

The Ministry

A Medium of Communication
between the members of the

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Contents of This Issue

TRENCHANT TRUTHS	2
EDITORIAL KEYNOTES: A More Thorough Ministry	3-5
FORWARD AND UPWARD: The Response to a Long-Felt Need — Snipers in the Christian Camp — Ministers of Righteousness — Ministerial Standards of Finance — Evangelistic Music	6-11
POEM: How Beautiful Upon the Mountains	8
EFFECTIVE ILLUSTRATIONS	12
GEM STATEMENTS: Cheap Illustrations	12
DELVING INTO THE WORD: The Epistle to the Romans: "In Christ Justified"	13, 14
PERSONAL TESTIMONIES: From Darkness to Light	14-16
A NEW FEATURE: Vital Problems	16, 17
THE FIELD SAYS	16-18
THE ASSOCIATION FORUM: The City Problem — Rural Evangelism (Con- tinued)	19-23
BIBLE WORKERS' EXCHANGE: The Training Class (No. 3) — How to Win Catholics (Concluded)	23-26
JUST BETWEEN SEMINARS: E. M. C.; P. U. C.; Pisgah; New Zealand; Broadview	26, 27
THE MINISTER'S BOOKS: An Appeal to the Workers	27, 28
AROUND THE WORLD CIRCLE	29-31
MINISTERIAL INSTITUTES IN UNION SESSIONS	32

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Trenchant Truths

PIOUS talk will never take the place of a godly walk.

PRIVATE sin will nullify all public witnessing.

A TRUE sermon does not represent a mental achievement, but a spiritual experience.

BWARE of substituting the energy of the flesh for the divine energy of the Holy Spirit.

No man who desires to please, rather than to preach God's truth, has any right in the pulpit.

THE contest is on between the church evangelizing the world, and the world secularizing the church.

IT is easier to speak on other themes than the victorious life. One's own life is not so closely watched when speaking on general doctrines or prophecies.

WE should always be courageously willing to face the facts, regardless of whatever adjustment this may require in our own thinking and living.

REMEMBER, it is not simply the doctrines or truths of the message that save, but the *Christ of the message* who forgives sins, transforms lives, and gives peace to the soul. Let us not rob our divine Lord of the praise and glory due to Him, by ascribing our praise to truth as an abstraction. "Fear God, and give glory to Him," is heaven's word to us.

THE greatest preacher is he who brings the greatest number of souls to God.

HERESY means a dividing or choosing. Almost all great heresies arise from adopting some extreme statement of scripture or of the spirit of prophecy, while rejecting the other extreme that balances it.

GROWTH and numbers are not necessarily evidences of divine approval. The Christian Science mother church has 2,300 branch churches scattered all over the world, and all were paid for before dedicated. Truth alone identifies the remnant church of God.

THE one supreme requisite necessary for a minister to "strengthen" his brethren in the church, is not platform ability, organizing genius, administrative strength, scholarly attainment, nor financial acumen, but genuine, personal conversion,—the realism of a new life in Christ Jesus.

WE must hold the balance between "lengthening the ropes" and "strengthening the stakes." Expansion in the mission fields without commensurate strengthening of the home bases, is to invite catastrophe. Evangelism based upon the vibrant Christian experience of the church is the law of advance.

THERE are general truths, and there are special truths. The general truths are eternal, and all special truths are to be presented in the light of, and integrally related to, these general truths, for they are based upon them. The recognition and application of this

(Concluded on page 5)

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Editorial Keynotes

A More Thorough Ministry

THOROUGHNESS, like earnestness, is an essential quality of efficiency. While earnestness is dynamic and produces momentum, thoroughness lays the foundation for breadth and permanency. In all worth-while endeavor, thoroughness should accompany earnestness. Thoroughness is that quality that "goes through to the end," that reaches below the surface to rock bottom, and leaves nothing undone or partially done which can in any way contribute to the success of the enterprise in hand.

Thoroughness is one of the greatest guarantees of success and safety in the many and varied activities of mankind. Many sad disappointments, serious failures, and tragic calamities have come to millions of people in all the walks of life solely through lack of thoroughness. On the other hand, thoroughness has carried through in triumph many undertakings that must have been impossible without it.

The marvelous triumphs of Charles Lindbergh in aviation are due in large degree to the thoroughness with which he plans and executes every detail governing air travel. Thoroughness is vital to mastery and success in all lines of endeavor, and I venture the assertion that every one of my fellow ministers will agree with me that in no enterprise in which men engage is thoroughness so appropriate and necessary as in the gospel ministry,—the field in which men deal with eternal verities, with the present and the hereafter, with the things that pertain to the kingdom of God.

The great value of thoroughness as

it relates to the problem of redemption is emphatically set forth in the inspired word of God, and the exemplification of this quality is revealed in the admonition and life of the men whom God has chosen and used through all ages. For example: "Moses verily was faithful in *all* his house" (Heb. 3: 5), and he admonished Israel, "Take heed to thyself, and keep thy soul *diligently*." Deut. 4: 9. Caleb and Joshua "*wholly* followed the Lord" (Deut. 1: 36); and went through in glorious triumph to the Promised Land. Hezekiah "in *every work*" that he began in the service of God "did it with *all his heart*, and prospered." 2 Chr. 31: 21. "I have not shunned to declare unto you *all* the counsel of God," assures Paul. Acts 20: 27. Hundreds of similar statements in the word of God show the value which the Lord places upon thoroughness in all we endeavor to do for Him.

In our consideration of the importance of thoroughness as an indispensable element in the gospel ministry, we may refer especially to three fundamental channels through which it effectively operates: (1) Thoroughness in personal, spiritual experience; (2) thoroughness in preparation for service; and (3) thoroughness in service rendered.

First.—Beyond all question, the most vital and far-reaching of all the problems relating to the gospel ministry, is the need of thoroughness and genuineness of personal spiritual experience in the life of the minister. There must be an up-to-date, present, living experience, which makes it possible to *know* with absolute certainty that one has been —

1. "Born anew," "from above," "of the Spirit." John 3: 1-8. This is the starting-point of any possibility for rendering effectual service for Christ.

2. That Christ is revealed *in his life*; for not until this revelation takes place can he effectually preach Christ to others. Gal. 1: 15, 16.

3. That he has been made alive from death in trespasses and sins. Eph. 2: 1.

4. That in Christ he is indeed a new creature, old things having "*passed away*," and all things having "*become new*." 2 Cor. 5: 17.

5. That Christ is enthroned within, "*by His Spirit*," empowering him as an effective witness. Eph. 3: 16, 17; Acts 1: 5, 8.

Thoroughness in all these essentials is necessary to fit poor sin-warped human beings to apprehend and deal aright with affairs in the spiritual realm.

Second.—In the consideration of thoroughness in preparation for service we cannot at this time refer to the years of necessary training before entering upon the sacred work of the ministry, but refer especially to the thoroughness which the duties of every new day call for,—the house-to-house visitation, the sermon, the personal contact with individuals. To be effectual in spiritual service, there must be thorough *daily* preparation of the heart through communion with God in prayer and study of the Word and the Testimonies of His Spirit. If we are superficial in the reading of the Bible and the writings of the spirit of prophecy, and in prayer, we shall deteriorate in spiritual life, and thus lose power.

The subject of the sermon, although presented many times before, must have new and enlarged study; otherwise the messenger becomes uninteresting and wearisome, and his message, lacking the vital element of thorough preparation of heart and mind, becomes a cold, formal message, and has

no power to reach hearts. It is a true statement that "nothing is more indecent than a *dead* preacher speaking to *dead* hearers on the living truths of the living God." Let us ever seek to prevent, such an "indecent" situation by giving diligent attention to greater thoroughness from this day on.

Third.—Thorough preparation must be followed by thoroughness in the work done. The ultimate end in all service is, as set forth by Paul, to "present every man perfect in Christ Jesus," and for this we are to "labor, striving according to His working, which worketh in me mightily." Col. 1: 28, 29. The true minister dares not shrink to declare to his audience in due time and manner the whole counsel of God. There is no truth of the gospel that he should be ashamed of or hesitate to present in all its fullness at the proper time. With genuine thoroughness should he set forth every requirement which the Lord makes of those who would be saved. Repentance and confession, the new birth, or conversion, laying hold of the righteousness of Christ by faith, baptism, obedience to the law, accepting the messages of the spirit of prophecy, returning to the Lord His own in tithes and offerings,—these great privileges as well as requirements should be made so plain that all will understand, and so attractive that all who join themselves to the church will enter wholeheartedly into the joyous, blessed experience which they unfold.

We cannot concede that any minister can become efficient without the greatest thoroughness in every detail of service. We must at the same time, however, recognize the sad fact that a great deal of slack, superficial work is being done in bringing people into the church. Children and youth are being baptized and taken into the church who have never experienced death to sin and the new birth. Men

and women are being taken into the church without an intelligent knowledge of what it means to be a Christian; they have only a surface experience in death to sin and the appropriation of Christ's righteousness; they do not understand the real significance of baptism, the great value of the spirit of prophecy to the remnant church, and the principle of stewardship which requires of them tithes and offerings.

Fellow workers, are we not all painfully aware of this lack of thoroughness among us? Are we sure that we are not all more or less at fault in this respect? My own heart promises greater thoroughness in the work of my Master than I have rendered in the past. What is your personal conviction? The crisis upon which we have entered, calls for the greatest possible thoroughness in *personal spiritual experience*, in *preparation for service*, and in *service rendered*. Let us heartily and thoroughly respond.

A. G. DANIELLS.

Trenchant Truths

(Concluded from page 2)

principle will safeguard against formalism, and will insure converted Seventh-day Adventists.

TRUTH courts the searchlight of exacting scrutiny. It has nothing to fear. It will stand the most rigid test. Not only are the "eternal years" hers, but also the everlasting foundations. We must individually know these foundations. The time of test is upon us. Let us be prepared. It is a challenge to study, study, study.

GREAT delusions are often mistaken for great truths.

A CREED is a stake driven marking the end of growth and development in God's illimitable truth. It expresses the attitude that there is no more beyond. It results in stagnation and

spiritual atrophy. There is danger lest we tread the way of the churches before us. The open mind is the only safe attitude.

"FAITH that *worketh by love*," If that sentence could be formed into a complete circle so that the "F" of faith and the final "E" of love touched, it would be a complete illustration of just what we need. Faith without works is dead; and works that do not spring from love are a counterfeit. It is this triple in experience that marks the complete circle in Christian life.

GREAT truths are so simple in their essentials that the most illiterate can understand them and be saved thereby, but so profound that the most giant intellects cannot sound their fathomless depths.

THERE are two kinds of Adventists: First, there are *head* Adventists,—intellectualists; giving mental assent to our distinctive teachings without much thought as to the soul's relationship to God. Frequently they are scrupulous in conduct, ardent in propagating the faith, most active workers, but cold, logical, militant doctrinarians, without a living experience in Christ. To such, Christianity resolves itself into a set of beliefs. The other group are *heart* Adventists, with whom Christianity is a living relationship with a living Lord, a glowing fellowship with Christ. They hold the doctrines as loyally as the first group, but recognize they are the skeleton, the bare bones, to be clothed with flesh and blood. They understand these beautiful and harmonious doctrines are the outspring of the will of Christ and His relation to man. They do not minimize the doctrines, but teach the "truth as it is in Jesus." Dare we say this classification is restricted to our lay members?

L. E. FROMM.

Forward and Upward

Inspiration, Counsel, and Caution

The Response to a Long-Felt Need

BY W. A. SPICER

FOR years those engaged in evangelistic work have desired a means of drawing closer together for study and helpful discussion of mutual problems. We thank God for the upbuilding of the work in the publishing department, in the educational, young people's, medical missionary, Sabbath school, and home missionary departments, with their activities touching an army of workers in the cause; and now it is very cheering to see that the ministerial and evangelistic work, which is so inclusive of all other lines of activity and leads them all, is so strongly functioning along the lines of study and interchange of experiences and ideas. We know that the endeavor of the Ministerial Association will appeal to the evangelistic workers in all the world.

Ever since the Lord Jesus took the first steps in the organization of His church in New Testament times, and ordained the twelve and then the seventy, the work of God has been extending into new fields by the ministry of the word. It is a wonderful word that God has given to us in Holy Scripture. Every word of God is a living word, the seed of the kingdom, and every believer is to have a part in sowing that seed. But as Jesus called out some to give their whole time to the ministry of the word, so now an army of workers have been called out under this third angel's message to give their time wholly to preaching and teaching the word.

Never does the gospel worker reach the point where he does not need to

study and pray in order to be a more efficient worker for God. We are called to shepherd the flock of God, and to lead the whole church in soul-winning activity. As now the Ministerial Association through THE MINISTRY enters upon a larger service, may every worker take advantage of this privilege to co-operate to the fullest extent. With the call of the hour to God's people to consecrate themselves more fully than ever in life and heart and soul and all to the winning of souls, may we as ministers and evangelists be granted grace to lead our brethren and sisters in this consecration, in prayer, in self-sacrifice, and in renunciation of everything in this world that would hinder the inflowing of the grace of Christ, and weaken us as ministers in our spiritual experience and in soul-winning service.

Washington, D. C.

Snipers in the Christian Camp

BY J. F. SIMON

THE most subtle influences are now at work to make of no effect the provisions made for our salvation. Other generations have been characterized by their attacks on the Christian religion from the outside. The infidel, the atheist, the agnostic, and others have pursued a policy of denial of the foundations of revealed truth, and have come out in the open where the issue with the Christian religion was quite clearly defined. But we are face to face with the most gigantic battle Christianity has ever been called upon to wage, with the opposing forces of truth marching, not against, but with the Christian

army, entrenched, not in fields of vantage ground across a line of deadly conflict, but in the Christian camp, marching under the banner of Jesus Christ.

The boldest attempt to strike Christianity its deathblow is being made by reason and so-called science, inside the very institutions which owe their existence to the Christian religion. In the class room, on the college campus, in student conferences and conventions, the facts of religion are challenged and brought before the judgment bar of reason and science, with no other recognized criterion of truth but one's own inner conception.

Recently it was my privilege to meet with a delegated group of Christian students selected by their fellow students because of their interest in foreign missions. State and private universities, colleges, and theological seminaries of the United States and Canada were represented, so it may be assumed that their questions and the answers offered reflect the attitude of the present generation of students.

The discussion group was led by an authority on comparative religions, Dr. Soper, of Duke University. The topics under discussion related to the problem of Christian missions as a duty resting upon the students of this generation. It was startling to me to see these youth so fully committed to the questionable premises occupied by so many professed religious leaders.

A few of the questions are noted here, and the trend of the discussions will follow in later articles.

Is Jesus Christ a way or the way?

Is a knowledge of the historic Christ essential to salvation?

Is there a criterion of truth?

Will all folks who are not saved go to hell?

What can Christ add to a life that cannot be gotten in any other way?

What can we believe about inspira-

tion in the light of modern knowledge?

Is it necessary to atone for sin?

Is salvation an intellectual attainment?

How can temptation to sin be successfully met?

All heathen and Christian religions have good rules of conduct.

What does Christianity furnish that cannot be gotten in any other way?

Glendale, Calif.

Ministers of Righteousness

BY W. H. BRANSON

To every human being in the world, no matter how sinful or degraded, is to be brought the glad tidings of salvation, the message of reconciliation. This message is to be conveyed through men and women who have themselves experienced the joy of reconciliation and have been saved by the grace of God.

"As His representatives among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took humanity that He might reach humanity. A divine-human Saviour was needed to bring salvation to the world. And to men and women has been committed the sacred trust of making known 'the unsearchable riches of Christ.'"—*The Acts of the Apostles*, p. 134.

Every one who is appointed to serve in the ministry of reconciliation becomes the official spokesman of the King of heaven. He does not stand before the people as a man who is at liberty to deliver a message to his fellow men which has originated in his own heart or mind, but he stands as the mouthpiece for God, the visible representative of the kingdom of heaven; and his message is to be direct from the God of heaven, conveyed to him through the ministration of the Holy Spirit operating through the designated channels of communication,—

the written word of God, prayer, meditation, and fellowship with Jesus Christ. The message from such a source, unmarred by human devising, will prove to be a message of salvation to the soul.

The ministry of reconciliation involves not alone speaking for God, but also living for Him. The messenger must live his message. When a man accepts at the hands of the church the rite of ordination to the work of the gospel ministry, by that acceptance he forfeits his right to think and act as he himself may choose. By accepting this sacred calling, he surrenders himself as a bond servant to Jesus Christ, and consequently yields himself so completely to the control of the Spirit of God that he ceases to be his own master. Henceforth he is to follow the dictates of the Spirit of God, constantly bearing a message of eternal life to lost man.

This sacred work of reconciliation has never ceased, and never will cease until the story of redemption has been heard and accepted or rejected by every member of the human family. The divine assurance of this fact is stated as follows:

"In every period of this earth's history, God has had His men of oppor-

tunity, to whom He has said, 'Ye are My witnesses.' In every age there have been devout men, who gathered up the rays of light as they flashed upon their pathway, and who spoke to the people the words of God. Enoch, Noah, Moses, Daniel, and the long roll of patriarchs and prophets,—these were ministers of righteousness. They were not infallible; they were weak, erring men; but the Lord wrought through them as they gave themselves to His service.

"Since His ascension, Christ, the great Head of the church, has carried forward His work in the world by chosen ambassadors, through whom He speaks to the children of men, and ministers to their needs. The position of those who have been called of God to labor in word and doctrine for the upbuilding of His church, is one of grave responsibility. In Christ's stead they are to beseech men and women to be reconciled to God; and they can fulfill their mission only as they receive wisdom and power from above."
—*"Gospel Workers,"* p. 13.

As ministers of the present day, we stand as successors in the long roll of patriarchs and prophets who have been ministers of righteousness, standing between God and the sinner as the agent through which the Holy Spirit may show forth the unsearchable riches of Christ. What a glorious privilege granted to the redeemed sinner

How Beautiful Upon the Mountains

How beauteous are the feet of him
Whom God hath sent with tidings
good;

Who on the mountains, in the vales,
Glad news from heaven proclaims,
"Good will to men from heaven above,"
And "Peace," a glad refrain,
Rebounds in echo from the hills
And rolls o'er plains in cadence sweet;
Till far and near new voices rise
And join to wake the chorus grand
That vibrates 'round the world,
"Salvation full, salvation free!"—
God's wondrous gift in Christ His Son.

O herald, let your feet speed on
To bear the news of love divine
To nations in the pall of night,

Till men from every tribe have heard
The wondrous story true.

Yea, speed, ye heralds of the King,
Proclaim His sovereign right and
power.

Tell all the potentates of earth
The Lord Jehovah reigns.
His law exalt and magnify.
Write large upon your banner folds
The precepts of your King.
Then when at last your work is done,
And everywhere the tidings heard,
"Twill then be known how beautiful
The feet of them whom God ordained
To make His glories known.

FRANCIS M. BURG.

College Place, Wash.

at any time, but above all times, in this day and generation, when we stand upon the borders of the eternal world!

Shall we not more earnestly endeavor to be as faithful as Noah, Moses, Daniel, and all the devout men who have been God's spokesmen through the ages, that with the apostle Paul we may say, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God"? Acts 20:24.

Claremont, South Africa.

Ministerial Standards of Finance

BY O. MONTGOMERY

No doubt many of our conference workers have not had the opportunity of reading the series of recommendations relative to the financial standards of the ministry which were passed at the Fall Council held in Chattanooga, Tenn., Sept. 28 to Oct. 5, 1927. Recommendations dealing with different phases of the ministry, such as evangelism, pastoral work, moral standards, et cetera, as passed at previous Councils, have been placed before our workers from time to time, but this particular series of resolutions deals almost entirely with financial matters. While union and local conference presidents who were in attendance at the last Fall Council will be familiar with these recommendations, we are glad to pass them on through the columns of *THE MINISTRY*, for the benefit of the large number of workers who did not attend the meeting.

We believe that, generally speaking, our workers are careful to safeguard the interests of their personal finances, so as to avoid personal embarrassment and bringing reproach upon the cause of God. We also believe that our

workers as a general class are faithful in paying tithe and liberal in the support of the cause of God both at home and abroad. The leaders in attendance at the Council, however, felt that the high standards which have been established for workers in the denomination along financial lines, should be reiterated at this time, as a reminder to all, and as a warning and admonition to some who are prone to be careless in such matters.

The resolutions are as follows:

"WHEREAS, The standards of the ministry in all things should be maintained on an irrefragable basis in order that 'the ministry be not blamed,'

"We recommend, 1. That our conference and institutional workers refrain from all side lines of business, and give themselves wholly to the denominational work and the ministry of the gospel.

"2. We counsel our workers to arrange their personal financial budgets so as to live within their regular income; and where they do not succeed in so doing, that they be advised to take up some remunerative line of business outside of denominational employment.

"3. Believing that every worker should be a faithful tithe payer, we reaffirm the action of the De Moines Autumn Council of 1925, not to employ any worker who is not a faithful tithe payer. Further, that workers who are known to be unfaithful in tithe paying shall not be transferred to another conference without proper consideration of this standing of the worker.

"4. That workers who continually neglect or refuse to pay their just obligations be advised to take up some other line of work.

"5. And further, that proper and satisfactory arrangements be made by workers for all financial obligations before transference to another conference.

"6. While desiring to encourage every worker to make continuous effort for self-improvement, especially through correspondence courses, we recommend that full-time conference

workers, or other denominational employees, do not take residence school work, or any line of study that would make inroads upon time that should be given to their regular duties, without first making proper arrangements with those in charge of their work."

The first of these resolutions is called for because there are, unfortunately, some workers who are not giving themselves exclusively to the proclamation of the gospel, but, for various reasons, feel that they are justified in engaging in some side line of business, which results in a divided interest, and diverts in a measure from whole-souled attention to the object to which they are supposed to be devoting their lives.

In this day of high cost of living, and the growing tendency on the part of the people generally to live beyond their means and to mortgage the future by buying on the installment plan, it becomes very necessary for Seventh-day Adventist workers to adjust carefully their living expenses to their regular income. As the cost of living has increased, the salary and expense allowance of our workers has been correspondingly increased from year to year. There has been an increase of from 80 per cent to 100 per cent over previous wage, while, according to Government figures, the cost of living stands at an increase of 76 per cent. Therefore we believe that our workers are receiving a living wage, and that with careful planning and economy will be able to care for their families comfortably and avoid debt. As an aid to this desirable end, Resolution 2 recommends the adoption of a family or personal financial budget.

It is recognized without controversy that he who does not pay a faithful tithe is counted by the Lord of the harvest as robbing God. Truly it is most inconsistent to think of a minister of the gospel, or any other worker, who is negligent in this important matter,

as being able to give clear, earnest, faithful instruction to the church of God in the matter of tithe paying. And so the Chattanooga Council felt it desirable to reaffirm the action of the Des Moines Council of two years previous, as stated in Resolution 3.

Resolutions 4 and 5 deal with the payment of just obligations. Surely every gospel worker will recognize that honest debts ought to be paid, and paid promptly. It is sometimes impossible to avoid debt. Sickness, unexpected emergencies, or heavy responsibilities, may come upon the worker, and cause him to be financially embarrassed. We would not take the position that it is a sin to be in debt, or that one who has financial obligations to meet is unworthy of a place in the Lord's work. Far from it. But we do maintain that it is the duty of every worker to pay his obligations promptly, or to make satisfactory arrangements with his creditor for the needed extension of time. If the extension cannot be secured, then it may be best to secure funds from some other source and see that the obligation is paid. We believe it is not only possible, but that it is the high privilege and the clear duty of every worker to maintain his personal credit to the highest degree. Every man should guard with jealous care his own good credit; and this can be done by meeting every obligation on time. It was the expressed conviction of the Fall Council delegation that the import of these two resolutions be strongly urged upon workers who manifest weakness along this line, and that failure to meet this standard be met in the specific manner suggested.

It is the desire and purpose that every worker be encouraged in the direction of self-improvement, through reading, study, the Correspondence School courses, the Ministerial Reading Course, and other legitimate and worthy means, but Resolution 6 cau-

tions against the misuse of these helps, so as to guard against encroaching upon legitimate time and funds which properly belong to the active promulgation of the third angel's message.

It is hoped that the carrying out of the spirit and purpose of these resolutions will bring great blessing to the ministry and to the cause of God.

Washington, D. C.

Evangelistic Music

BY L. S. MELENDY

THE gospel may be effectively proclaimed through song as well as through the spoken word. Therefore it becomes vitally essential to put forth most earnest endeavor to raise the standard of evangelistic singing, so that every song rendered shall convey a message of hope and cheer, or of conviction of sin, thus tending to strengthen the sermon message by the preacher.

To become a *soul-winning* singer should be the true aim of every man or woman associated with the evangelist in the interests of the musical phase of the work. Success in this worthy ambition involves a number of outstanding requirements in the life of the singer. For example:

1. The heart of the singer must be consecrated unreservedly to the service of the Master, and there must be fellowship and communion with the Holy Spirit. The melody of song which comes from a heart void of offense toward God and which is accompanied by a silent prayer for God's blessing, will reach hearts and become effective for good.

2. The sentiment of the song must become actual personal experience. The person who sings,

"When I have burdens to bear which
no one can share,
I take them to Jesus, the Man of
Calvary,"

must know what it means actually to leave all personal plans and problems at the Saviour's feet. Only the heart which is thus unfettered and at peace can sing such a song with the "spirit and with the understanding." The effective, soul-winning singer will ask himself the question, Am I expressing the truth when I sing,

"Over mountain, plain, or sea,
Here am I, O Lord, send me"?

Or other stanzas, such as,

"Earth holds no charm that can lure
me away,
Kept by the love of my Saviour;
Sweeter He grows every step of the
way,
I'm longing, dear Saviour, for
Thee."

To sing such words without true understanding and acceptance of their meaning, is to sing a lie; and all such singing, even though the technique is perfect, will fail to accomplish the true result.

3. The deportment of the singer, in public and private, either emphasizes or weakens the message of his song. There are times when evangelists utilize the splendid musical talent of men and women of the world, as a drawing feature in connection with the series of meetings, but far too often this plan has resulted in disappointment and deep regret, because the singer, although possessing a beautiful voice and faultless technique, lacks the vital heart experience which is indispensable. At other times our own denominational singers counteract the effect of an excellently rendered song by lax conduct.

A few years ago, while attending a camp meeting, I listened to a very beautiful solo. The title of the song was, "I Know He Is Mine." The words and the music rang out so sweetly that every heart was stirred. Shortly after the meeting closed, I

(Continued on page 31)

Effective Illustrations

For Sermon or Song

Be Exact in the Use of Scripture

ONE word, one particle, one letter, may be of great consequence in interpreting the meaning of a word. When Dr. James Alexander was dying, a friend repeated to him 2 Timothy 1:12, but incorrectly, "I know *in* whom I have believed." "No, no," said the devout saint, "don't put even a preposition between me and my Lord. *I know whom I have believed.*" Burke says, "Every word in a sentence is one of the feet on which it walks; and to leave out, change, or even *shorten* one word, may change the course of the whole sentence." A firm inquired by telegram as to the financial standing of a Wall Street broker. The reply came, "Note good for any amount." There was a mistake of but one letter. It should have read, "*Not good for any amount.*" But that one letter caused a heavy financial loss.—*Seed Thoughts for Public Speakers.*

A Preacher of Righteousness

(Ps. 40: 9)

DR. PAYSON'S ruling passion was strong in death. His love for preaching was as invincible as that of the miser for gold who dies grasping his treasure. He directed that a label be attached to his breast bearing the inscription, "Remember the words which I spoke unto you while I was yet present with you," that it might be read by all who came to look at his corpse, and by which he, being dead, still spoke. The same words, at the request of his people, were engraved on the plate of the coffin and read by thousands on the day of his interment.—*Anecdotes on the Old Testament.*

"WE are not writing in the sand. The tide does not wash it out. We are not painting our pictures on the canvas, and with a brush, so that we can erase the error of yesterday, or overlay it with other color to-day. We are writing our lives with a chisel on the marble, and every time we strike a blow we leave an indelible mark."

Gem Statements

From the Spirit of Prophecy

Cheap Illustrations

JESUS was the greatest Teacher the world ever knew. He presented truth in clear, forcible statements, and the illustrations He used were of the purest and highest order. He never mingled cheap symbols and figures with His divine instruction, or sought to pander to curiosity or to gratify the class that will listen simply to be amused. He did not bring sacred truth down to the level of the common, and the comical illustrations that some ministers of the gospel use were never uttered by His divine lips. Christ did not employ illustrations that would create amusement and excite laughter. Many writers and ministers keep their hold upon the people by dwelling upon science falsely so called, and by making much of common side issues; and they forget the fact that the mind, with all its capacities, is to be used as the talent intrusted of God to glorify and exalt sacred things, and to lift up before the world the holy standard of righteousness. . . . In the instruction of the divine Teacher, there was no illustration used that would leave the least shadow upon the tablets of the soul. His words were of the purest and most elevated character. He never stooped to utter that which was comical, in order that He might attract an audience.—*Mrs. E. G. White, in the Review and Herald, Aug. 6, 1895.*

Delving Into the Word

Studies on Fundamentals of the Message

The Epistle to the Romans: "In Christ Justified"

BY H. CAMDEN LACEY

Introduction: 1:1-15.

1. The Salutation: 1:1-7.

2. The Reasons for Writing: 1:8-15.

The Theme: "Justification by Faith."

The Text: Hab. 2:4, "The just shall live by his faith." 1:16, 17.

The Treatment: 1:18-15:13.

A. *From sin to salvation:* 1:18-8:39.

1. *Every one needs justification from his sins.* 1:18-3:20.

a. The Gentile, who is condemned by the law of nature. 1:18-32.

b. The Jew, who is condemned by the law of revelation. 2:1-3:8.

c. All the world, therefore, who are guilty before God. 3:9-20.

2. *Every one may have salvation from his sin.* 3:21-8:39.

[This salvation consists of (a) justification from the penalty of sin; (b) sanctification from the power of sin; (c) glorification from the presence of sin. It is experienced by (a) faith; (b) love; (c) hope; and is dependent on (a) Christ crucified; (b) Christ interceding in heaven and indwelling in the heart on earth by the Holy Spirit; (c) Christ coming again in glory.]

a. *A guilty sinner, believing in Jesus, is immediately justified as to his past sins.* 3:21-5:21.

(1) The divine plan unfolded. 3:21-31.

"Righteousness . . . by faith . . . unto all that believe."

(2) Two scriptural illustrations. 4:1-25.

(a) *Abraham*, in uncircumcision.

(He is a "witness" from "the law," i. e., the books Genesis and Deuteronomy.)

(b) *David*, in circumcision. (He is a "witness" from "the prophets," i. e., the books Joshua to Malachi.)

(3) Seven spiritual blessings accruing to all who are justified by faith. 5:1-11.

(4) The fundamental principle involved. 5:12-21.

[In this matter of condemnation and justification, God deals with the human family only through its two great representative heads, Adam and Christ. By our natural union with the "first Adam," we are involved in his death, condemnation, and enslavement to sin. When we come into spiritual union with the "last Adam," Jesus Christ, we are at once quickened, justified, and made free from all our bondage to iniquity. "Much more" than that, we now "reign in life by one, Jesus Christ." Hence the one secret of a true, victorious Christian experience is to be "in Christ," "filled with His Holy Spirit."]

b. *The justified believer in Jesus is sanctified progressively from all his present sin.* 6:1-8:17.

(1) The principle involved. 6:1-7:6.

By baptism into Christ we pass —

(a) From death to newness of life. 6:1-14.

(b) From the bondage of sin to freedom in God. 6:15-22.

(c) From union with the letter of the law to marriage with its spirit, i. e., the risen Saviour, through the Holy Ghost. 7:1-6.

(2) A living illustration—Paul himself in two contrasted experiences. 7:25-8:17.

(a) When "under the law." 7:7-25.

[This is the picture of an earnest religious man, but living a defeated "Christian life." His chief consciousness is himself (mentioned 48 times), the law (mentioned 24 times), with only a "hoped for" deliverance through "Jesus Christ our Lord" (mentioned once), but with apparently no knowledge whatever of the personal indwelling of the Holy Spirit, for he makes no reference whatever to the ministry of the Holy Ghost in his heart and life.]

(3) When "under grace." 6:1-17.

[This is the picture of a Spirit-filled man living a triumphantly victorious Christian life. Such a man has a spiritual life, spiritual growth, spiritual walk, spiritual talk, etc. His chief consciousness is the Holy Spirit (mentioned 15 times), Christ (mentioned 7 times), while the law is named 4 times, and self only once!]

c. *The sanctified believer in Jesus will be ultimately glorified.* 8:18-39.

[This will be at the second coming of Christ, when we shall receive the final "adoption, to wit, the redemption of our body."]

(1) The preparation, "the sufferings of this present time."

(2) The realization, "the glory that shall be revealed in us."

3. *The unique problem of "Israel."* 9-11.

[The great fact that God's chosen people were nationally rejecting the "gospel of Jesus Christ" constituted a challenging problem to the apostle. Hence he discussed it here.]

a. Their *election.* 9.

b. Their *rejection.* 10.

c. Their *restoration.* 11. "All Israel shall be saved."

B. *From salvation to service.* 12-15. The all-inclusive appeal. 12:1, 2.

1. Present your bodies.

2. Be transfigured in mind.

Our reasonable service.

1. As related to self. Humility. 12:3-21.

2. As related to the world. Subjection to the higher powers in love. 13:1-14.

3. As related to fellow believers. 14-15:14.

a. Toleration of others' views. 14.

b. Aiding in others' needs. 15:1-14.

Conclusion. 15:15 to 16:27.

1. Personal references. 15:15-16:2.

2. Final greetings and benedictions. 16:3-27.

San Diego, Calif.

Personal Testimonies

Deeper Life Confidences

From Darkness to Light

My new experience in Christ's righteousness began about four years ago. It had somehow seemed impossible for me fully to comprehend that my righteousness depended entirely on my acceptance of the Master's life, and not partly on service. Theoretically I believed and taught "Christ our right-

eousness," but it was not practical in my life. I would not have admitted it even to myself, but deep down in my heart I really thought that I was making a sacrifice by being in the mission field, and that Christ would credit my account with a little more righteousness because of this. As I see it now, it was practically a commercial conception,—a sort of "Lord, please accept my service, and in return give me your care, your blessings and righteousness."

But one day a change in vision began. I was out on an itinerating trip, away from home for several weeks, making the rounds of the little chapels and stations. On this particular day I was riding, or bumping, my way along on a wheelbarrow. The sun shone bright and hot, and the air was full of dust from the filthy road. I was getting tired of this kind of life,—sometimes in the rain and mud, sometimes under a broiling sun, and always surrounded by filth, stench, and disease, with no privacy and no comforts, and eating food that one never wants to think about. "What's the use, anyway?" I meditated. "All this sacrifice and this life of privation is not making me any better or any more righteous." I felt like giving up.

But after a while there came light into the darkness of my soul. I began to see that in order to be acceptable, "works" must be natural, like a good fruit tree bearing good fruit because by nature it cannot do otherwise. I had been forcing myself to produce the works that are the natural result in the lives of those who have accepted the righteousness of Christ. It was just as impossible for me to make any progress that way as it would be for one to change a worthless fruit tree into a good one by hanging good fruit on the branches. As I more and more realized my unworthy service and unrighteous condition, I was distressed,

and cried out almost in the language of Isaiah, "I am undone."

In the days that followed I spent much time in prayer and Bible study. Gradually it was revealed to me what I must do. Through the study and meditation of the experience of Enoch I learned what God wanted of me. You remember the verse, "Enoch walked with God after he begat Methuselah, three hundred years." I wondered why Enoch waited to walk with God until after the birth of his first son. Then from my relation to and desires for my own boy I discovered the reason. Enoch was just as human as myself, and in his relation to his son he was most pleased when the lad manifested complete confidence in him. Enoch must have then realized that his heavenly Father in like manner longed for man's confidence. And so I said, "Lord, I surrender everything into your hand. Do what you will with me; it matters not where you use me, whether in some obscure place where men may never see nor appreciate my efforts, or before the courts of kings. I trust you, Lord, and believe it the greatest privilege and joy to be associated with you, no matter where that path may lead me."

After taking this attitude, there was real joy in my experience. No longer did I worry and fret when things went contrary to my plan. I left it all in His hand, and felt that He would direct all for the best interest of His cause. Delays are sometimes necessary in order to make contact with some soul that is hungering for the truth, or who is in just the right condition to respond to His word.

I presented this message to the Chinese churches. I changed from stressing the mere doctrinal side of things, and helped our people to have the same confidence in the Godhead,—just to accept the righteousness of Christ, and then show continual con-

fidence in Him by walking in harmony with His word (as far as they understood it), regardless of consequences. Those who have accepted the Lord in this manner have had no difficulty in accepting the Sabbath, tithe paying, or any of the other doctrines. They accept the righteousness of Christ, and His plan. They trust Him without hesitation, like the priests who bore the ark into the waters of the Jordan and saw the promise fulfilled.

So long as I accept the righteousness of Christ and give Him my complete confidence, this blessed experience will continue to be mine. I still make mistakes, but I do not make them willingly. I long for the time to come when we shall be delivered from the weakness of the flesh and the errors of misjudgment. That day is not far hence, and I am thankful for His forgiving grace now that cleanses me when I make mistakes.

A MISSIONARY ON FURLOUGH.

The Field Says ---
Through Our Letter Bag

Converted Musicians.— I like to have special, but appropriate gospel singing at nearly every service. But I will not tolerate the rendering of such music by unconverted musicians, or by those who look and act like the world. Of course I see to these things tactfully in advance. But I will not permit the parading of worldliness in dress, jewelry, paint, and bobbed hair in connection with evangelistic services. This firm stand is strictly in keeping with the word of God, the "Testimonies," the position of the early pioneers, and with good common sense.

Louisville, Ky. STEMPLE WHITE.

Blazing the Name.— I verily believe God is blessing our work, not for anything we do, for others have more

A NEW F

TRUTH has nothing to fear. No new the old truths; they will but confirm, s fundamental pillars of established truth "ne plus ultra." The hour has come for theoretical, or theologically controversial doctrinal foundations, prophetic pillars, threefold message. The time is upon Sabbath, the sanctuary, the coming of t the other vital truths of the faith. In v personal study is most serious, and pres

Pursuant to one of the great founding and THE MINISTRY — this stimulation of — we are happy to introduce a new feat

"VITAL PR

The full statement of *Problem No. 1* are solicited, and the most satisfactory a The other responses will be summarized These answers in the form of a monogr propositions, should not exceed 500 word

Suggestive problems from the field full, so as to be definitely understood. article appended containing the answer, the question is capable of reasonable solu

GOVERNING PRINCIPLES:

1. Every question should be a vital o
2. No useless or insolvable question to unsettle faith.
3. The editors in counsel with Ass selection of problems to be presented.
4. A committee of three competent determine which is the most satisfactory

PROBLE

Our opponents charge us with because of our teachings concernin relationship between Jesus' atonem Satan's punishment? Did not Je demands of the law for my sins? Satan; play as relates to my sin? punishment of the sins of my pers ishments for the same phase of th

This is a vital question. Members in their answers. Mail your monograph

"The difference between the one w the difference between the living and th

FEATURE

phases or gleams of truth will set aside, strengthen, build up, and complete the truth. We must never contentedly write, "I have had a revival of study,—not in speculative, but in practical points, but confirmatory of the great truth of the Bible and the mighty spiritual heart of this age." We must stand for presenting "more fully" the truth of the Lord, Christ our righteousness, and the power of His blood. Few of this, any slackening of intensive, or any degeneration.

Our purposes and policies of the Association are: personal, original, but reverent study of the Bible, namely,

PROBLEMS "

As appears below. *Answers from the field* will be published in a later issue. Each problem and the prevailing opinion presented. Each problem or syllabus, summary, or series of problems.

Problems are invited. They should be stated in plain language. Each problem submitted must have an answer. The answer is not for publication, but to show that the problem is solvable; also that it is asked in good faith.

Problems are invited, intimately affecting life or doctrine. Each problem will be considered, nor one calculated to be solved.

Association advisers, reserve the right of

selection of ministers chosen by the editors will be published by answer.

PROBLEM NO. 1

Why is it that in making Satan our sin bearer, he is made the scapegoat. Just what is the meaning of the sacrifice on the cross for my sins, and how does Jesus' death completely satisfy the demands of God? Then what part does the death of the sinner bear in any degree bear the responsibility of personal choice? Are these two punishments for the same sin?

Members of the Association are invited to send answers not later than April 1.

Answers to studies and the one who does not, is considered dead."

ability by far than we, but because we blaze to the world from the very beginning that we are Seventh-day Adventists. We advertise the meetings by giant signs on the Tabernacle, display advertisements in the papers, and by circulars. Our last three efforts have proved it with good and sometimes overflow crowds, so that we could start the very first night with the Sabbath question if we so desired. We have a glorious message. God is in it. Then why hide the name? Why not *capitalize* it?

RICHARDS AND DE FLUITER.

Fresno, Calif.

Open-Air Meetings.—The following statement from a tract entitled, "An Appeal for Missions" (p. 15), dated at Cooranbong, New South Wales, Australia, Oct. 21, 1898, and published by the S. D. A. Foreign Mission Board, might be of general interest to evangelists: "The cities must have more labor. There are places where the people can best be reached by open-air meetings. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. We are altogether too delicate in our work; yet propriety and sound sense are needed."

S. G. WHITE.

Revelstoke, British Columbia.

Glorious Transition.—I rejoice to see the day when the things that I have stood for during the last twenty-five years are coming to the front, and are becoming better known, especially among our ministers. I well remember the time when I preached the life of surrender, faith, victory, and prevailing prayer, when some of the preachers would arise in the meeting and tell the people they did not believe in it. Now, things have changed, and every man, without opposition, may teach these vital truths. All now consent to the forms of righteousness

by faith, and give assent to its theories. What we need now is the real experience and power of these great fundamental truths.

W. A. GOSMER.

Boise, Idaho.

Farewell Service.—I believe in preaching the word, depending on the Spirit of God to impress it upon the heart. The word will bring forth *after its kind*, and will not return void, but *accomplish*. So when I set forth the principles of tithes and offerings, I expect to see the fulfillment of these principles in the lives of the hearers. At the conclusion of a series of meetings, I have found it a good plan to announce a "Farewell" service, at which opportunity will be given for freewill offerings to the Lord as an expression of appreciation of the blessings received during the meetings. I usually arrange for this service on the last Sabbath, at which time I preach a sermon on the subject of "God's Ownership," or the subject may be announced as "I Have Loved Thee," and in connection with the sermon call for surrender of the heart. After the consecration has been made, I ask the people to bring their freewill offerings to the desk, arranging for the members of the congregation to form in procession, passing in an orderly manner to and from their seats. The amounts received at these "farewell" services have ranged from \$75 to \$800, and even more.

R. E. HARTER.

East St. Louis, Ill.

Memory Songs.—One three-stanza hymn memorized a month is the plan we are following with good results to the church members. On the first Sabbath of the month the announcement of the hymn is made, with the explanation that the hymn is to be sung as the second number in every Sabbath service during the month, and that every one is requested to learn the words and music so as to be able to sing it from

memory. The following Sabbath I ask how many have memorized one stanza of the hymn, or two stanzas, and let it be indicated by uplifted hands. Sometimes I ask those who have learned the first stanza to stand and sing it together. The next Sabbath I announce, "We will sing our memory song! No need to announce the number, for you have had time to learn it. For the benefit of visitors, however, I will say that the number is —. But I hope that every church member will sing from memory, and not from the book. Three short verses is not much to learn in two weeks. How many know all three stanzas?" Referring to the matter in this way stimulates interest, and we find that the people take a real delight in singing from memory, and that after several months the entire church will be singing without books. Really, people do sing much better when they do not have to look at the words.

At our prayer meeting we always sing our "memory song," and at some prayer meetings we sing nothing but "memory songs." The value of such memory work will be apparent to every pastor: (1) It improves the mind and establishes the habit of memorizing. (2) It is a means of spiritual blessing to be able to repeat or hum the words of a spiritual song as one goes about his work. (3) It leads to friendly rivalry to good purpose, as in time the use of a song book indicates that one is "a visitor," and all wish to share in the memory song as a qualified participant. (4) It produces a true spirit of worship in song. *Suggestive memory songs*: "Christ in Song," Nos. 163, 319, 643, 648, 305.

R. S. FRIES.

Loma Linda, Calif.

KNOWLEDGE is of two kinds: We know a subject ourselves, or we know where we can find information upon it.—*Boswell.*

The Association Forum

A Round Table on Efficient Methods

THE CITY PROBLEM

LAST month emphasis was placed on the question of rural evangelism, which is continued in this issue. Now we turn to the problem of city evangelism. Be it remembered that these discussions in The Forum section from month to month are not Association dictums, nor do they represent a consensus of opinion. They are the candid expression of the personal convictions of men, based on their mature and successful experience. In methods of labor, unity does not involve uniformity. While there are many good methods, there is not necessarily one best method. It is through such discussion that we are broadened and stimulated.

Let us catch the keynote and take as our guiding principle these citations from the "Testimonies," Volume IX, pages 109, 110, and 122. A careful study of the entire chapter (pages 109-124) is vital.

Methods of Labor

"In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another. The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. . . .

"The Lord has given to some ministers the ability to gather and to hold large congregations. This calls for the exercise of tact and skill. In the cities of to-day, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne

so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures.

"Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest the hearers, and to hold this interest, yet at the same time they must carefully guard against anything that borders on sensationalism."—Pages 109, 110.

"In the world-renowned health resorts and centers of tourist traffic, crowded with many thousands of seekers after health and pleasure, there should be stationed ministers and canvassers capable of arresting the attention of the multitudes. Let these workers watch their chance for presenting the message for this time, and hold meetings as they have opportunity."—Page 122.

The Problem Stated

BY TAYLOR G. BUNCH

UNDER the stress and strain of modern city life, the problem of how to attract the attention of these teeming millions to the message of the hour, becomes a most difficult matter. The builder of the first city, Nimrod, the giant, was also the founder of the first great false system of religion that has counterfeited the gospel in all succeed-

ing ages and is still known as spiritual Babylon. Apostasy began in a city, and in the modern cities of earth it will ripen and produce a bountiful harvest. The cities of Sodom, Gomorrah, Nineveh, Tyre, and Sidon are cited in the Scriptures as symbols of vileness and moral corruption. That Christ's message was chiefly a warning to the cities of Palestine, is evident from the pronouncement recorded in Matthew 11:20-24.

In the days when cities were mere villages, compared with those of to-day, Thomas Jefferson designated them "the great sores of the Republic." If cities could rightly be called "sores" at that time, they may now be designated as cancers—great cesspools of iniquity. More than sixty per cent of the world's population reside in cities, and fully ninety per cent of crime is committed in the cities. Immorality, murder, suicide, robbery, divorce, and every form of present-day evil flourishes there. Naturally, the city does not furnish the most fruitful soil for the gospel seed.

The cities are also centers of the mad whirl of pleasure and frivolity. "Lovers of pleasures more than lovers of God" applies in a special sense to the city population. Theaters and dance halls in ever-increasing numbers, size, and splendor, are being built to accommodate the crowds who throng them day and night. The more serious and worth-while things are discarded for the superficial amusements, which thrill and please for the moment, but which do not build characters for eternity. To get the ears of these covetous, frivolous, pleasure-mad, amusement-loving, thrill-chasing millions, is indeed the most tremendous task of the gospel herald.

While it would be impossible in this small compass to discuss the various phases of city evangelism, I give briefly the conclusions reached after several

years of observation and experience in city evangelistic work:

1. *In a New Field.*—In establishing our work in a city that is practically a new field, a tabernacle or theater campaign is doubtless the best method by which to reach the people. Personally, I am convinced that the day of successful summer tent meetings in our large cities is practically at an end. Tent meetings in cities no longer have the drawing power which accompanied them in the early days of the message; in fact, they are now classed by the public with the worst forms of religious fanaticism.

2. *Where There Are Established Churches.*—In cities where we already have one or more strong churches, the pastoral-evangelistic method is becoming most effective. The day of large and expensive evangelistic campaigns in cities where we have already secured a footing, is giving way to this personal pastoral evangelism, which builds upon a more solid and lasting foundation, with far less expense involved.

It is my conviction that more attention should be given to building or buying better church buildings, in more suitable locations, and then connect with these churches men who are capable of conducting Sunday night meetings for the public, continuing these meetings for nine or ten months of the year, combining them with his pastoral duties. The Sunday night series has many advantages over the five-night-a-week plan, but chiefly because the attendance is more regular and uniform, and more time is given to personal work. Those who attend these meetings become informed on all phases of the message.

The Sabbath service in the church should be conducted so as to attract visitors and win them to the acceptance of truth. These Sabbath services can be and should be made as impor-

tant a factor in soul winning as the Sunday evening service. In some cases it may be advisable to use a hall or theater for the Sunday evening services, but they should serve as feeders to the Sabbath service in the church.

The pastor of a church, assisted by a Bible worker and the church members, can conduct a series of evangelistic meetings with little or no extra expense to the conference. Those who accept the message receive more personal attention, and are more thoroughly instructed, than is possible in a large public effort. Then, too, the new members enter at once into the activities of the various phases of our organized work which function normally during the series of meetings. The minister who proclaims the message from the pulpit, is responsible for the follow-up work, and is therefore careful to lay a solid foundation. Being responsible for the maintenance of the spiritual standards of the church, the financial obligations, and the success of its missionary programs, he has less concern for numbers and glowing reports, and becomes more interested

A vital discussion of the entire city problem will occupy The Forum section for April, with contributions from strong, experienced men.

Rural Evangelism — Continued

ARKANSAS Finds a Close Balance between rural evangelism and public effort. President R. P. Montgomery says: "We baptize nearly as many people who accept the truth through reading our literature or are instructed in the truth by some of our isolated people, as we do in our public efforts. This shows the importance of stressing the *colporteur work* and encouraging our people in *home missionary work*. My idea of working a rural locality is to send a worker there with the intention of remaining in that community for a year, if necessary. If he is faithful in holding public meetings, visiting the people, holding Bible readings, and

in the quality than the quantity of the members added.

I believe that a test by two men of equal ability, covering a period of four or five years, would demonstrate that the pastor-evangelist produces greater and more lasting results for the cause of God, at far less expense, than the "hit-and-run" evangelist whose interest centers chiefly in the number of baptisms reported. The latter would doubtless have more baptisms, but the fruitage of the former would be of a higher quality and his work more lasting and fruitful in tithes, offerings, and Christian service. The success of an evangelist cannot be measured correctly by the immediate results of his labor, but rather by the per cent of the converts who remain true to the message after the lapse of time tests the genuineness of the work. The final test will be the number of souls who reach the kingdom. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3: 13.

engaging in other lines of service as may be needed, the sure result will be the raising up of a church."

CUMBERLAND Visualizes Increased Membership through rural evangelism, "for it is through this means," writes President R. I. Keate, "that we secure membership results with the least effort and expense. The best way to create interest is by the use of *literature*, followed by a *series of meetings* in schoolhouse or church building, which generally may be secured, through the influence of interested people, without any expense. Rural communities often have union church

buildings, which are supposed to be open to all denominations, and it is not difficult to secure the use of such buildings for a series of meetings, especially if the worker has secured the good will of people in the community. Where such a building is not available, it is well to pitch a tent or erect a cheap tabernacle. In some places, meetings held in the homes of the people produce the best results. I know of one instance where the work began in a very small way, but the interest grew and developed in such a way that the people gave the money necessary to purchase material for a small tabernacle, and also did the necessary work in erecting it. This was a very simple building—a roof, with tent walls for the sides, but it answered the purpose.”

TENNESSEE RIVER Emphasizes the Resident Plan.—President H. E. Lysinger writes: “In the country sections, a tent will draw large crowds, and it is usually the heads of families who are won to the truth through such effort. Our purpose is to keep the minister at work in one county seat, continually centralizing the interest in one unit, until he has developed a church organization of sufficient strength to stand alone. Such a plan keeps a minister at one place for a year, and sometimes two and three years. In the South it seems that churches cannot be built up in much less time, and not much is gained in these sparsely settled regions by bobbing about and trying to cover a large amount of territory, bringing into the truth one individual here, and two or three in another place, who, when left alone, without church privileges, often become discouraged and give up.”

BRITISH COLUMBIA Sounds the Keynote — Decolonize!—Elder H. L. Wood, president, writes: “My personal conviction is that we should emphasize to our people living in the cities the

instruction given by the spirit of prophecy concerning locating in the country, instead of colonizing. Sister White has definitely set forth the need for our people to locate in places where the truth is not known, and by the daily life convince others of the truth, branching out by establishing home Sabbath schools, holding Bible readings, distributing literature, until the interest develops and crystallizes into an organized company of believers.”

Authoritative Instruction.—“Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not His precious life, should move into towns and villages where there is but little or no light, and where they can be of real service, and bless others with their labor and experience. Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have His witnesses scattered all over the land, that the light of truth may penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known.”—“*Testimonies*,” Vol. II, p. 115.

MARITIME Combines Rural and City Evangelism.—Elder F. W. Stray, president of the Maritime Conference, relates a recent experience in which a live rural interest developed in connection with a city effort twenty miles distant. He says:

“I conducted an effort last winter at St. Johns, New Brunswick, assisted by Elder Cooke, who continued the work after I was obliged to leave. In the spring it was discovered that, as a result of the meetings in the city during the winter, a live interest had developed in a community about twenty miles distant. This was brought about through the people in

the city becoming interested and passing on information to their friends in the country. Arrangements were made to hold a series of meetings in the country schoolhouse, and a few weeks ago eight adults were baptized as the result of the meetings in that rural section, and others are deeply interested.

"I have observed that a live interest in the truth often becomes apparent in the most unexpected places, and investigation proves that it is the result of the circulation of literature, correspondence between friends, or where Seventh-day Adventist families move into rural localities and hold up the light of truth. I believe our plan should be to study the opening providences of God, and follow, no matter where they lead; rather than to conclude that we should work a certain territory simply because it appears to be a strategic point for the establishment of a church. It may be that that particular territory has not been prepared for an evangelistic effort, and that if we subject ourselves entirely to God's leading, we would be directed to an entirely different section of the field."

Bible Workers' Exchange

For an Enlarged Service

The Training Class — No. 3

THE instruction given the Bible Workers' Training Class of the Detroit (Mich.) church, by Mrs. Ena Ferguson, conference Bible worker, began in the January issue of *THE MINISTRY*, continued in February, and now reaches conclusion in the presentation of the blackboard outline covering points 22 to 34.

XXII. Be Tactful.— Avoid putting

Brief Resume of Methods

- I. Colporteur work, preferably resident colportage.
- II. Home missionary department endeavor functioning 100 per cent.
- III. Medical evangelistic tours.
- IV. Public efforts in tent, hall, or community church, combined with personal visitation.
- V. Locate trained doctors and nurses in rural territory.
- VI. Migration of S. D. A.'s from church colonies.
- VII. Overflow interest from city effort.

Mrs. White Outlines Simple Methods

"In places where the truth is not known, brethren who are adapted to the work, might hire a hall, or some other suitable place to assemble, and gather together all who will come. Then let them instruct the people in the truth. They need not sermonize, but take the Bible, and let God speak directly out of His word. If there is only a small number present, they can read a 'Thus saith the Lord,' without a great parade or excitement; just read and explain the simple gospel truth, and sing and pray with them."—*Extract from Article in Review and Herald, Sept. 29, 1891.*

the reader on the defensive, or arousing in him an antagonistic spirit.

1. Do not directly contradict any statement; instead, teach the truth on the controverted point at some other time, when there will be no appearance of contradiction, leading up to the point by presenting relative truths in an interesting, convincing manner.

2. Present the least objectionable features first.

3. Win confidence at the start.

4. Convince the reader that you have the love of souls at heart.

5. Do not drive a point so hard as to arouse a combative spirit; lead, do not drive.

6. Use God's word to bring comfort and hope and joy, not as a whip to bring into line. (See Luke 4:18.)

XXIII. Seek Increased Efficiency.—It is possible to increase efficiency by diligent cultivation of the talent of speech.

1. Aim to speak clearly, distinctly, impressively. (See Neh. 8:3.)

2. Avoid a shrill tone or a high pitch to the voice.

3. No idle word or slang expression should escape the lips.

XXIV. Make Christ the Central Theme.—Whatever the doctrinal subject presented, make Christ the central theme.

1. "No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near."—*Mrs. E. G. White, in "Manual for Canvassers," p. 37.*

2. Philip "preached Jesus" when he caused the eunuch to understand the need of baptism. Paul said he determined to know nothing but "Jesus Christ, and Him crucified." (See Acts 8:5; 1 Cor. 2:2.)

3. Instead of being thankful to God for "this blessed truth" as an abstract set of doctrines, thank Him for the truth as it is in the Person of Jesus—as it radiates from Him.

XXV. Mere Intellectual Assent to Truth Is Not Sufficient.—Do not permit the reader to get the impression that a mere intellectual assent to truth constitutes righteousness.

1. Our aim is to be the conversion of men and women. A formal religion is to be avoided. (Read "The Desire of Ages," pp. 309, 347; "Gospel Workers," pp. 158, 159.)

XXVI. Essential Qualifications.

1. Earnest in prayer.

2. Burden for souls.

3. Tactful. Better lose an argument and win the soul, than win the argument and lose the soul. Kindness is akin to tact.

4. Consecration. "When every act bears witness that we love God supremely and our neighbor as ourselves, then will the church have power to move the world."

5. Filled with the Holy Spirit. Only the *instrument*, like the pencil in the hand of the writer.

6. Strong confidence in God and recognizing the co-operation of holy angels. (See "The Acts of the Apostles," p. 154.)

7. Diligently studious.

XXVII. Aim High.—Seek to attain larger and larger results.

1. "Many whom God has qualified to do excellent work accomplish very little, because they attempt little."—"*Christ's Object Lessons,*" p. 331.

2. "Future reward will be proportioned to the integrity and earnestness with which they serve the Master."—*Mrs. E. G. White, in Review and Herald, March 1, 1887.* (See also Ps. 126:6; Eccl. 11:6.)

XXVIII. Answering Questions.

1. Let the Bible do the answering.

2. Be sure to have the questioner see and acknowledge that the question is satisfactorily answered.

3. Do not speculate regarding questions of minor importance. (See 2 Tim. 2:16.)

4. It is a true statement that "mysteries not yet revealed, or texts not clearly comprehended by any, might better remain undiscussed."

XXIX. Cheerfulness.—Visits in the homes should bring sunshine and cheer.

1. A smiling face is a testimony to the joy of Christian experience.

2. If you don't *feel* happy, refrain from talking about your feelings. Cast no shadow upon the lives of others.

3. Talk of your blessings; talk of God's promises; cultivate thankfulness.

XXX. Personal Appearance.—"Women professing godliness" should give

attention to neatness and modesty of apparel, avoiding those things which the Bible condemns. (See 1 Peter 3:3, 4; 1 Tim. 2:9, 10.)

XXXI. Social Relationship.—Generally speaking, the wise plan is for Bible workers to seek to help those of their own sex.

XXXII. Implicit Trust in God.—Remember that God, not man, is the burden bearer, and lead your readers to this plane of experience.

XXXIII. Be Friendly.—Do not be exclusive; do not seek out the few with whom you delight to associate. Remember, "A man that hath friends must show himself friendly." Prov. 18:24.

XXXIV.—Blend Prayer With Each Bible Study.—Offer prayer, either in beginning or in closing the Bible study, for "never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given."—"Steps to Christ," p. 96. In homes where the voice of prayer is never heard, and people are unaccustomed to the attitude of prayer, it may at times be perplexing to know just how to arrange for audible prayer. The position assumed in prayer, whether kneeling, standing, or bowing the head, should be governed by circumstances, making the matter of prayer as natural and simple as possible. The instruction found in "Testimonies," Volume IX, page 35, should guide the Bible worker in combining prayer with Bible study.

How to Win Catholics—Concluded

BY MARY E. WALSH

It is an indisputable fact that in the proclamation of the third angel's message our Catholic friends have been greatly neglected, and possibly this is the reason why so few of them have accepted the message. If every worker

could but realize the intense darkness which surrounds these dear souls, and could understand the secret longings of their hearts for peace and satisfaction, there would be more earnest prayer ascending to God for their deliverance from the thralldom of this dark system of iniquity which holds them.

It is true that no two workers can follow the same methods in laboring for souls. Even David could not use Saul's armor. Circumstances and conditions alter plans and methods for reaching all classes; but the only way to win Catholics is to possess a deep love for them,—a love which will not only be expressed, but will be felt through our personal contact with them. They must be made to realize that our great desire is to have them saved in the kingdom of God, and that we are seeking their good even though we do not agree with their doctrine. We must hold to the affirmative in the presentation of truth. As we hold up the light, darkness will vanish.

One of the first steps in dealing with the Catholic is to prove to his satisfaction that the Bible is an inspired book. And by all means use the Catholic Bible in working with them, as it is most important to establish confidence by demonstrating that it is their Bible which is inspired, and not some Protestant book which they have heard about. Catholics are not familiar with either the Catholic or the Protestant Bible, as they are not permitted to read or study this infallible guide.

One of the best means of convincing a Catholic that the Bible is true and speaks with divine authority is through the study of the prophecies. The prophecies concerning the Messiah are most attractive and interesting, for as the Catholic observes in the New Testament Scriptures the fulfillment of the Old Testament prophecies, his confidence is strengthened. The study of the life and teachings of Jesus appeals

to him, and it is essential to place due emphasis on the fact that Jesus is the center of every doctrine we teach. A Catholic has great respect for the very name of Jesus, and we should always mention this name with reverence and respect. When offering prayer, it is always essential to kneel, if we would make a favorable impression, for Catholics are accustomed to kneeling reverently during prayer.

The prophecy of Matthew 24 may be presented with good effect, for the fact that this prophecy contains the words of Jesus Himself will appeal to the Catholic. Thus there is brought to his attention the nearness of the end of this world's history, and the preparation which is necessary in order to meet Jesus when He returns for all who hear His word and obey His voice.

The subject of the sleep of the dead should be carefully explained. This is one of the most important subjects to present to a Catholic, for much depends upon a correct understanding of this truth. His preconceived ideas concerning hell, purgatory, and the invocation of saints are all at stake. If it is explained to his comprehension and satisfaction that the dead are neither in heaven nor in hell, and the condition of the dead is clearly brought to view, then he begins to lose confidence in his preconceived convictions, and becomes more willing to accept light on other themes to be presented according to their relative importance.

Boston, Mass.

Just Between Seminars

Glimpses of Ministerial Training

THE following brevities give the pulse of ministerial training in colleges and academies which have not hitherto been represented in these columns. The dominant note is courage and aggressiveness.

Emmanuel Missionary College

Wilbur T. Weaver, leader of E. M. C.'s Ministerial Seminar, reports "nearly a hundred members who are deeply interested in gospel work. Our primary object is to gain an actual experience by holding meetings in the surrounding communities. We expect to have eight such efforts conducted this year in connection with the work of the theological department. Three of our efforts began the evening of October 30, and a very good interest is reported. Those in charge of the various efforts greatly appreciate the co-operation of the music department."

Pacific Union College

Benjamin F. Gregory, student Ministerial Association leader of P. U. C., says: "We are fully organized for another year of mutual help and for missionary endeavor. We meet every Friday evening after vespers. At this meeting different ones give short talks on gospel themes as they would present them to those not of our faith. A critic then reviews the talks, and often shows us how and where we may improve. The first and third Sabbaths of the month we meet in the afternoon. At this program much of the material rendered is of a homiletic nature, especially that which has been given us in the spirit of prophecy. We are planning to do much actual missionary work in the vicinity this year. Those members who are also in the regular homiletic classes will conduct Sabbath meetings among the near-by churches, and are planning on a few hall efforts. Then we are planning a systematic literature campaign in the villages in the valley. We know that if we are faithful in our duties, God will bless our efforts."

Elder B. L. House, of the Bible department, adds: "We are happy to tell you that we have an excellent company of young men in our Ministerial As-

sociation, numbering about fifty in all. Thus far this year we have appointments in ten different places, and we hope to have more. We are to a large extent confined to the use of our own churches. Our homiletics class is the largest in the history of the school."

Pisgah Industrial Institute

Elder R. W. Smith, Bible teacher, says that in spite of handicaps they "have ten in the ministerial band and fourteen in the Bible workers' band. These bands meet each Friday night after vespers, and study methods and give talks. They also have charge of the Y. P. M. S. meetings Sabbath afternoons. The ministerial band has openings in two Sunday schools where the members give short talks after the Sunday school is finished. We also have two homes where regular Bible studies are held."

New Zealand Missionary School

From across the seas comes this brief statement by *Pastor A. F. J. Kranz*, Bible teacher: "We have formed what we call 'The Gospel Workers' Training Class' at our school this year. The purpose of this class is to help our young people in various lines of gospel work, and it has filled a real need and desire in the lives of our young people. The class meets every Sabbath afternoon for a discussion on some line of gospel work or essentials of successful service. In connection with the class we are running a series of Sunday night meetings about four miles from here."

Broadview College

Just as we go to press an item of interest is received from *Dean W. B. Ochs*, of the theological department of Broadview, which should be connected with the report appearing in the February issue of *THE MINISTRY*. He states: "Two members were added to the Hinsdale church as the result of

our field efforts. We are conducting several efforts this year, and hope the work will result in souls saved."

Union Springs and Sheyenne River Academies

Two more academies—Union Springs and Sheyenne River—report the organization of ministerial bands. With an enrollment of 100 at Sheyenne River Academy, forty students have joined the ministerial and gospel workers' band.

The Minister's Books Reading Course and Reviews

An Appeal to the Workers of North America

A NUMBER of times lately I have heard leaders give expression to the thought that we as ministers should do all in our power to strengthen the hands of our local elders, as here is one of the weak links in our organization in connection with the various churches and companies. Many of these local leaders do not see a minister for months at a time, and yet they are carrying the brunt of spiritual uplift, missionary service, and financial responsibility for their designated group. Most of them are pressed under the necessity of making a livelihood by exhausting manual labor, which makes study and preparation difficult. Frequently, they are limited in education and untrained, but are faithful and capable of development. Therefore, anything that can be done to strengthen these dear men who are struggling with the problems of leadership, should be done.

At the 1925 Autumn Council, the following resolution was unanimously voted:

"WHEREAS, There is a growing demand on the part of local church elders

and other church leaders for a special Reading Course which will help them in the spiritual leadership of churches and companies; and,

"WHEREAS, It has been demonstrated that such help can be provided these workers by a carefully selected set of books to cover a year of reading; we therefore,

"Recommend, That the Ministerial Association make a permanent feature of its work the selection of such books year by year as will provide the help needed, and promote this course vigorously under the name of the *Auxiliary Ministerial Reading Course*."

In the three years which have elapsed since the Auxiliary Course was started there has been a steadily developing appreciation and use of the provision. Last year about five hundred local elders read the books selected for the course, and a few of many words of appreciation for the help received will be found in the paragraphs appended herewith. This year, the selection of books is so excellent that we appeal to each local conference worker to encourage the local church elder and missionary secretary to avail themselves of this help to greater efficiency.

The price is only \$2.10, or with "Christ Our Righteousness" the price is \$2.60. The titles of the books are:

1. "Every-Member Evangelism."
2. "Christ Our Righteousness."
3. "The School of Obedience."
4. "The Adventure of Prayer."

They should be ordered through the Book and Bible House. The name also should be sent in to the Ministerial Association, Takoma Park, Washington, D. C., for our records.

The volume "Every-Member Evangelism" is one of the most vital books that can possibly be placed in the hands of church elders and leaders. The same volume is in the regular Ministerial Reading Course, and it is our profound conviction that if the mighty truth of this book on spiritualized serv-

ice is made general through the joint reading by both conference workers and local church leaders, a mighty impetus forward and upward will surely result. We invite you to enlist the local elders, with whom you have contact and influence, in the Auxiliary Reading Course.

L. E. FROOM.

Words of Appreciation From Church Elders

"After commencing to read such interesting books as those in the Auxiliary Reading Course for 1927, I could not stop until they were finished. I very much appreciate the privilege of joining the Reading Circle, and have already ordered the books for 1928. May the Lord bless the Association, is my prayer."—*Church Elder in Peace Dale, R. I.*

"I am inclosing card for membership in the Auxiliary Ministerial Reading Course for 1928. I have the books in hand now, and am very much pleased with the selection. I have finished the course for 1927, and it was a real help to me spiritually, and the best of help in furnishing material for prayer meetings and other meetings in the two churches in which I work."—*Church Elder in Milton Junction, Wis.*

"I have finished reading the course for 1927, and have enjoyed these books. I am waiting to hear what books we will have for 1928. This is my third year in taking the course."—*Church Elder in Garland, Wyo.*

"I have finished the 1927 Auxiliary Reading Course. Surely the fire of God which awakened the men who wrote the books to a consecrated life, can also arouse us to bring about the latter rain and the loud cry of the third angel's message. In our little church we are searching our lives and endeavoring to have them conform to the Bible and the Testimonies. The examples of such men as are mentioned in these books have awakened us to a deeper determination to be Spirit-filled. I hope the books for 1928 hold for us an even better treasure than those of 1927."—*Church Elder in Beacon, N. Y.*

Around the World Circle

Echoes of Association Advance

South Africa Introduces a New Secretary

At the annual meeting of the African Division committee, held in December, Elder E. D. Dick was appointed secretary of the Ministerial Association for the African Division, thus relieving Elder W. H. Branson, division president, who has given personal supervision to Association interests during recent months, since the former secretary, Elder T. M. French, was called to the presidency of the Natal-Transvaal Conference.

In reference to the reception accorded **THE MINISTRY** by workers in the African Division, Elder Branson writes: "Our brethren in Africa who have learned of the plan for the publication of this paper are very happy over it. We believe it is going to mark an advance step in our ministerial work. It will certainly fill a long-felt need. You may be sure that we will do everything we can to co-operate with you in placing this periodical in the hands of every worker in the African Division."

Australasia Has Unbounded Faith and Happy Anticipations

Elder C. H. Watson, president of the division, writing under date of December 13, gives the following cheering assurance: "I am very much interested in the progress of the work of the Ministerial Association. You know that I believe in it, that I had strong faith in it when there were perplexities as to the possibilities before it. We greatly appreciate all that is coming to us from the Association, and desire to keep up a strong living touch with you and the work. I am more

pleased than I can tell you at the prospect of the arrival of Elder Daniells in our field within the next few months. It will touch our most vital need. With his decided influence and strong leadership in ministerial work, he will be able to help us greatly."

The Far East Takes Prompt Action

Elder I. H. Evans writes: "The letter concerning **THE MINISTRY** is received. Professor Griggs is in the Philippines, and will not be back until sometime in February. If we should wait until his arrival, we would not be able to do much in reaching you by mail before April. Our committee, therefore, thought best to recommend that the secretary, Brother C. C. Crisler, send you the names and addresses of our workers in the Far Eastern Division, asking that you send the magazine to them. There will be quite a few English-speaking native workers who ought to have **THE MINISTRY**, but it will take quite a while to work out this list. Later when we have definite information, we expect to send in the names of various natives in the different dialects who can read English."

European Division Getting Plans Under Way

Elder J. C. Raft writes: "We have received a set of the Reading Course books, and I think they are excellent. I am going to take them along on my next trip, and read them through. It is my desire to give **THE MINISTRY** as large a circulation as possible. Although I have not yet received the first number, I am convinced that it will be a good paper, and that it will do our workers good to read it. I really think

it will be a great benefit to the conferences if they will place this paper in the hands of every minister. They will not by any means lose by this expenditure, and I am taking the matter up with the presidents."

President F. A. Spearing, of the South British Conference, responds by saying: "As far as our conference is concerned, we shall be pleased to subscribe for **THE MINISTRY** for each worker in our field. I believe this is the right thing to do, as the work of the Ministerial Association has already proved a very great help to large numbers of our ministers and other conference laborers, and I understand it will contain instruction that the Association has for the workers throughout the world. With reference to the Ministerial Reading Course, I will say that we are doing our best to encourage our workers to avail themselves of this help; and in order to make it as easy as possible for ministers and other workers to take the course, the conference pays half the expense."

A later, most encouraging word comes in from Elder W. M. Landeen, formerly Association secretary for the European Division, and at present secretary of the division educational department: "Though not at the present time directly connected with the Ministerial Association, I take a very

keen interest in the work it is doing. Here in Europe, so far as I can learn, the work of the Association is appreciated more warmly year by year. I have just received and read with much pleasure the first copy of **THE MINISTRY**. I am very glad that you have been able to start a journal that will serve as an organ for our ministry. So far as I know, our denomination has been the only one of any size without such a journal, and I believe that the plan will especially meet the need in our work. I am going to suggest that **THE MINISTRY** be sent to the Bible teachers in our schools, and to other educational workers who will be directly interested in its contents."

South America Pleased With the Plan and Price

"I am particularly pleased with the plan you have of asking all the conferences to supply **THE MINISTRY** to their workers," writes Elder J. W. Westphal. "Fifty cents a year, the price to the workers, for this monthly periodical is certainly cheap, it seems to me, in these times. I am sure that not one of our workers who can read English will want to miss the paper on account of the price. Yesterday I received a set of the Ministerial Reading Course books. I have not had time to examine them carefully as yet, but the titles say much for their contents."

IT IS IMPORTANT!

A change of address on the part of any subscriber to **THE MINISTRY**, without due notice being sent to the publishers, will result in failure to receive current issues of the journal, and still further disappointment, due to the fact that back numbers cannot always be supplied. The January issue of **THE MINISTRY**, for instance, is now unavailable, as the entire edition has been sent out, and repeated requests for this number are being received. Therefore, *it is important* to keep the publishers promptly informed concerning all changes which take place in post office address.

Inter-America Sends Subscription List

From Inter-America a 100-per-cent subscription list for THE MINISTRY arrived in time to apply on the first issue, and this list is backed by the expressed conviction of Elder E. E. Andross and Elder C. E. Wood that "this periodical will prove to be a source of great blessing to our workers throughout the world." Through the courtesy of Elder Wood, in connection with his letter of January 2, we were permitted a glimpse into the experiences of workers in the field which clearly indicate that the Spirit of God is moving upon the hearts of the people. We planned to share these experiences with the "World Circle" readers, but they must be reserved for a later issue.

Evangelistic Music

(Continued from page 11)

passed the soloist, as he was in conversation with a group of friends, and I caught the words of a slang expression which came from his lips, and immediately the song to which I had listened a few minutes before, lost its force and power. This made a deep impression upon my mind, as to the importance of the singer's being true in his life to the sentiment of the songs he sings.

4. Distinct articulation in singing is essential. We consider as a decided failure the minister who speaks so indistinctly as not to be understood by the people, yet some singers seem to consider it a demonstration of extensive training to speak the words of a song in such a manner as to be absolutely misunderstood. Indeed, it may even seem to some that the soloist is singing in a foreign tongue.

The apostle Paul sets forth the true principle which should actuate the rendering of all phases of public worship,

speaking, praying, or singing, for we read his words: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. . . . In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." And then he declares his determination: "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." Such is the standard to be maintained in evangelistic singing.

5. The Christian grace of humility must dominate all natural desire for self-praise. Let the motto ever be:

"Not I, but Christ, be honored, loved, exalted;

Not I, but Christ, be seen, be known, be heard;

Not I, but Christ, in every look and action,

Not I, but Christ, in every thought and word."

Some singers seem to have the impression that in our evangelistic work there is good opportunity to display exceptional musical talent, technique, etc. While these qualities are essential and should not be overlooked, they must be kept entirely secondary to the true objective in evangelistic singing. The world is seeking for self-praise, but Christ's followers are not of this world. Our business is to win souls for Christ, and to this end it is our happy privilege to dedicate talent and training to the highest degree of proficiency.

Let us, as singers of this last message to a dying world, ever pray that our songs may be watered by the Holy Spirit, and bring men and women to the foot of the cross, that we may together join in that "new song" of experience which only the redeemed from among men can sing.

Des Moines, Iowa.

MINISTERIAL INSTITUTES IN UNION SESSIONS

By the time this March **MINISTRY** reaches its readers, the quadrennial union sessions of North America, and their ministerial institutes, will be under way. The unions have been grouped into four divisions,— Eastern, Central, Southern, and Pacific,— which will function almost simultaneously. The first union session begins late in January, and the last one concludes early in April. They average about eight days each. Arrangements are being made for comprehensive reports from each group to appear in later numbers of **THE MINISTRY**. We pray that a mighty impetus forward may spring from these convocations of the workers of North America. Our supreme need is the power of the Holy Spirit. We are living in the time of the latter rain. Let us unitedly pray for the fulfillment of the promise.

Each union group will be served by a General Conference team of three men, composed (with one or two exceptions) of one officer and two associates. The personnel is as follows:

Eastern Group: (Columbia, East Canadian, and Atlantic): O. Montgomery, L. E. Froom, W. E. Howell.

Central Group: (Northern, Central, and Lake): B. E. Beddoe, G. W. Wells, C. W. Irwin.

Southeastern: J. L. McElhany, A. G. Daniels, W. E. Howell.

Southern: J. L. McElhany, J. A. Stevens, H. H. Hall.

Southwestern: J. L. McElhany, J. A. Stevens, N. Z. Town.

Pacific: C. K. Meyers, O. Montgomery, J. L. McElhany.

North Pacific: C. K. Meyers, M. E. Kern, S. A. Wellman.

Western Canadian: M. E. Kern, M. N. Campbell, J. C. Thompson.

L. E. F.

THE INDORSEMENT OF THE FIELD

RICH! "I have just had the opportunity of looking over the first issue of the new paper, **THE MINISTRY**. I must congratulate you and the Association upon this fine production, and feel sure it will be a wonderful help to all of our ministers and the evangelical workers, as it is simply filled with the richest kind of material. I wish to assure you that you can count on me to help in any way possible to make this more and more successful."

L. K. DICKSON, *Greater New York.*

REPLETE! "I am dropping you a line this morning to acknowledge the arrival of Volume I, Number 1, of **THE MINISTRY**. This journal came to my home just at the beginning of the Sabbath, and I sat down and read it through, and was greatly pleased with its contents. It seemed to be so well arranged and replete with good things that I wish to make this favorable acknowledgement of the introduction of this new journal into my reading circle."

CHARLES THOMPSON, *Northern Union.*

MISSION! "I have read with great interest the initial number of **THE MINISTRY**. I think the matter contained in it and the mission of such a paper, as set forth therein, merit words of greeting from various leading workers in the denomination. I believe there is a great and holy mission for such a paper to fill in connection with the greatest reform movement that has ever been carried forward in all the history of mankind."

A. T. ROBINSON, *New England Sanitarium.*