge should be of the beauty of holiness.

In the use of all resources we are shut up to the example of Jesus, and in the indulgence of the natural craving for loveliness, to the one chance of a symmetrical character such as will reveal the Spirit within in all its attractive drawing, uplifting beauty, in spite of meager surroundings and plainness in dress.

As to this we have no choice. Every beautiful thing for us must come by that manifestation of the Spirit which is given for our profit. And it is especially the mission of Seventh-day Adventists to make a consecrated life beautiful in the eyes of a beauty-loving world. The men and women of the world must be constrained to say, "I wish I were like that man." "O, that I were like that woman, and that my home

had in it the sweetness and beauty, the fragrant atmosphere, that fills that Seventh-day Adventist home!" Your home must be made so attractive because of the manifestation of the Spirit that is in it, because of the beauty of love and faith, because of the aroma of heaven, that it will hold the children and youth against all the show and glitter of a vain world.

This must be done. It is our only resource in preserving the children against the day of the Lord. We must be able to manifest that spirit that is so sweet, so beautiful, so true, so pure, so attractive, as to cause the children to prefer the simple Christ-life with us to any thing that the world can offer.

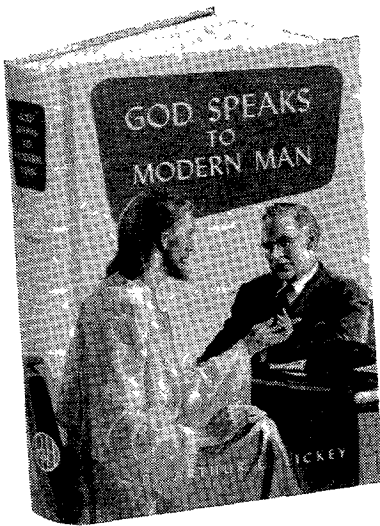
This can be done. I saw the effect of such a life upon a seventeen-year-old boy,—a lover of everything that was beautiful. He was left to spend one critical winter with a lady who had passed seventy years, and in the midst of a large circle of young people who would naturally have attracted him. The young people liked his society. The invitations to go among them were constant, but seemed to have no effect. He and his aged companion spent the day in the carriage, and the evening after the quiet fashion which distinguished the home of a consecrated lover of God for whom the world of sin had lost every attraction. Of all the invitations that came to him from those who thought he must, of course, wish for some agreeable change, he never accepted one. One day a young lady said to him, "Why do you not come to any of our parties? You stay all the time with that old lady; you are a very queer boy." This young lady thought his reply was too good to keep, and told it abroad, so that it passed into the social history of her "set." "If you want me, you must make yourself more attractive than Mrs. ———." This old lady of more than seventy years—wrinkled, not strong, whose conversation was in heaven—had that manifestation of the Spirit, which is beauty, to such fulness as made her able to hold in her home that spirited seventeen-year-old boy in spite of all that a city full of attractions could bring to bear to draw him away. This has been to me a revelation of what a woman's life may be in any home.

We must take on years,—or, according to the common expression, "grow old." Years will make their mark upon all faces. We may be called to wear wrinkles; but where the manifestation of the Spirit of God is in its fulness of life, there is always beauty. If we must wear wrinkles, at least let them be glorified wrinkles.

Nothing can be more beautiful than a face written all over with the handwriting of con-

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secreation, telling the story of love, of harmony with principle, with truth, with purity; and it is the privilege of every mother in every home, with every year that steals over her, and every mark of time and experience, to reveal more and more of this manifestation of the Spirit. It is her privilege to be filled with God, so that the whole machinery of her body shall in every play of muscle and bone and sinew move in harmony with His life, and be lifted out of invalidism into health. Then, although she may be weak in herself, may have but little native loveliness, may have inherited many defects of character, yet her life will become strong and beautiful, able to hold her children against an evil world for God and His kingdom.

It is to this end that God has called the women of this day, and with every call of God comes proportionate ability. If we do not hold our children, it is not because God has failed us, but because we have failed God.

God has set you to help Him in His work that you may be led to see how you need Him in your work. And O, how every mother needs every possible manifestation of the Spirit! Often the entire influence of the father is antagonistic to her and all that she would do. Then comes the tug of faith.

The Father and His Boy

In the life of every boy there comes a time when he finds out that he is not growing up to be a woman. Up to a certain point, his mother is more to him than any other being; but the awakening of the masculine sense brings him into special need of a father, and if the father and mother are not in agreement, there must be questioning in his mind as to what is right, and a crisis becomes imminent which must be passed safely, or all is lost. Then to every mother comes the time of opportunity commensurate with her need, as well as a crisis in the life of both father and boy, which may be safely passed if only the mother will be true.

One man came to ask me for help. He had suddenly discovered with alarm that his boy, fourteen years old, was growing up to be another just such a failure as he had long known himself to be, and he came to ask me to talk with the mother and help her to keep hold of him.

"What have you been doing for your boy yourself?" I asked. "You would certainly wish him to be like you."

"My boy like me!" he exclaimed, "My boy such a man as I am! I would rather see him dead tomorrow."

"And how do you expect to prevent it?" I asked; "for he is just as nearly like you as a boy of fourteen can be like a man of your age."

"Prevent it!" he said, "I don't expect to prevent it. I expect my wife to do that; that is what I got her for. And if my wife, with the advice that she can get, can't make a better man out of my boy than I ever professed to be, she had no business to be my wife."

Then with a glad conviction of a truth both awful and grand, I said:—

"Well sir, your wife can do it if she will. She can be made strong enough by the Spirit of God to overcome the influence of even a man like you. That little pale, delicate woman—just think of it! I will, however, be glad to say to her that if she will link herself to God so that He shall work through her, she can take that boy of yours and make him the kind of man that you want him to be in spite of your evil example. But shall I tell you where she must begin? She must begin by breaking your influence upon him. She must teach him that in so far as he finds and follows the heavenly model of manhood to which you wish him to attain, he must discount that which his father is. Is that what you wish above all things, so that you would rather see your boy die than that it should fail? Would you like to have him grow up, by his virtues, his strength, his purity, in every trait and attribute by which he becomes a true man to condemn all that his father is? That is what your boy will have to do: that is what your wife will have to do; what God will have to do, if He fulfils your expectations in your son. The mother can do it, if she will be a true laborer together with God; and I will help her all I can, and pray for her success; but what about you?"

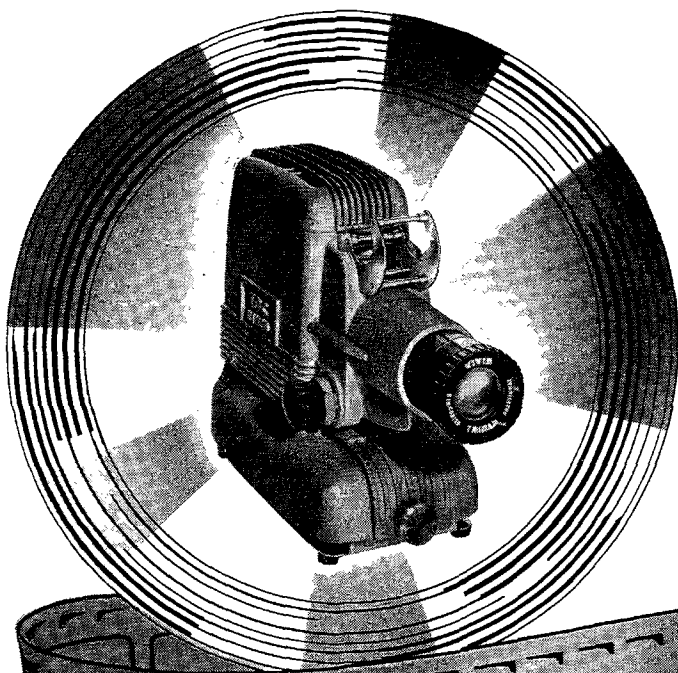
Then his heart broke, and he cried out:—

"O, I must yield to God. I did not intend to give up; at least not now; but I must. Pray for me. I want my boy saved, and I cannot have him saved in that way."

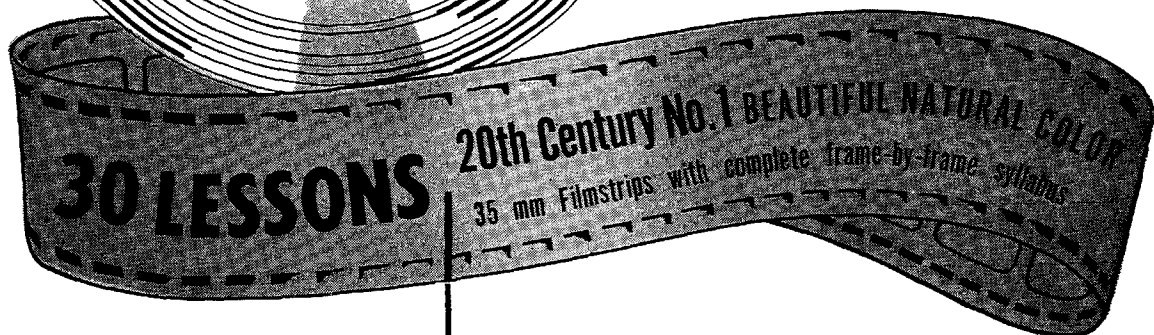
And we prayed, and that proud, wicked man of the world humbled himself before God for the sake of the fatherhood within him, and went home to help his wife and God to make a good man out of his boy; not by stress of personal influence, but by the manifestation of the Spirit in him. *But I have always insisted that if he had stood out to the last, his wife could have been used of God alone for the same end.*

Just as truly as God could produce the child Jesus without a human father, so can He, in

(Continued on page 46)



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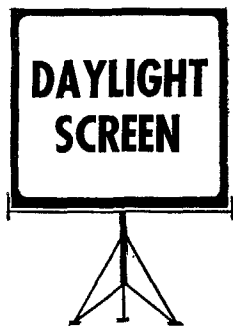
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PULPIT

Pointers for Preachers

The Fine Art of Quoting

PAUL K. FREIWIRTH

Editorial Assistant, "These Times"

IT IS supposed to have happened in a little country church where a young preacher had to contend with an older member in his congregation who was a giant in the Word as well as in the writings of its foremost expositors. Unfortunately the young parson had the habit of constructing his sermons mainly from a medley of other men's thoughts, and while delivering them, his senior parishioner was wont to say aloud, "He got this from Luther," "This is from Moody," "Now he's quoting McCheyne," et cetera; but whenever the young preacher coughed or cleared his throat, his senile critic informed his hard-of-hearing neighbor, "That's his own!"

Quotations can make or break sermons. The following suggestions are offered as an aid in making the most of quotations that speakers might wish to use in their pulpit discourses:

1. *Do not apologize for quoting.* Spurgeon told his students that the man who never quotes will never be quoted. Of course no true minister of the Word prepares his sermons to obtain publicity, but certainly he need not feel apologetic for using statements original with others. They may be better than his own! The inspired penmen of God were not ashamed to quote and give credit, so surely uninspired men should not hesitate to follow in their footsteps. Above all, it is a good spiritual therapeutic for the preacher to tell his congregation that at least not all the brilliant gems sprinkled through his discourse are his own.

2. *Avoid the opposite extreme of entering the pulpit during the preaching service with an armful of books.* There are better ways of letting your people know that you open a book once in a while! Carrying half your library to the sacred desk will, however, kill your congregation's interest before you open your mouth or your books, for few indeed prefer to hear long readings to sermons delivered spontaneously. There's much truth in the old adage, Better a poor sermon well delivered than a good sermon badly delivered. And converting a pulpit into a

book depot converts an eager audience into one that is bored. So why kill interest in a sermon before it is delivered?

3. *Read the quotations well.* If you stumble over words you don't know, or fail to recognize by the tone of the voice that the end of a sentence is at hand, it will be obvious that either you are not well prepared or not sure what you are talking about. What's worth reading is worth reading well; carefully study and read the quotations you are going to use.

4. *Don't try to embellish your quotations by giving them lengthy introductions.* Chances are your congregation will be interested neither in how you found your quotations, why you are using them, nor why you think they are so especially important. If you do want to say something about them, give their references.

5. *Don't give several quotations in too close sequence.* Better ten quotations in half an hour's time than five in five minutes.

6. *Don't read any more material from your quotations than you have to.* It is impractical to read a whole paragraph for the sake of a sentence. If it is necessary to know the setting in order to understand the material that is to be quoted, why not avail oneself of the mental discipline of preparing to give it in one's own words?

7. *Never quote the obvious.* It may insult the listeners' intelligence and reveal the lack of it on the part of the preacher.

8. *Don't quote the same author too much.* It tells the world that you are in a rut, and that's bad. Preachers should pull folks out of ruts; how can they hope to fulfill their mission if they are caught in a rut themselves?

9. *There should be a smooth transition of thought between the quotation and what has gone before.* If this is impossible to achieve, the contemplated quotation is a misfit. And perhaps the most frequently committed sin when it comes to quoting is the use of other men's writings as interest stimulants rather than because

they belong and contribute to the continuity of thought of the sermon. But every digression for the sake of injecting a shot of interest into the discourse defeats its own purpose. It only shows up by comparison the insipidity of the rest of the sermon.

10. *Quotations should be self-explanatory.*

11. *Don't quote thoughts out of their context in order to make them mean what they were not intended to mean.* "This above all: to thine own self be true, and it must follow, as the night the day, thou canst not then be false to" any author, listener, or to God Himself. And only in being true to Him, far more even than being true to the rules suggested above, can the spokesman for God expect the benediction of Heaven.

Secret Sins

SAMUEL M. ZWEMER

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"Our secret sins in the light of Thy countenance."—Psalms 90:8.

IN THIS Psalm Moses, the man of God, tramples upon the pride of humanism. God inhabits eternity and is the Rock of Ages. Man's days are as the grass that withereth. His sins arouse God's anger. But God's mercy endureth forever.

Right in the center of the Psalm, we have the startling words: "Thou hast set our iniquities before Thee; our secret sins in the light of thy countenance." We sing, "Beneath the cross of Jesus . . . the shadow . . ." but Moses tells us that what we call the shadow of the Cross is the blazing searchlight of God's glory in the face of Jesus Christ.

The Cross of Christ is the searchlight of God. It reveals God's love and man's sin; God's power and man's helplessness; God's holiness and man's pollution. As there is a straight line from every point in the circumference of a circle to the center, so the Bible doctrine of salvation, in all its wide circumference and with all it includes of a new heart and a new society, a new heaven and a new earth, leads back in a straight line to the center of all: The Lamb that was slain before the foundation of the world (Revelation 13:8).

At the Cross of Calvary all of God's holiness, all of His love and all of man's sin met in our Saviour, never to meet again. All of humanity's iniquity was set before Jesus on the Cross. He bore our sins in His own body on the tree (1 Peter 2:24).

Secret sins are surely not those that are hid-

den from God, because He knows all, nor are they the sins that are hidden from our neighbors. They are the sins hidden from ourselves. Luther's rendering, "unrecognized sins," gives the exact meaning. "If we say we have no sin we deceive (only) ourselves" (1 John 1:8).

There are many kinds of sin, but all sin is rebellious in its very nature; it is the transgression of God's law. And the Bible is the only sacred book that deals fundamentally with this subject. In a sense, the Bible might be called an Encyclopedia on sin. An omnibus of biographies of sinners! It tells of sin's origin, its consequences, its character, its punishment in this world and hereafter. Best of all, and most of all, it tells of its forgiveness.

Secret sins are the most important because, like germs of disease, the germs of sin breed in darkness. "Leaven," Jesus called it: the leaven of the Pharisees, hypocrisy; the leaven of the Sadducees, unbelief. Hypocrisy and unbelief are like cancer in the soul.

Now what is the light that reveals our secret sins? "The light of Thy countenance." . . . It is the face of Jesus Christ, whose eyes are as a flame of fire yet tender as a mother's love, and in whom are hid all the treasures of wisdom and knowledge and love. He is the express image of Divinity . . . (Hebrews 1:3).

The X-ray of the Cross goes far beyond the whole spectrum of the Old Testament—beyond the red rays of David in the Psalm 51, the purple of Moses in Psalm 90, and the violet of Isaiah 6. "I am undone. . . ." It pierces through everything (Psalm 139). This is best seen by illustration. Think of Mary Magdalene at the feast when Jesus looked at her; of Peter in the hall and by the Lake; of Simon the Pharisee; of Saul on the road to Damascus.

It is not strange that the greatest saints have always felt themselves the greatest sinners, because they lived and prayed nearest the searchlight, the Cross! St. Paul, John Bunyan, Pascal, St. Francis of Assisi!

Paul was not of the perfectionist school. His sense of sin grew with his years. Sin appears exceedingly sinful to him daily. Romans 7 is more than a theological discourse; it is a page torn from Paul's diary, wet with his tears. It humbles us, increases our daily penitence and humility. It pours contempt on all our pride. It gives us more compassion for those who are ignorant and out of the way. We are touched with the feeling of their infirmity because we, too, are tempted.

"Judge not that ye be not judged" (Matthew 7:1). The infinite pity of Jesus Christ is due to

(Continued on page 46)

Two laymen distributed **PRESENT TRUTH** systematically in 1954. As a result a new member was added to the church. This lady has become an aggressive Ingathering solicitor. K. L. G., Fort Myers, Florida.



Someone handed a copy which presented the Sabbath, to a minister of another faith. After reading the article he decided to keep the Sabbath and wrote for further information concerning our faith.

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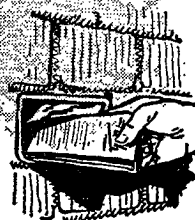


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FORUM

Frank Ministerial Discussion

Win an Argument, Lose a Soul

ADVENTISTS are sometimes called legalists, perhaps largely because of the fact that we defend the entire Ten Commandments as eternal. Whether a soul is won or lost depends to a great extent on the spirit and method of procedure used. Gentle, kind words are better than rebuke. Pointed words may be as barbed arrows.

If you win the argument, you may leave your opponent with a smoldering resentment behind a closed door, nursing the same opinion still. The good will of such a person is much more desirable than a battle won by argument. It gives your opponent an opportunity to consider dispassionately the facts presented in loving-kindness, whereas a verbal slap is likely to close the door forever and leave an enemy.

Respect the viewpoint of others as sincere without attempting to destroy at once his objections. Lead him to tear down his own opposition by furnishing him the proper tools.

One who argues seldom has power to win others to the way of truth. He is more apt to lose a soul.

E. P. MANSELL.

Silence Banished in Church

DEAR EDITOR:

I like your suggestion to have the organ and piano muted during the prayer at Sabbath morning worship. I wish the nuisance had never gained ground in our churches.

When we come into the house of God, where Christ awaits us, we should imitate the Magi, bending the knee and putting our hand over our eyes, lest we be blinded by the great light. We should learn to be silent, to wait. It would be pleasing to God, I think, if in such a holy place, where God dwells, we would set aside, as a part of the hour of worship, a few minutes of absolute silence, no minister to speak, no organ to utter its voice, no hymn to trouble the air. If we could, with eyes shut and head bent, spend as little as two minutes in absolute

speechlessness, that would be prayer, that would be worship.

Certainly, when the minister takes us before God in audible prayer there should be no sound but his voice, no noisy, or even soft, music—nothing to divert the thought from God.

Some people might misunderstand such a procedure, and think nothing was being done, nothing was going forward, everything was standing still. That will do no harm. As the last expression of velocity is rest, so the last expression of eloquence is silence, and there are times when the loftiest worship is to be dumb.

As it is now, the angel of silence has been banished. The angel of quietness has become a nuisance. Our churches are too often actually noisy. Our fussiness and restlessness have driven far off the spirit of worship. We have brought sound and activity to the front, and silence has been exiled from our churches. Let us eliminate organ music, or any music, as an accompaniment to prayer!

CARLYLE B. HAYNES.

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THERE are depths in the sea which the storms that lash the surface into fury never reach. They who reach down into the depths of life where, in the stillness, the voice of God is heard, have the stabilizing power which carries them poised and serene through the hurricane of difficulties.—AUTHOR UNKNOWN.

[This forum is dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of THE MINISTRY, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length. Exposition of points of view which may differ from those of contributors to the Forum are always welcome.—EDITORS.]

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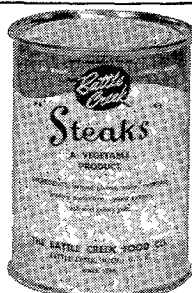


Your choice of 5 Popular Varieties



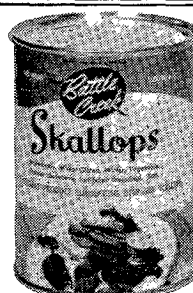
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You will simply be amazed at the delicious flavor and texture of these all-Vegetable Skallops. Anyone who likes scallops would actually describe them as the finest sea scallops they have ever eaten. Surprise your family with a Skallop dinner.

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N

From Current Journals

NEWS....

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

¶ Persons with religious scruples against insurance would be exempted from participation in the Social Security Act under a bill introduced in the House by Rep. Shepard J. Crumpacker, Jr. Mr. Crumpacker said the measure is designed to aid 13,000 members of the Old Order Amish Church who object to being included in the social security program.

¶ The General Assembly of the United Presbyterian Church of North America voted to work toward union with the Presbyterian Church in the U.S.A. It decided to seek such unity without waiting for the Presbyterian Church in the U.S. (Southern) to join in a three-body merger. Church leaders said the move was not designed to shut out the Southern church from unity efforts, but to effect a partial merger and work toward complete union when the Southerners were ready.

¶ Car stickers with the legend, "I'm Not a Sunday Shopper," were distributed to churchgoers of Phoenix, Arizona, as part of a campaign to close retail stores on the Sabbath. The movement is supported by religious groups, civic clubs, the Used Car Dealers Association, and the Retail Grocers Association of Arizona.

¶ For the first time in centuries Moslem authorities in Hebron carried out a thorough cleaning of ancient tombs in Machpelah cave where the patriarchs Abraham, Isaac, and Jacob are believed to be buried. No non-Moslem has been permitted to enter the cave since the Crusades.

¶ Pastor Dumont Clarke, of Asheville, North Carolina, was cited as "an innovator in the great tradition of the American rural missionary." "Leader of the nationwide Lord's Acre movement, he has inspired many farmers to plow and plant one acre in order to give the proceeds to the country church. Because of him the harvest is plentiful and the laborers are not few," the citation stated.

¶ The Church of England Assembly acted to establish closer relations with the Methodist Church, looking toward the possibility of eventual union. The Methodist Church has already indicated willingness to take part in unity talks.

¶ Christians in India now number 8,166,255 out of a total population of 361,934,581, according to figures published by the National Christian Council in India. The greatest concentration of Christians is in the southern state of Travancore-Cochin, where there are 2,968,030. The state's population is 9,280,425.

The figures, contained in the NCC's 1954-55

Christian Handbook of India, showed that about 46 per cent of the country's Christians are Roman Catholics. Their latest listed membership, that of 1949, was 3,673,548. The total Christian population in that year was 8,048,395. Members of non-Catholic churches then totaled 4,374,847. India's largest non-Catholic churches, the directory showed, are the Orthodox Syrian of Malabar reporting 350,000 communicants, and the Church of South India, with 331,372.

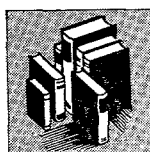
Other denominations credited with more than 100,000 communicants are, in the order of their strength, American Baptist Foreign Mission Society churches, United Church of Northern India, Mar Thoma Syrian Church of Malabar, Methodist Church in Southern Asia, Andhra Evangelical Lutheran Church, (Anglican) Church of India, Pakistan, Burma and Ceylon, and Gossner Evangelical Lutheran Church.

Foreign personnel of non-Catholic churches, including missionaries' wives, total 4,877, an increase of 500 since the last NCC Handbook came out four years ago. However, 627 missionaries were abroad on furlough at the time of counting, leaving only 4,250 actually in India. "The increased (missionary) personnel has occurred in the smaller missions, most of which do not yet have any organized Churches associated with them," commented Alexander McLeish, Handbook editor. "As far as one can see, there has been a decrease of both men and women missionaries in the older missions."

Non-Catholic missionary organizations now number 68, and autonomous Indian churches, 59. When India became independent in 1947, there were 23 autonomous churches. In 1940 there were 11. Indian men workers of the non-Catholic churches total 4,985, an increase of 618 over 1951. The most recent breakdown, made in 1949, showed that 3,200 of the nationals were ordained clergymen. At that time there were 14,524 other evangelistic workers and 22,723 "worshipping groups."

The Handbook also listed 266 hospitals, 49 leprosariums, 43 colleges, 37 theological schools, and 2,107 other non-Catholic institutions. Tabulated were 234 Christian periodicals, edited in 20 Indian languages. The Scriptures were listed as available, wholly or partly, in 102 of the 145 languages and dialects of India and Pakistan.

¶ IN BRIEF.—Juvenile delinquency increased 9 per cent during the past year, the Children's Bureau of the U.S. Department of Health, Education and Welfare reported here. . . . Wayne Somers Moody, who has been blind for 14 years, has taken over his duties as pastor of Williams Butler Memorial Methodist church, Shelburne Falls, Massachusetts. . . . Four members of the Pocket Testament League of America distributed 58,139 copies of the Gospel of St. John to Mau Mau and other prisoners in Kenya during May. . . . A "pioneering" program of graduate study that will stress "the relation of religion to all aspects of life" has been inaugurated by Princeton University's Department of Religion. . . . Mennonites have learned that there are about 20,000 of their co-religionists in Russia today.



B BOOKS ... For Your Library

Mothers of America, Elisabeth Logan Davis, Fleming H. Revell, Westwood, New Jersey, 1934, 191 pages, \$2.50.

From the mothers of men has come an abiding inspiration that has given direction to the future and destiny of the great. Many among the distinguished of America—ministers, educators, inventors, physicians, missionaries, merchantmen, et cetera, have had their greatness rooted in their homes, some pointing directly to their mothers as having made the foremost contribution toward their characters, personalities, and accomplishments.

Such mothers live again in the pages of this book, and in its vivid portrayal, the author, through the interlocking of hereditary factors and environmental influence, presents the backdrop for fame.

Throughout the seventeen homes herein depicted we find that home lives were varied; temperaments were varied; discipline was varied—as varied as the individuals thereby developed. But through the home environment of most lie various strands of similarity. A predominant religious atmosphere was one. In most of the homes there was a sturdy

struggle for livelihood. In most instances there were large families. Usually there was a rigorous insistence on obedience.

Perhaps the most outstanding factor was that at least one parent—usually the mother—(and sometimes both parents), was acutely aware of the children's interests, allowed them freedom of inquiry and experimentation, and actively encouraged them to carry through their interests, unusual though they might have seemed. Always there was the vital courage of a mother who vigorously challenged hardship and difficulty of various kinds, and rose above them to inspire and encourage her children in matters above the mundane and material.

In his introduction, Allan Nevins, noted American historian and professor of American History at Columbia University, says, "We need more books like this one, tender, honest, and careful; and especially do we need such research as Mrs. Davis has put into her work. . . ." Many personal interviews, years of research, and the author's perceptive feeling combine to make the book a source of inspiration, a challenge to mothers of young children.

The author, a minister's wife and mother of two daughters, has caught for the reader that quality of spirited fortitude that enabled these mothers to override hardship and lay hold on those higher purposes—that same quality of courage that must be kept ablaze within the heart of every mother who wishes to develop in her children those principles that lead to greatness of soul.

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450 True Stories From Church History, J. Vernon Jacobs, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1955, 147 pages, \$2.50.

Here is a collection of facts, high lights, striking incidents, and illustrative anecdotes from the lives of famous church leaders. It should prove of real value. It is calculated to make drowsy students come alive in college classrooms, give sparkle to otherwise dry sermons, and make Sabbath school lessons so interesting that pupils will want to come back for more. The purpose of the book is to keep alive the memory of great characters in the church. Choice stories have been gathered from more than sixty volumes. They are like curtains lifted on great stages of the past. They allow us to look on scenes of dramatic action with the conflicts, moments of suspense, heroic choices, and noble deeds. They take us back to days when it was not easy or popular to be a Christian, when men often paid for their convictions with their lives. They make great names take on flesh once more, and forgotten yesterdays become realities. At the close of each story is a

figure that indicates the source of the material, as listed in the bibliography at the back of the book. In many cases it has come from rare volumes now out of print, written back close to the time when the events actually took place.

CARLYLE B. HAYNES.

***A Guide to the Religions of America*, edited by Leo Rosten, Simon & Schuster, New York, 1955, 282 pages, paper, \$1; cloth, \$3.50.**

This volume is a compilation of the recent *Look* magazine series of articles on the faith of nineteen groups of American citizens with the addition of more than one hundred pages of other religious information.

As such it must be rated highly as a source book on religion in this country. Besides, it is interesting to read.

The articles on religious, agnostic, or just plain indifferent groups are written by members of those groups themselves and thus must be taken as reasonably authoritative statements.

Beginning the supplementary section of the book is an enlightening summary of the beliefs of Catholics, Protestants, and Jews on certain points of doctrine and practice. Then there is a further breakdown by denominations.

Another feature that would be difficult to find in any other publication is the section entitled, "Public Opinion Polls." Here is all manner of information ranging from "How Many Can Name The First Four Books of the New Testament?" to "Predictions on Church Attendance in the Future."

There is a separate section on "Sociological Data on Religion," which would be a real help to any minister who is seriously trying to relate his preaching to practical personal problems.

The book as a whole is one that could be recommended to all church members as a means of becoming better acquainted with the beliefs and practices of those with whom they come in contact from day to day.

HOWARD B. WEEKS.

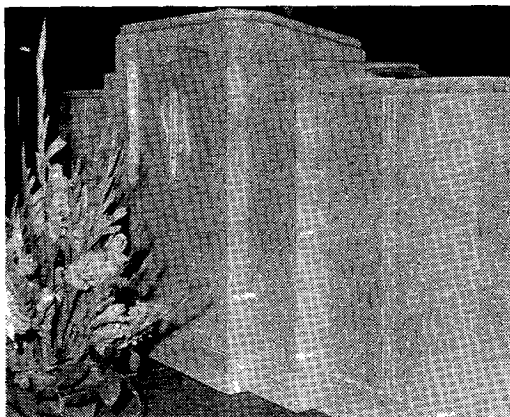
***The Epistle of St. James*, Joseph Mayor, Zondervan Publishing House, Grand Rapids, Mich., 1954, 604 pages, \$6.95.**

Dr. Wilbur M. Smith appraises this volume as "without any question at all, the most important commentary on this difficult portion of the New Testament ever to be issued . . . indispensable."

Dr. Mayor, educated at Cambridge, and emeritus professor of King's College of London at the time of his death, says in his preface, "It has been my aim, treating the book like any other ancient writing, to ascertain the precise meaning of each sentence, phrase and word as it was intended by the writer, and understood by those to whom the epistle was addressed." This is another of the Classic Commentary Library of the Zondervan House.

CARLYLE B. HAYNES

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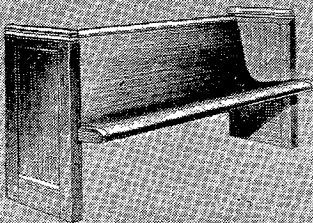


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A Woman-Ministry

(Continued from page 36)

answer to the same consecration that Mary made when she said, "Behold the handmaid of the Lord; be it unto me according to Thy word," in spite of any human father, bring forth the child of prayer and faith into newness of life in Christ.

O that every mother could understand the possibilities folded up in this manifestation of the Spirit! And that our mothers may come to this knowledge, must be the first object of our woman-ministry.

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Secret Sins

(Continued from page 39)

the fact that He (Who was made sin for us although He knew no sin) saw reflected in His own heart on the tree the sin of the whole race. In that mirror, on the Cross, He saw at once all God's justice, all man's sin, and all God's love. Then burst His mighty heart! And there flowed forth blood and water!

And He became "of sin the double cure to cleanse me from its guilt and power"!

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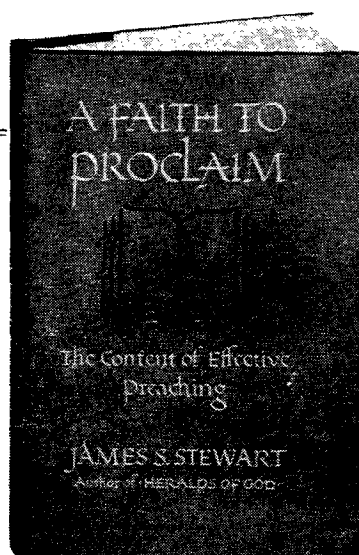
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POINTERS TO PROGRESS

BUDGET PLANNING UNDER the present economy we hardly plan to employ young married men as personal workers. At least in some lands we have not considered the matter seriously. As a result, today this most important personal work, which is equally as important for men as for women and was so strongly featured in the earlier days of our message, greatly lacks interest and prestige. And this trend is generally interpreted to mean that the gifted and productive personal evangelist is inferior to the pulpit worker. We would not underrate either office, but we would emphasize the need of a closer affinity for both types in our evangelistic program, for one is so dependent on the other.

We have in our midst young men who are God-called to personal evangelism, and who long for our conferences to open their doors for their usefulness. Such workers are diligent workers—veritably on fire for soul winning. While it would be unprofitable planning to rush them into pulpit evangelism, in their proper niche these genuine personal workers will gather a rich harvest for the message. And isn't it a harvest of souls that we are aiming for? Shall we not recognize the need of these personal workers and consider them in our budget planning?

"NOT AS MAN SEETH" MANY young men aspiring to the ministry are highly talented—they are fluent speakers; they sing; some are capable organizers; others are excellent promoters. Good as all these things are, we all recognize that they are not enough.

Any man who shows promise of becoming an effective worker should have opportunity to make full proof of his ministry. But consecration should ever mark the lives of those called to be messengers of light. Entire consecration may not be measured as a "talent," but it is of prime importance in considering those who must stand before men as ambassadors of God.

Have we not all seen young men of seeming ordinary talent, but who have felt the hand of God upon them, go forward and do unbelievable things for Him? When the Spirit of God supplies all our need and makes up for our deficiencies, then is fulfilled the promise we have so often quoted: "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, pp. 250, 251.

Who can judge in these important matters? Who but God can see these things? With merely human

vision it is easy to make mistakes, "for man looketh on the outward appearance, but the Lord looketh on the heart." Even the prophet Samuel, except for divine direction, would have chosen for king one who *seemed* more qualified. Much prayer must characterize our decisions when selecting men for the ministry. When administrators and committees have to make decisions affecting the life service of the future workers of this cause, they surely need the guidance of God.

We remember one conference president who each year used to make it a policy to wait until all the other conferences had chosen their prospective workers from the graduating class of the senior college in his union. Then he would come in to interview what was left of the class. Through the years he has started many fine workers who today are doing outstanding service in the cause of God.

Surely if we look to the Lord for guidance He will, by His spirit, help us to discern genuine talent in many cases where it is not so self-evident because of what we sometimes call the lack of natural endowments.

FREEDOM FREEDOM may be the emptiest of all words if it means only absence from restraint, or absence of authority. "Freedom of speech," says Dr. Robert M. Hutchins, "is empty unless we have something to say."

What good is free speech if we use it to lie and fill the air with bunk? Freedom of worship is empty if we have no God to worship. Someone has said that some of our people here in the land of the free were terribly upset when Russia closed its churches, but didn't even know that their own American churches were open! Freedom of religion?—They were free of it entirely. Freedom from kings, tyrants, autocratic authority?—Of what use is all that if we take it as the inalienable right to do as we please? The Prodigal son had that, and it took him straight to a pig-sty. The Emperor Nero had all four freedoms, and he used them all to make himself a scoundrel.

Freedom is no good if you make it an end in itself and divorce it from Divine purpose. "You shall know the truth, and the truth shall make you free." That is positive. Not freedom *from* something, but freedom *to* something. Not absence of restraint, but presence of possibility. Not just the power to do as we want, but the power to do what God wants. There is a vast difference between Christian liberty and the cheap substitute that our secularism has made of it.—J. WALLACE HAMILTON in *Horns and Halos in Human Nature*.