

The Ministry

A Medium of Communication
between the members of the
Ministerial Association of Seventh-day Adventists
Headquarters: Takoma Park, Washington, D. C., U. S. A.

Vol. I

May, 1928

No. 5

Contents of This Issue

NOTEWORTHY UTTERANCES	2
POEM: Appeal for Reapers.....	2
EDITORIAL KEYNOTES: A More Powerful Ministry.....	3-5
TRUISMS	4
EFFECTIVE ILLUSTRATIONS: Consecration — Communion With God.....	5
FORWARD AND UPWARD: A Truthful Ministry — Religious Liberty Jottings — Blasting at the Foundations — The Missionary's Wife.....	6-10
THE QUERY CORNER: Unauthorized Standards.....	10
DELVING INTO THE WORD: The Gospel of the Cross.....	11-13
BIBLE TEACHERS' PROBLEMS: Stimulating Original Study.....	13, 14, 27, 28
ILLUMINATED TEXTS: Revelation 19:10.....	14
THE ASSOCIATION FORUM: City Evangelism — A Personal Survey of Field and Methods — The Tabernacle Plan.....	15-20
QUADRENNIAL MINISTERIAL INSTITUTES: North Pacific Union — Northern Union — Lake Union — Southern Union.....	16, 17, 28-31
VITAL PROBLEM NO. 3.....	20
JUST BETWEEN SEMINARS: P. U. C.; S. C. J. C.; W. W. C.; S. J. C.; W. M. C.; U. S. A.; O. J. C.....	21, 22
THE MINISTER'S BOOKS: A Notable Achievement.....	22, 23
BIBLE WORKERS' EXCHANGE: Bible Workers' Program — An Apology.....	23, 24
AROUND THE WORLD CIRCLE: "The Ministry" Receives Cordial Welcome	25, 26
THE FIELD SAYS: A Choir Suggestion — Bible Workers as Pianists.....	26, 27
WITH YOUR SECRETARIES	32
FOR YOUR CONVENIENCE	32

OFFICERS OF THE ASSOCIATION

General Secretary, A. G. Daniells

Associate Secretaries, L. E. Froom and Meade MacGuire
Office Secretary, Mrs. J. W. Mace

Divisional Secretaries: Africa, E. D. Dick; Australasia, A. W. Anderson, W. W. Fletcher; Europe, J. C. Raft; Far East, Frederick Griggs; Inter-America, C. E. Wood; South America, J. W. Westphal; Southern Asia, J. S. James

The Advisory Council: [In addition to the officers named above] O. Montgomery, J. L. McElhany, C. K. Meyers, B. E. Beddoe, I. H. Evans, L. H. Christian, C. H. Watson, E. E. Andross, W. H. Branson, C. B. Haynes, A. W. Cormack, F. M. Wilcox, W. W. Prescott, G. W. Wells, J. E. Fulton, M. E. Kern, W. E. Howell, E. K. Slade, T. G. Bunch, W. H. Green, Rose E. Boose

Noteworthy Utterances

THE best position in this work is to be where you can win most souls with the least entanglements.—*W. A. Spicer.*

DARE we say that we are saved? If we are not saved now, we are not saved at all. If you are not positively saved by the grace of God now, I would admonish you to seek salvation and find it in its fullness.—*O. Montgomery.*

WE need to pray God to help us to hate sin; and when we get that hatred in our hearts, so that the things we once loved we now hate,—when we really get to hate sin, we shall stop it.—*M. L. Andreasen.*

THERE is one thing we must have, and that is the Holy Spirit. We must have a living faith, a living connection with God. Then He will cleanse our hearts, and He can cleanse them from all sin and use us mightily in finishing this work.—*J. C. Raft.*

PRAYER is not something to turn to only in case of danger, emergency, or crisis. It is the means of constant communication between a loving and mighty God and His needy and responsive children. Prayer is the secret door to that channel through which petitions ascend to God and help and blessing descend to men. At God's end the channel is always open. How much of the time do you keep it open at this end?—*Meade MacGuire.*

God has not called us to preach merely a lofty idealism, nor a beautiful religious philosophy, nor fads or fancies. He has called upon us to give a definite warning message to the world. And we must ever bear in mind that this constitutes our holy commission.—*F. M. Wilcox.*

WE must not talk hindrances; we must talk possibilities.—*C. K. Meyers.*

Appeal for Reapers

I. H. EVANS

O MEN of God! These are the last, last hours. Before us, all the whitened harvest field, Unreaped, untouched by sickles such as ours. This closing message will a harvest yield, If we, His messengers, in zeal proclaim The everlasting gospel in His name.

O men of God! Jesus our priest awaits On high to close His ministry; to take His crown as King of kings; to ope the gates Of heaven to all His ransomed ones; and shake The powers of heaven; to wake the sleeping dead; Receive His kingdom as its kingly Head.

O men of God! These are the last, last hours Of time. Eternity is drawing near. A lost world's doom should wake our drowsy powers To deeds of valor in His name, and clear Our title to a starry crown to wear, Enjoy the mansions Jesus will prepare.

O men of God! These are the last, last hours When mercy waits the sinner. Shall we sleep In ease till all is lost? or pray for showers Of latter rain to fructify and keep Our labors strong in spirit, win the lost To love our Lord, regarding not the cost?

O men of God! These are the last, last hours When labors count and bring a rich reward. In yonder danger lines the heavenly powers Unfurl His blood-stained banner, we to guard! Who'll follow where the Master leads the way? Go, reap in every land, while lasts the day. *Shanghai, China.*

Published monthly for the Ministerial Association of Seventh-day Adventists, by the Review and Herald Publishing Association, Takoma Park, Washington, D. C., U. S. A.

Single Subscription Price: \$1 a year.

Entered as second-class matter, Dec. 19, 1927, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Editorial Keynotes

A More Powerful Ministry

THE minister of the gospel is called to a superhuman task, and hence he must be endued with superhuman power. No minister can, in his own strength, live up to the standards he is called to preach to others. "Man needs a power out of and above himself to restore him to the likeness of God," is the statement from the pen of Mrs. E. G. White, found in the *Review and Herald*, Nov. 1, 1892. "No man can steadily maintain before his fellow men a pure, forceful life, unless his life is hid with Christ in God."—*The Ministry of Healing*, p. 136. If, then, the minister himself cannot reach the ideals he is called to preach, without "a power out of and above himself," in how much less degree can he hope to be able to help others to reach the high standard set before them! The minister of the gospel does indeed need divine power, not only for himself personally, but as the means for lifting men and women from the sinking sands of sin and connecting them with the divine current of saving and keeping Power.

At the beginning of my ministry, I received a very impressive and helpful lesson regarding the minister's need of power. I was holding a series of meetings in a country schoolhouse, and a brother minister, who had been preaching for a number of years, passing through that section of the State, yielded to my solicitation to stop off and preach to my little congregation one evening. While taking this highly esteemed friend to the place of meeting with my horse and carriage, I experienced a sense of joy and pride because

my people were going to hear a *real* preacher.

As we neared the schoolhouse, this minister said to me, "Arthur, can't we stop here and pray?" Leaving the carriage, we went off a little way from the road, and knelt down to pray. I was profoundly impressed as I saw this minister, who had many times preached to large audiences, bow prostrate on the ground and plead with God for help to deliver the message to the people he was soon to meet. He prayed for the presence of the Holy Spirit, and to be clothed with the power of God. That was a tremendous object lesson to me, and although the incident occurred nearly fifty years ago, the impression is still fresh in my mind, and the minister who taught me this valuable lesson is still my dearly beloved associate in service, Elder E. W. Farnsworth. Such experiences were very common among us fifty years ago. They are more rare now, but they should be even more general than in those early days.

The minister's need of power was fully understood by the Saviour when He chose that small group of humble men, and commissioned them to carry on the work which He had established. He *called* men to His work; He *taught* them the vital truths they were to preach; and He *directed* them in gaining experience in actual work. What a wonderful course of training those first disciples had! Yet even such teaching and training, continued for three and a half years, did not fully prepare them for the great work to which they were called. They needed more than a knowledge of what they were to preach; they needed more than

training and experience in preaching. Above all else, they needed the power of God to attend their preaching and to make their ministry effective. Jesus pointed out this fundamental essential in His service, as recorded in the following Scripture:

"Then opened He their mind, that they might understand the Scriptures; and He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of My Father upon you: but tarry ye in the city, until ye be clothed with power from on high." Luke 24: 45-49, A. R. V.

This record is all-important, as it reveals to us the supreme need of the minister of the gospel. The chosen disciples had witnessed the marvelous life, the teaching, and the works of Christ during His entire ministry; their minds had been opened to understand the Scriptures, which contained the message they were to preach. But they were not yet ready. One thing, the supreme thing, they still lacked,—the enduement with power from on high. They needed to be filled with the power of God, so that their preaching would not be in "persuasive words of wisdom, but in demonstration of the Spirit and of power," and that the hearers might become established in the faith, not "in the wisdom of men, but in the power of God." 1 Cor. 2: 4, 5, A. R. V.

This vital truth regarding the element of power in ministerial efficiency should be burned into the minds and hearts of the young men taking the ministerial course in our colleges, in such a way that they dare not take the final step into the field of actual service without this bestowal of divine power; and never, during the life of the minister, should the sense of the imperative need of this divine power be lost.

In obedience to their Teacher's command, the disciples tarried in the city until they experienced the fulfillment of His promise, and were clothed with power from on high. Immediately thereafter they entered upon their work. Peter was the first to break the ten-day silence in preaching the gospel following the crucifixion, and the mysterious mighty power that attended his message is recorded for our encouragement. Peter preached to a hardened, hostile audience, but so great was the convincing, convicting, moving power that attended his preaching, that thousands cried out for mercy; and when the way of escape from sin was pointed out, three thousand men and women responded, and with joyous hearts were buried by baptism with the Christ whom they had been mocking and rejecting but a few days before. O, wondrous power that can work such amazing changes in cold, rebellious hearts! And this triumphant power remained with the apostles to the close of their lives.

The apostle Paul, that preacher of mighty deeds, recognized the need and

TRUISMS

"CHRISTIANITY has not been tried and found wanting — it has been found difficult and not tried."

"THE call of heathenism is that men shall find God near. The tragedy of Christianity is that men have made God distant."

worth of power, and placed on record a statement of inestimable value for ministers of the gospel to the close of time. His estimate of the worth of divine power led him to suffer the loss of all things earthly in glad exchange for the knowledge of Christ and the power of His resurrection. This is his testimony: "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12: 9, 10, A. R. V.

The enduement of divine power was not confined to the ministers of apostolic times. It is also for ministers in this last generation. "As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth to-day." "What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people to-day." "To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results." —"Testimonies," Vol. VII, pp. 32, 33.

A. G. DANIELLS.

Effective Illustrations

For Sermon or Song

Consecration

"TAKE my life, and let it be
Consecrated, Lord, to Thee."

One of the finest consecration hymns in the world, this is a great favorite of the Christian Endeavor Society. Miss Havergal told me of its origin while we were seated in her home in South Wales. She had gone to London for a visit of five days. There were ten persons in the family she visited, most of them unconverted. She prayed to God to give her all in the house, and

before leaving every one had received a blessing. The last night of her visit, after she had retired, the governess told her that the two daughters wished to see her. They were much troubled over their spiritual condition and were weeping, but Miss Havergal was able to show them the way of life, and they were both joyfully converted that night. She was too happy to sleep, she said, but spent most of the night in praise and renewal of her own consecration; and that night the words of this hymn formed themselves in her mind.—*Ira D. Sankey.*

Communion With God

A MAN was at work at the top of a telegraph pole at a very busy and noisy street corner. From time to time his mate below sent up in a little carrier just the very article he needed. The two worked together in such complete harmony that the attention of passers-by was attracted. What was the secret understanding between the two? It was soon noticed that the man on the pavement had a little telephone receiver clamped to his ear. He was in constant communication with the one who was doing the work. "It is God that worketh." Yet He needs us. We are only effective "fellow workers" with Him if we are ever listening to His voice. We must be "in tune," or we shall not hear.—*A. E. Richardson.*

MEN who are worthy of the Christian pulpit will get into it though they climb to it over obstacles as high as the Alps, and over Himalayas of disappointment.—*Jefferson.*

I PREACH always so that the maid-servant who brings her mistress' children can understand. If she understands, the learned professors will.—*Luther.*

Forward and Upward

Inspiration, Counsel, and Caution

A Truthful Ministry

BY L. H. CHRISTIAN

WE say we preach the Truth, and we may spell it with a capital "T." That is all right, but we should also have the truth that is spelled with an ordinary "t." What do I mean by that? I mean that we should not only be truthful, as we say, but especially should we avoid exaggeration. You have all heard of the preacher who was greatly given to exaggerating. It was decided that the bishop should admonish him, and request him to make an apology. The guilty preacher got up greatly moved, and said, "Brethren, I am sorry. I repent of my weakness; indeed, when I think of it, I am so sorry that I could shed barrels of tears." That man was incorrigible, and was adjudged as such. Exaggerated statements in our sermons or conversation, whether statistical or otherwise, hurt our influence with the people and hinder the work.

We need to exercise most painstaking care that in all our teaching and sermons we present the word of God simply and truthfully. Some have a habit of drawing far-fetched conclusions or of choosing unusual texts. For instance, I have a number of times heard preachers speak on such texts as the seven women of Isaiah 4: 1. In each case they wrested the word of God in such a way as to do plain violence to a clear and not difficult statement.

We must never forget the fundamental rule of Bible exegesis,—that every scripture is to be taken in its literal sense, unless the context makes it plain that it is figurative or symbolic. We should not force scriptures

to speak of this age when they refer to some other time or to all time. We should beware of pressing the allegorical interpretation of scripture, as it is very dangerous, being usually an expression of the speaker's own imagination or prejudice. We are warned not to handle "the word of God deceitfully," but to commend ourselves "to every man's conscience in the sight of God;" "for we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

Berne, Switzerland.

Religious Liberty Jottings

BY H. H. VOTAW

WHILE it is doubtless true that the passage of the Lankford bill would bring persecution to Seventh-day Adventists in the District of Columbia, and while it seems clear to those of us who have watched the efforts made to secure its passage at the nation's capital that it is intended as a model for other places and that favorable action by the Federal Congress upon the measure will be urged by its proponents as a reason for the enforcement of Sunday laws which are already on State statute books, the poorest excuse we can offer for opposing it is that we would suffer because of it. In standing for the great principles of liberty enunciated by Jesus Christ and embodied in the Constitution of our country, we are surely to be moved by a higher motive than self-interest. As Christians, we should give first thought to others, and not to self. We can never be worthy followers of Jesus Christ until we have caught the spirit of the

One who said He "came not to be ministered unto, but to minister, and to give His life a ransom for many."

Fines, confiscation of property, even the loss of life itself, have not the power to separate us from God; but persecution darkens the vision and dries up the spirituality of the persecutor. It is as much our duty to seek to save men from falling into the terrible sin of judging their fellow men and persecuting them for differing in matters of conscience, as it is for us to endeavor to save them from any other sin.

* * *

When Mr. Lankford announced just before the close of the session in 1927 that though he knew that his bill in the Sixty-ninth Congress was doomed, yet he proposed reintroducing it in the Seventieth Congress, his statement was accepted as a challenge by lovers of liberty all over the country. Our people have done admirably in circulating literature and securing signers to petitions protesting against this religious measure. Thousands of Seventh-day Adventists have prayed and worked that the tide of persecution might be stemmed so that we may warn our neighbors and friends. God has graciously heard, and up to the present time the committee has not even granted hearings on the Lankford bill. Our prayers have been answered, and yet many are disappointed. Hardly a day passes but some one asks whether there has really been any danger, or if a few men have been alarmed without cause. Letters come in from various parts of the field, suggesting that there has been a cry of "Wolf, wolf," when there has been no wolf.

Isn't it strange, brethren? The statement of Christ that the children of the world are wiser in their generation than the children of light, might seem to apply at this time concerning some of our folk. As an example, this brief word from an editorial in the Chicago

Tribune of March 8, 1928, is striking:

"The intent of the [Lankford] bill is to compel uniform Sunday behavior by law." Referring to the proponents, this is added: "They are pounding Congress with vigor in the belief that their opportunity was never better." "The District being governed by Congress is helpless if the lobby back of the Sabbatarian bill can prevail with timid Congressmen. It is the guinea pig of reform legislation, intended to begin there and then sweep the country."

Since God has graciously given us additional time in which to work, let us thank Him, take new courage, and pledge ourselves afresh to the task of educating men and women concerning the evils of religious legislation. We need the conviction of duty and privilege rather than the excitement of immediate danger, to provoke us to good works. The wise mariner heeds the storm signals, and prepares his ship before the storm breaks.

* * *

Besides its being necessary for every Representative and at least one third of the Senators to run for office in 1928, it is also Presidential election year. Owing to the agitation which has stirred the country because of the religious belief of one of the men who is prominently mentioned as a Presidential candidate, many of the members of Congress who would naturally support the Lankford bill, feel that no further religious complications should be injected into the struggle. Without being able to state positively that the conditions above referred to have worked in our behalf, I am convinced in my own mind that they have. It should be remembered that though Congress may close without any further attention being given to the Lankford bill, it will nevertheless be on the calendar for consideration when the session opens in December, 1928. There

can be no possible excuse for our lessening our activities.

* * *

Two of the members of our Palo Alto (Calif.) church took a petition to the Leland Stanford University, and secured the signatures of Dr. David Starr Jordan, the president emeritus, and his wife; Dr. R. L. Wilbur, the president of the University; Dr. Leonard Ely, professor of surgery, and his wife, who is a daughter of President Wilbur; Prof. M. R. Kirkwood, dean of the law school; C. B. Whittier, professor of law, and his wife; J. E. Brenner, law librarian, and his wife; C. G. Vernier, and his wife; Sydney D. Townley, professor of mathematics; Henry W. Stewart, associate professor of political science, and his wife; John K. Branner, son of a former president of the university; Casey A. Wood, lecturer in zoology; and others connected with the faculty of this great school.

Washington, D. C.

Blasting at the Foundations

BY J. F. SIMON

WE here continue the discussion begun in the March *MINISTRY* in the article, "Snipers in the Christian Camp." In their attempt to make clear the reason for Christian missions, the university students gathered with Dr. Soper, of Duke University, raised a very timely question, namely, "Is Jesus Christ *a way*, or *the way*?" Addresses given in the Student Volunteer Convention, of which Dr. Soper's discussion group was a part, led to this inquiry.

If Jesus is *the way*, then all men must be led to Him. If He is *a way*, then there are other ways, and it only remains to be defined whether the way of Jesus is better than the way of Buddha, Confucius, or other leaders.

While several students expressed their belief that Jesus is the only way, none seemed willing to accept the log-

ical conclusion of such a position,—that without a knowledge of Christ all men would be lost. The illustration of many roads leading to a city, the only difference being the condition of the roads, seemed to meet general approval in its application to the religions of the world, Christianity taking its place among all the highways of religion as the best, because it is the easiest way.

And here was involved the motive for missions. We should preach the gospel to the heathen because we know an easier way than they are traveling, seemed to be the prevailing opinion. It was pointed out, however, that they will all "get there" anyway, though their way be dark and very difficult.

But what is this way? To what does it lead? Christ is the way to what? Some one suggested that He is a way to heaven, but the existence of a heaven was denied. It occurred to some one to mention redemption as an answer to the question, but this involved insurmountable difficulties. How can there be a process of redemption from sin when there is no sin? Life starts as a narrow existence, limited by our understanding. Truth enlarges our vision, and through self-effort and the dynamic afforded by the Christian religion we develop from a narrow to a larger life. Christ, it was asserted, is *a way* to a larger life, being, if not the greatest, one of the greatest teachers of truth! Christ makes the life more complete. What does He add to the life that cannot be gotten in any other way? The rules of Buddhism, Confucianism, and Christianity are equally good. But Christ gives moral dynamic to His teaching.

With such a conception of Christianity in their minds, I was not surprised to find students very much in doubt about the call to foreign missions. Many were asking their leader how one may know the real truth about it all. The answer of Dr. Soper will be given in the next article.

The Missionary's Wife

BY ARABELLA J. MOORE

"THE Lord God said, It is not good that the man should be alone; I will make him a help meet for him." God, therefore, designed that a man's wife should be his helper, should inspire him to better and greater things, and with him strive to conquer life's problems. Together they should plan and work to win the battles that confront them.

When I visited the Hall of Fame in the Capitol in Washington, D. C., I found just one statue of a woman,—Frances E. Willard of Illinois. But one can never know how many monuments of men were there because of the good home-making influence, the encouragement, the help and counsel, of some wife or mother. Many a man has been either a success or a failure because of the part his wife played in his life. Surely this principle holds true in the mission field. Our missionaries' wives may be a great help to their husbands, or a hindrance and a detriment.

A short time ago a young lady of a church we were visiting, in bidding us farewell, as we were soon to return to Brazil, said, "I envy you your trip. Every time a missionary goes out I feel like going along, for they do not have the temptations of style and dress with which to contend."

Alas! how sadly she was mistaken! One need not think that he can run away from temptations that are about him by going to a foreign mission field. Those temptations must be conquered in the homeland, for they are just as strong in the mission field as anywhere else. Let us take the experience of one young couple called to mission work:

The young wife, who loved to dress in a worldly fashion, was only too glad to go because she thought that when she was away from her old friends she would not be tempted to dress elabo-

ately or in the latest style. But to her sorrow she discovered when she reached the mission field that they were one of a small group of American families. The other American wives, not being of missionary families, had husbands in business who were in the foreign land to make money, and they dressed accordingly. This young missionary found that she wanted to dress in the mission field just as much as at home, if not even more. To make a long story short, the young girl finally left the truth and pulled her talented husband out of the Lord's work and message. Their mission experience had a very sad ending, largely because of the love of dress and the fallacy of thinking one can run to a mission field and thereby escape temptation. We missionary wives need to guard carefully our example and influence and our manner of dress.

The minister's wife is sent out by the Mission Board the same as her husband, and in a sense has a Christian obligation to prepare herself for efficient service. She may be a wonderful help in the church, but only when she knows the language of the natives. It is through the medium of speech alone that one becomes fully acquainted with those about him; and so to work patiently for those in the mission field, one must be able to speak to them. To learn to love and appreciate them and see their viewpoint, one must acquire a knowledge of their medium of expression. For this reason the missionary's wife should not be content with just understanding the language more or less, but should aim at acquiring a knowledge that will enable her to converse intelligently in it. In order to do this, one must have more than a mere grammatical knowledge of the language; one must become acquainted with the history of the country and people, as well as their literature, and keep up to date with the trend of their national development.

A missionary's wife is called upon to do many things outside her home that are not expected from one in the homeland. It takes time and patience to do the extra things, but they do help to win hearts and souls to Christ. With a true love for souls the most difficult task becomes a pleasure, and brings joy and satisfaction to one such as ease and creature comforts can never give.

To illustrate: I was treasurer in a large church in Brazil. I had a small table in the back part of the auditorium, where I received the envelopes containing tithes and offerings. I was always there from twenty minutes to one half hour before Sabbath school began, and many times I had to fill out the tithe slips because many of our members did not know how to write. I handled about \$10,000 a year, and at the same time acted as organist for the Sabbath school and church, as well as playing five nights a week for a tent effort during that season. I had a little girl about two years old to care for, as well as my other home duties. One has to serve patiently those for whom he labors, loving them, winning their confidence by kindly dealing and setting the proper example.

When a member of another church, I endeavored to build up the children's department in the Sabbath school. The tiny tots had nothing to make Sabbath school interesting. We ordered some sand boxes made. With the help of my teachers we cut out figures of people, animals, birds, and houses from magazines to use in the sand boxes. We had no memory verse cards at that time, so we spent many hours each week cutting out flowers or pictures of children or something in color from magazines, and pasting these on slips of paper, on which we also wrote the memory verse for the following week. I wish the people in the homeland could have seen how eager the children were to get those crude little memory verse cards. It is needless to say that

our attendance and our offerings for missions increased wonderfully in this department. Our feeble efforts were greatly appreciated by all.

And a missionary's wife can be a great help if she has some medical knowledge, such as the nurses' training, or special preparation and experience along the line of obstetrics. There is a great field open to the one who can aid in physical emergencies and teach authoritatively our health principles, as well as spiritual truths. We have had a few Adventist missionary nurses in our mission field, and their services have been greatly appreciated, being a blessing to those they were able to help.

Sao Paulo, Brazil.

(To be concluded)

The Query Corner

On Life and Labor

Unauthorized Standards

Question.—Can a pastor, a local church board, or a committee, rightfully establish new requirements or standards for church membership?

Ques.—Has a pastor the power or right to set up requirements in matters of faith or conduct which the denomination has not adopted?

Answer.—No. No minister, church board, or conference committee has the right to establish new and unauthorized standards or requirements for church membership. If there is to be any new standard of church discipline touching faith or conduct, it should be set by the denomination in General Conference or Council session, and not by a pastor, a local conference committee, or a union committee. No individual or sectional group may properly require a person coming into the church to subscribe to requirements to which the denomination does not ask him to subscribe. The principle is clear.

O. MONTGOMERY.

Delving Into the Word

Studies on Fundamentals of the Message

The Gospel of the Cross

BY W. W. PRESCOTT

Proposition One.—Sin is a state of enmity against the holiness of God, which is expressed in overt acts of rebellion against the government of God, and involves condemnation, wrath, and death. Col. 1: 21; Rom. 5: 16; 1: 18; 2: 5; 1: 32; 6: 16, 23; 5: 12, 21.

Proposition Two.—The gospel of the cross is the good news that "God was in Christ reconciling the world unto Himself." 2 Cor. 5: 14-21, A. R. V.

- a. The death of Christ was a racial death. 2 Cor. 5: 14. The last Adam, the second man, was the new head of humanity. What He did was reckoned as having been done by humanity represented in Him.
- b. He Himself became "the propitiation" (the atoning sacrifice) for the sins of the whole world. 1 John 2: 2.
- c. The death and the resurrection of Christ are inseparable, and taken together they constitute the central feature of the gospel. 2 Cor. 5: 15; 1 Cor. 15: 1-4.
- d. Through His death and resurrection there is provided the power for a new creation. 2 Cor. 5: 17.
- e. Reconciliation is the direct act of God through Christ. Verse 18.
- f. The whole world was reconciled to God at the cross. Verse 19 (cf. 1 John 2: 1, 2).
- g. God reckoned the sins of the world to His own Son, and judged them on Him. 2 Cor. 5: 19 (cf. Isa. 55: 5, 6, 12); Luke 22: 37 (cf. Rev. 18: 20).

- h. Thus God made Him to be sin on our behalf. 2 Cor. 5: 21.
- i. This act on God's part made it possible for us to become the righteousness of God in Him. Verse 21.
- j. The climax of the act of reconciliation was at the cross. Rom. 5: 10; Eph. 2: 13-16; Col. 1: 20-22.
- k. At the cross both God and man were justified. Rom. 5: 9; 3: 24, 25; Ps. 51: 3, 4; Rom. 4: 24.
- l. God in Christ accepted the condemnation, the death, due to sin, and by a suffering obedience made atonement to His own holiness. Isa. 53: 4-8, 10-12; John 1: 29 (margin); Phil. 2: 8; Rom. 5: 19; Heb. 5: 8; 2: 9, 10; 9: 26; 10: 5-9; Matt. 20: 28; Rev. 5: 9.
- m. The central feature of the gospel is the atonement, the mediation of forgiveness through the sufferings and death of Christ. 1 Cor. 15: 1-4; Rom. 4: 25; 1 Peter 2: 24; Eph. 1: 7; 1 Cor. 1: 18.

Proposition Three.—The cross represents a voluntary and a vicarious, or substitutionary, or representative death in behalf of sinners. John 10: 17, 18 (cf. Matt. 27: 50; Mark 15: 37; Luke 23: 46; John 19: 30); Gal. 1: 4; 2 Cor. 5: 14; Matt. 20: 28 (cf. John 11: 49-52).

Proposition Four.—At the cross the world became a reconciled world, although not a saved world. 2 Cor. 5: 19 (cf. 1 John 2: 2).

Proposition Five.—To the ministers of the gospel has been given the privilege of proclaiming to all, that the world has been reconciled to God through the cross. 2 Cor. 5: 18, 19.

Proposition Six.—The reconciliation which God accomplished in Christ, is received through Christ. Rom. 5: 11.

Proposition Seven.—In order to appropriate the benefit of the death and resurrection of Christ, we must be united with Him in that experience. Rom. 6: 1-7, 11; 7: 4-6; Gal. 2: 19, 20; Col. 3: 3; 1 Peter 2: 24; Gal. 6: 14 (cf. Eph. 4: 20-24); Col. 3: 9, 10.

Notes

The Right Understanding of Christ's Gospel

Those only who realize that the cross is the center of hope for the human family can understand the gospel that Christ taught.—“*Testimonies for the Church*,” Mrs. E. G. White, Vol. VIII, page 206.

All Truth in the Light of the Cross

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers.—“*Gospel Workers*,” Mrs. E. G. White, p. 315.

The Real Essence of the Gospel Message

There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified.—“*Testimonies to Ministers and Gospel Workers*,” Mrs. E. G. White, p. 424. [Note the difference between preaching the crucifixion of Christ and preaching Christ crucified. In the former case the cross is a mere incident in the life of a person; in the latter case a person is preached who died and lived again, who conquered death, and

who now lives to impart to all believers the victory which He gained for them on the cross.]

The Central Point of All Christianity

The crucified Messiah is the central point of all Christianity.—“*Counsels to Teachers*,” Mrs. E. G. White, p. 24.

The Place of the Cross

The cross must be uplifted, and its place in the gospel work shown. . . . The cross is the center of all religious institutions.—“*Testimonies for the Church*,” Mrs. E. G. White, Vol. VI, pp. 240, 241.

He [Christ] knows that the cross must occupy the central place, because it is the means of man's atonement, and because of the influence it exerts on every part of the divine government.—*Id.*, p. 236.

The Sin-pardoning Saviour

The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to “the Lamb of God, which taketh away the sin of the world.” John 1: 29. Every true doctrine makes Christ the center, every precept receives force from His words. Keep before the people the cross of Calvary.—*Id.*, p. 54.

The Center of Teaching and Study

Let the youth make the word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study.—*Id.*, Vol. VIII, p. 320.

Five Points Concerning Reconciliation

First, you will note that the reconciliation is between two persons who have fallen out, and not between a failing person on the one hand and a perfect, imperturbable process on the other.

The second thing is a corollary from the first, and is that the reconciliation affects and alters both parties and not only one party. There was reconciliation on both sides.

Third, it is a reconciliation which rests upon atonement and redemption.

Fourth, it is a reconciliation of the world as a cosmic whole. The world as one whole; not a person here and another there, snatched as brands from the burning; not a group here and a group there; but the reconciliation of the whole world.

Fifth, it is a reconciliation final in Jesus Christ and His cross, done once for all; really effected in the spiritual world in such a way that in history the great victory is not still to be won; it has been won in reality, and has only to be followed up and secured in actuality. In the spiritual place, in Christ Jesus, in the divine nature, the victory has been won. That is what I mean by using the word "final" at the close of the list.—"The Work of Christ," P. T. Forsythe, pp. 76, 77.

What Reconciliation Accomplished

In reconciliation the ground for God's wrath or God's judgment was put away. Guilt rests on God's charging up sin; reconciliation rests upon God's nonimputation of sin; God's nonimputation of sin rests upon Christ's being made sin for us. You have thus three stages in this magnificent verse [2 Cor. 5: 19]. God's reconciliation rested upon this, that on His eternal Son, who knew no sin in His experience (although He knew more about sin than any man who ever lived), sin's judgment fell. Him who knew no sin by experience, God made sin. That is to say, God by Christ's own consent identified Him with sin in treatment, though not in feeling. God did not judge Him, but judged sin upon His head. He never once counted Him sinful; He was always well pleased with Him; it was part, indeed, of His own holy self-complacency. Christ was made sin for us, as He could never have been if He had been made a sinner. It was sin that had to be judged, more even than the sinner, in a world salvation, and God made Christ sin in this sense, that God, as it were, took Him in the place of sin, rather than of the sinner, and judged the sin upon Him; and in putting Him there He really put Himself there in our place (Christ being what He was); so that

the divine judgment of sin was real and effectual. That is, it fell where it was perfectly understood, owned, and praised, and had the sanctifying effect of judgment, the effect of giving holiness at last its own. God made Him to be sin in treatment though not in feeling, so that holiness might be perfected in judgment, and we might become the righteousness of God in Him; so that we might have in God's sight righteousness by our living union with Christ, righteousness which did not belong to us actually, naturally, and finally. Our righteousness is as little ours individually as the sin on Christ was His.—*Id.*, pp. 82-84.

College View, Nebr.

Bible Teachers' Problems

Their Study and Solution

Stimulating Original Study

BY H. F. SAXTON

It is a common thing in our college Bible classes, even in advanced classes, to find that the students do not make proper personal preparation in study for the classes. They merely come to class to get what the teacher has to give them by way of lectures and admonitions. Generally, too, it must be admitted that this sort of procedure is ample for good grades in the Bible subjects taken,—often, indeed, the best grades that the student receives in any of his classes.

We are reaping the fruit of this kind of teaching in the grade of Bible students we are turning out as college graduates. Comparatively few of our college-trained young men and women really know their Bibles either theoretically or experimentally. They know altogether too little about how really to preach or teach Bible truths, or even how to approach the Bible in original study for themselves. One result of this situation is that as soon as these young people get out into

the field as teachers in our schools or as conference laborers, they seek to shun those lines of activity which require them to deal primarily with the Bible. They feel that they are not able to assume the role of leadership along Bible lines, so they prefer to take up teaching in other lines, or engage in activities which do not lay upon them so heavy a tax of spiritual knowledge and experience.

Now I am greatly interested in the solution of the threefold problem which confronts us as Bible teachers:

1. How to make, in our classroom endeavors, that vital connection with the practical Christian life and experience.

2. Placing adequate, but not overdone, emphasis on the side of theoretical knowledge of the fundamental truths of Christian teaching and fundamental facts of Christian experience.

3. Establishing a method of teaching Bible which will not only reach a proper balance between theory and experience in the classroom work, but will also lead the student into definite and personal and original Bible study for himself, and furnish him with some measure of knowledge as to how to approach the Bible in his personal study.

To this latter phase of the problem it might be added that it does not stop with such results as leading the student into an experimental study of the Scriptures, into a proper grasp of the theoretical teachings or facts, and into some satisfactory measure of ability and interest as a Bible student, but also so to teach as to enable the student to go out from his study in school and efficiently teach the Bible truths to others. Indeed, he should not only be able to go out and teach the Bible to others, but he should have an *unobstructed willingness* and a *burning desire* to do so. The accomplishment of all these desired, yes, demanded, ends,

(Continued on page 27)

Illuminated Texts

Side Lights From Translations

Revelation 19: 10

"WORSHIP God. For the testimony of Jesus is the spirit of prophecy."—*American Baptist Improved.*

"Worship God: for the testimony of Jesus is the spirit of prophecy."—*American Revised Version.*

"Do homage to God. For the spirit of prophecy is the testimony of Jesus."—*Darby.*

"Adore God. For the testimony of Jesus is the spirit of prophecy."—*Douay.*

"Worship God: for the testimony of Jesus is the spirit of prophecy."—*Moulton.*

"Worship God; for the testimony of Jesus is the spirit of prophecy."—*Newberry.*

"Unto God do homage! For the witness of Jesus is the spirit of the prophecy."—*Rotherham.*

"Bow before God, for the testimony of Jesus is the spirit of prophecy."—*Young.*

"To God do homage. For the testimony of Jesus is the spirit of prophecy."—*Interlinear New Testament.*

"Worship God. For the witness of Jesus is the spirit of prophecy."—*Davidson (Von Tischendorf).*

"Worship God! For the testimony of Jesus is what inspires prophecy."—*Goodspeed.*

"'Worship God' (for the testimony borne by Jesus is the breath of all prophecy)."—*Moffatt.*

"Worship ye God: for the testimony of Jesus is the spirit of prophecy."—*Murdock's Syriac New Testament.*

"Worship God. For to bear testimony to Jesus needs the inspiration of the prophets."—*20th Century N. T.*

"'Worship God.' Testimony to Jesus is the spirit which underlies prophecy."—*Weymouth.*

The Association Forum

A Round Table on Efficient Methods

City Evangelism

BY W. C. MOFFETT

THE automobile, the radio, the lure of amusements, and the growing indifference to things religious, make it increasingly difficult to reach the masses in our congested centers of population already satiated with sensationalism. With but little time in which to do the work, surely as men who understand the times we ought to avail ourselves of every means which Providence has supplied in these last days for cutting short the work. Wherever we have capable evangelists who can attract and hold large audiences, it is false economy to cramp their efforts by hiring cheap halls that automatically cut us off from reaching the better class of people. Neither does it pay when large audiences are drawn in, to let the golden opportunity slip by falling to back the effort with a sufficient corps of workers to gather in the harvest while it is ripe.

Just a year ago our Boston evangelist, Elder R. S. Fries, secured a centrally located hall on the first floor on the principal street in a city of over one hundred thousand, where we had no church organized. A considerable sum was paid out to rent this hall for a solid series of meetings each night in the week for six weeks, and for a Sunday night follow-up which has continued to this time. A church of fifty-five members has resulted and others are awaiting baptism. The offerings during the meetings and the tithe that has come in since have more than covered all the expenses of the effort. In addition to this, one of the new converts paid in \$550 tithe and turned over \$5,000 to the cause. An aggres-

sive effort of this sort produces a cumulative result that makes it possible to take on more workers and build up a conference.

Whatever other methods of advertising may be resorted to in order to build up the attendance, we believe that the greatest publicity is obtained at the minimum of expense by well-prepared advertising in the newspapers. This reaches thousands of people that cannot be reached by any other form of advertising.

We also firmly believe that the time has come when our leading evangelists will greatly multiply their usefulness by utilizing the radio wherever it is possible to make reasonable contracts with local stations. Two of our men in southern New England are now speaking to thousands in this way as against a moderate audience that has been packed into a hall and church heretofore. Many Catholics are listening in who would hardly dare to attend our public services. And it largely takes the place of other forms of advertising, so that the actual expense, after the extra donations are taken out, is not greatly increased. Many of the interested people write in so that the contact for follow-up can be made. The other day we learned of a lady in Canada, one thousand miles away, who had never attended our meetings, but who is keeping the Sabbath from listening in on the Sunday night broadcast of our Providence worker, Elder J. E. Shultz.

The use of motion pictures is in the experimental stage, but it looks to me as if they are making more rapid headway than did the stereopticon in its early stages. Personally, I can see no difference religiously between a picture

that is standing still and a properly selected picture that moves, *providing it is the right kind of picture in the right place.* We have seen attempts to use the moving pictures that have done far more harm than good. On the other hand, one of our workers started meetings in a city where other capable ministers had failed to get a hearing, used very carefully selected pictures, and for the last two years has been speaking to a full house in his Sunday night meetings.

At the same time we are fully convinced that the big thing, once we get the people to our meetings, is to grip their hearts with the message for today. We can never compete with the popular churches in imposing ritual, elaborate display, and pleasing fables; neither can we compete with the theater or moving picture when it comes to thrills.

Thousands of people who are unsatisfied with the husks of worldly pleasure and the chaff of human oratory and traditions, are seeking something better. Men and women turn to us dissatisfied with their churches, tired of the pleasures of sin, with hopes blasted, and crushed with the cares of life.

If from a heart filled with the peace and joy that the world can neither give nor take away, there pour forth in every sermon streams of living water, many a weary soul will drink to thirst no more; and by the simple testimony of a transformed life, like the outcast woman of Samaria, many others will be drawn to the living Christ.

After all, for ourselves we believe that when the results are counted up, it will be found that the preaching of the message in simple lines by a Spirit-filled messenger will count more than all the paraphernalia an evangelist can accumulate, which sometimes proves a weakness in the long run.

Oshawa, Ontario, Canada.

QUADRENNIAL MINIS

A UNION conference ministerial institute because of its rarity. To departmental routine and are taken for granted; but confidence, responsibility, the problems and privilege of a Bible worker,—and all other workers joining feature, are an opportunity that is in connection with union sessions. At this world-wide union conference sessions are in the institute features have been requested have been received. Others will appear later at Columbia and Eastern Canadian meetings. Bible studies and most profitable institute broadened vision, courageous hearts, and thank God and press forward as the full reports now follow:

North Pacific Union

THE North Pacific Union Conference session was held at College Place, Wash., February 22 to March 1. Practically all the workers of the union were present. The program was so arranged that considerable time was devoted to the spiritual interests of the workers and a consideration of the problems connected with the work of the ministry.

Elders C. K. Meyers and M. E. Kern conducted devotional services and Bible studies each morning, as well as the preaching services in the evening. The keynote of their message was a call for a more spiritual, consecrated, and devoted ministry, who will make "Christ, and Him crucified" the central theme of their preaching, because they personally "know Him, and the power of His resurrection" in their own lives.

"Anything that does not focalize in Christ is worthless," was one of the gripping thoughts. The power to minister and witness for Christ has its source in the inner life. Success is not so much a matter of method as of experience, the method being the outgrowth of experience. With Christ in

(Continued)

ute is an event in the life of a preacher men, conventions have now become perivocations where the high calling, the es of the evangelist, the pastor, and the st as soul winners,—are the outstand- sually offered but quadrennially in con- riting (March 19) all the North Amer- e past except the Atlantic. Reports of ed from all, and several have already . Returning from participation in the s, we are happy to report Spirit-blessed ctional and discussional hours. With d deepened fellowship with Christ, we ture beckons us on. The available re-

L. E. F.

the heart the methods will be inspira- tional rather than sensational.

“The very existence of our complex machinery is our greatest danger, unless that machinery is charged with divine power,” was another fundamen- tal principle enunciated. Personal vic- tory over sin is the price of that power. Our greatest need is the power of the Holy Spirit to make more effectual our splendid organization.

Two periods each day were devoted to round table discussion of workers' problems. Emphasis was placed on the necessity of spiritualizing every phase and department of our work. All prob- lems will be rightly solved and the methods employed will be in keeping with the dignity of our message if Christ is given the rightful place in the life of the minister. We may differ somewhat in methods and plans of la- bor because of the varied individual characteristics necessary to reach all classes of people, but divine approval and blessing will be the lot of all who obey the injunction, “Let this mind be in you, which was also in Christ Jesus.”

The scarcity of well-trained Bible workers was deplored by all, and it was

(n page 28)

A Personal Survey of Field and Methods

BY A. E. SANDERSON

DURING the past eighteen months it has been my privilege to labor in thirty-six States and forty conferences, in the interests of the increased circu- lation of our church paper, the *Review and Herald*. Having formerly engaged in city evangelistic work for about twenty years, I have especially appre- ciated the opportunity which this eighteen months' tour has afforded for visiting with the city workers, observ- ing their methods, plans, and work in the various cities throughout the country.

I have found most of our city evan- gelists very busy conducting efforts in tabernacles, halls, churches, and tents, and have been impressed anew with the fact that we are living in stirring times, when events of great importance and significance are taking place. Con- ditions in this world are rapidly chang- ing. We are told that “great changes are soon to take place in our world, and the final movements will be rapid ones.”—“*Testimonies*,” Vol. IX, p. 11. I believe that we are now witnessing the “final movements,” for thousands of people in the cities throughout our land are inquiring as to the meaning of these things. I am convinced, from what I have seen, that the earnest, con- secrated minister who is following right methods, and is backing up such methods with untiring labor, earnest prayer, and faith, will not fail in ob- taining large audiences, and that God will crown his efforts with success.

Were you to ask me how I would ap- proach the city problem if I were to re-enter that field of endeavor at this time, I would say that I would aim to follow carefully the methods and prin- ciples set forth in that wonderful chap- ter in the “*Testimonies*,” Volume IX, entitled, “*Methods of Labor*.” It is no ordinary effort which will bring satis-

factory results to-day. We are plainly told that "in the cities of to-day, where there is 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."

As in the past, I would make use of charts, blackboard, pictures, et cetera, for we are instructed that ministers "must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly." At the same time we are warned that we "must carefully guard against anything that borders on sensationalism," and avoid "everything of a theatrical nature." We are to work "with simplicity, humility, and graceful dignity."

I am strongly convinced that cheap, flashy advertising should be avoided. Honest advertising, of a most dignified nature, brings best and most permanent results. Cheap methods of labor are unfruitful. I am fully persuaded that there should be no copying after the unwise methods and mannerisms of some modern evangelists, but that we should cling closely to the dignified style of preaching which characterized the proclamation of the message in the early days.

Then, also, I have a strong conviction that to-day there is need of keeping close to the old-time method of preaching the word,—comparing scripture with scripture, making less use of our own words and of quotations from popular writers. I believe that there are sufficient topics having direct connection with the third angel's message, for the evangelist to use in preaching, without having to resort to such subjects as companionate marriage, and

other sensational and often questionable topics. Not long ago I was permitted to read a letter written by a member of a large city church, in which the following statement was made concerning the sermons which were being preached by one of our ministers: "He is lecturing on everything nowadays except the third angel's message,—just like the popular churches. Some of the things he said on Sunday night, regarding passion, birth control, and other delicate matters, were enough to make one blush, and I feel that such matters should not be discussed in the pulpit. I hope he will not make the outside world think that we like such lectures, for I know there were many people who were very much disgusted."

All cheap, sensational, theatrical, flashy, and catchy methods should certainly be eliminated from our city evangelistic work. The true spirit of this message, as manifested in the life and work of the earnest, humble, pioneer workers, must characterize all our work to-day. The third angel's message is a stirring, thrilling, solemn, warning message, and I believe it will stir the hearts of the people everywhere if it is presented in a deeply spiritual manner.

Washington, D. C.

The Tabernacle Plan

JOHN E. FORD, associate with Elder C. T. Everson in the various large city efforts in the North Pacific Union, refers to methods of procedure in their intensive Tabernacle efforts, as follows:

1. Publicity

a. Cards.—A printed card is placed in every home in the city each week. This card is 3 x 4 inches in size, bearing on one side an announcement of the Sunday night lecture, and on the opposite side the announcement of

the four week-night meetings and the following Sunday night service. The city is divided into sections of about two hundred houses, and church members are assigned to the various sections for the distribution of this literature.

b. Banners.—Occasionally during the series of meetings, banners are placed upon the street cars, announcing that the meetings are in progress.

c. Newspaper Advertising.—Every Saturday night or Sunday morning an appropriate advertisement appears in the newspaper having the largest circulation in the city. Smaller advertisements are placed in other local newspapers. During the week an occasional advertisement appears in the papers, announcing some outstanding subject. The editors are usually quite willing to publish daily a brief report of each meeting.

d. Blotters.—In business houses, offices, and public buildings, advertising blotters are frequently distributed.

e. Bill Board.—If the Tabernacle is located where pedestrians pass it, a bill board is posted each day with an announcement of the subject for the evening service.

f. Radio.—Broadcasting over the radio once a week has proved to be an effective means of advertising.

2. Order and Nature of Meetings

a. The Sunday Evening Service.—Preceding this meeting, at the appointed hour of 6:45, the workers meet in the "prayer room" of the Tabernacle, and engage in a fifteen-minute preliminary prayer meeting. At seven o'clock the members of the church assemble with the workers, and another brief prayer service is held. At 7:15 the song service begins. At 7:45 the meeting is opened in the following manner: Hymn, Prayer, Special Music Number by Choir, Announcements, Taking the Offering, Passing Out Cards for the names of those who want

literature, Special Song; then the Sermon, which concludes with prayer, but not with song.

b. Week-night Services.—The program for the week-night services is the same as for the Sunday evening meeting, except that the song service begins at 7:30, and no names are taken for literature.

c. The After-Meeting.—At the close of many of the services an appeal is made to the people to indicate by raising the hand the desire for prayer, and in the after-meeting following these people are given simple instruction as to how to find Christ and become fully surrendered to Him. When the testing truths are presented, the request is made for all those who are willing to follow the light, to stand. The Sabbath keepers in the audience are usually requested, in advance of such a call, to stand in response to the appeal, and this helps to encourage the people who are making decisions.

d. Workers' Meetings.—On Monday of each week a workers' meeting is held, at which arrangements are made for sending out literature, arranging for personal visits in the homes of the people, and considering plans for the week.

e. General Schedule.—Meetings are held every night except Saturday and Monday. After the Sabbath truth has been presented, church services are held in the Tabernacle on Sabbath morning, and a sermon every Sabbath afternoon at three o'clock. A call is made at the close of each of these services for those who desire baptism, and special instruction is given in a special service on Saturday night. Sometimes we arrange for a doctor to give a health lecture on Saturday night. On Monday nights we have a meeting in the Tabernacle for the new converts, in order to make them more fully acquainted with our faith and organization in general.

3. Order of Subjects

The order of subjects cannot be definitely stated, as this is a matter subject to change by the length of the campaign. Generally speaking, the topic for the first week is *Heaven*; for the second and third weeks, *Hell*, *Spiritism*, and *State of Dead*; from the fourth to the sixth Sunday night, the *Sabbath* question is presented. Following this, on nearly every Sunday night for several weeks, some phase of the Sabbath question is presented, relative subjects being presented during the week, culminating in the subject of *The Mark of the Beast*. Other phases of the message follow until the close of the campaign. But all the true spiritual setting is stressed.

4. Securing Names

As to our method of getting hold of the names of interested people, we pass out cards each Sunday night, with pencil attached, announcing that literature pertaining to the subject of the evening will be mailed without cost to all who will place name and address on the card. The literature is mailed just as soon as possible after the meet-

ing. Then the names are segregated according to sections of the city, and a Bible worker is assigned to visit the people. At first the Bible worker's aim is to get acquainted and to urge the people to attend the meetings as often as possible, rather than seek to make an appointment for Bible studies in the home. This plan is started the first week of the meetings, and continues all the way through. We find it of real value.

Seattle, Wash.

CHRISTIAN preaching shall never fail. The great Commander uttered His orders to preach centuries ago. He never changes His plans, and will not be defeated. His ascending orders were, "Go preach!" and these stand good until He comes again.—*Simpson*.

In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given.—*Mrs. E. G. White*.

VITAL PROBLEM NO. 3

In the shift from B. C. to A. D., were the years counted as 1, 3, 2, 1, 1, 2, 3, 4, or 4, 3, 2, 1, 2, 3, 4, or 4, 3, 2, 1, 0, 1, 2, 3, 4? Also, what are the dependable historic facts relative to the change of the calendar from Old Style to New Style, or from the Julian reckoning to the Gregorian? and why does this in no way affect the continuity or identification of the true seventh-day Sabbath?

SUGGESTED BY A CONFERENCE PRESIDENT.

Members of the Association are invited to send in their responses, and the most satisfactory answer will be published in a later issue. The other responses will be summarized, and the prevailing opinion presented. These answers in the form of a monograph or syllabus, summary or series of propositions, *should not exceed five hundred words*. They should be mailed not later than June 1 to the Editor, THE MINISTRY, Takoma Park, Washington, D. C., U. S. A.

Just Between Seminars

Glimpses of Ministerial Training

Greetings From Pacific Union College

GREETINGS to seminarians in sister colleges from members of the Student Ministerial Association of Pacific Union College! We now have an enrollment of fifty in our branch of the parent Ministerial Association, and eighty-one of this number are enrolled in our homiletics or ministerial training class. This is a larger class than usual, and it has been some task to find sufficient field work for the students; but we are very grateful to Elder G. A. Roberts, the president of the California Conference, and his committee, who have been very considerate in opening the way for our field program. We now have twelve churches on our list, and our plan is to visit each church twice a month. The help which the students give is along the line of a short sermon or a mission talk or program, reviewing the Sabbath school lesson, teaching Sabbath school classes, and providing special music when needed. Three efforts for the general public have been conducted, and another such effort is about to begin.

It may be of interest to learn of some of the special difficulties which our students have to meet in this field. In addition to the fact that this section of California is strongly Catholic, we have to meet the prejudice of the wine dealers, who strongly oppose our prohibition principles. In addition to these two factors, we are under the necessity of endeavoring to create interest among people who have long known of Seventh-day Adventists and have had full opportunity to know of our belief. Another disadvantage is that we must go a distance of from eight to fifty-five miles from the college in order to hold a series of meetings. Against these strong bulwarks our stu-

dents are bravely contending, and we find that these things tend to develop excellent qualities for field workers. We believe that the Lord is leading us on to higher ground, and anticipate that as time continues we shall be obliged to meet still greater difficulties. The time of trouble is just before us, and what we do must be done quickly.

We are always encouraged by the reports from other schools, and are especially delighted with our new magazine, *THE MINISTRY*.

B. L. HOUSE,
Bible and Homiletics.

Progressives at Southern California Junior College

The students at Southern California Junior College are beginning a series of meetings in the high school in an adjoining section, where several people have already embraced the truth, and at the same time are covering the country with literature preparing for a more general effort next fall. In a number of the larger churches in Southern California we have conducted a religious liberty program, which has been well received. We are continuing to supply students to fill appointments in the churches, and more and more unsolicited invitations are coming for students to help in various ways.

L. A. WILCOX, *Bible Teacher.*

A Good Word From Walla Walla College

Thirty young men are included in the two homiletics classes of Walla Walla College. These students secure part of their credits by conducting evangelistic efforts in near-by places, helping in the Sabbath services in churches, evangelistic visiting, distributing literature, and engaging in other lines of missionary activity. Four series of meetings have been held, and a good interest has been manifested. In such meetings the burden of the preaching rested upon two young men,

while other members of the homiletics classes assisted in various ways in reaching the people.

Our student Ministerial Association includes fifteen young men in addition to the members of the homiletics classes. The majority of these students are settled in their purpose and conviction to answer the urgent call to evangelism. God is blessing our work here. We solicit the earnest prayers of the ministerial brotherhood everywhere, that W. W. C. may send forth a real army of zealous and efficient workers into needy fields.

F. M. BURG,
Dean, School of Theology.

Busy Bees at Southern Junior College

At present we are conducting two public efforts for outsiders, and the students also take care of the college Sabbath school. Members of the ministerial and Bible workers' bands have formed themselves into four companies for the distribution of reading matter in the neighborhood and near-by villages. Two companies of students hold services in near-by churches on Sabbath.

J. H. BEHRENS,
Bible, Pastoral Training.

The Latest Echo From Washington Missionary College

One of our theological students enthusiastically remarked: "My! I have a Bible reading to give to-morrow, and I know I have spent six hours in the library in preparation for it." That is real education.

B. G. WILKINSON,
Dean, School of Theology.

Gospel Workers at Union Springs Academy

We have chosen the name "Gospel Workers' Band" for our organization at Union Springs Academy, and have adopted a constitution covering our needs. Our organization is composed

of both young men and young women, and we meet in the Bible room every Saturday night, the young men having charge of the program one evening and the young ladies the next, but all members attending the meetings. The sermons and Bible studies given in these meetings are conducted the same as if they were given to people who do not know the truth. Recently, the Gospel Workers' Band gave a stereopticon lecture in the chapel, on the signs of Christ's coming, which was interesting and worthy of commendation.

H. E. SNIDE, *Bible Teacher.*

Faithful and Vigilant at Oakwood Junior College

We have twenty young men and women who are faithful members of our ministerial and Bible workers' band.

O. B. HALL, *Student Leader.*

One of our students heard a man say he wished he could find some one who would explain the book of Daniel, as he could not get any help in his own church. The student sought acquaintance with this man, and made an appointment for a Bible study. Last Sunday this student walked five miles to meet this man at his home, and reports having had a very interesting time.

U. BENDER, *Bible Teacher.*

The Minister's Books

Reading Course and Reviews

A Notable Achievement

At the time of our recent union conference session, an action was taken by the union and local conference committees which gives definite encouragement to the workers in the Western Canadian Union for studying the Ministerial Reading Course. It was voted to assist the workers to the extent of paying one half the cost of the Minis-

terial Reading Course books for 1928. Western Canada is 100 per cent strong for the Ministerial Reading Course. It seems to us that the books which have been selected for this year are very inspirational, and that the reading of them cannot fail to prove a great blessing to the workers. We therefore rejoice in the fact that every worker in our union is now enrolled as a member of the Reading Course circle.

S. A. RUSKJER.

Alberta, Canada.

Bible Workers' Exchange

For an Enlarged Service

Bible Workers' Program

(Lake Union Quadrennial Session)

WHEN Elder Guthrie asked me to arrange for the Bible workers' round table meetings in connection with the union session, I said to him, "I cannot do it!" It really seemed impossible to undertake such a responsibility. But I was asked to reconsider and to pray over the matter, and as a result there came the conviction of duty. The Holy Spirit impressed my mind with the fact that it is not anything I might do which could meet the needs of the Bible workers representing the various conferences in the union, but the secret lay in what I would permit the Lord to do through me as the instrument of planning and arrangement; and I surrendered to the divine guidance.

A printed program of "Topics for Bible Workers' Round Table Meetings" was prepared, and although the time was limited in which to notify those who were to take part, there was a ready response on the part of all. The topics covered by this program are as follows:

1. The Bible worker as a teacher.
2. The opportunities of the Bible worker in connection with evangelistic

meetings, Sabbath school, church, and prayer meetings.

3. Successful methods of securing readers:

a. When no evangelistic meetings are under way.

b. When a series is being conducted.

4. What is your idea of an ideal Bible worker?

5. How to interest our readers in the Sabbath services.

6. How may the experienced Bible worker be of help to those of less experience?

7. How should the Bible worker relate herself to the missionary privileges of the church?

8. How to secure co-operation between the Bible worker and the pastor and members of the church.

9. Relation of the Bible worker to a city effort.

10. The Question Box; miscellaneous topics.

At our first meeting, twenty Bible workers were in attendance, and others came in on succeeding days, making a group of about thirty who met together daily at the appointed hour. It was a great joy to meet old friends and fellow workers, and to make new acquaintances. A number of excellent papers were presented by the Bible workers, which we hope will appear in our much-appreciated periodical, *THE MINISTRY*, in due time. The deep interest manifested on the part of all, and the freedom with which all entered into the discussion of the various topics, were most encouraging.

At one of our meetings, several ministers were present by special invitation, for the purpose of making suggestions to Bible workers concerning closer co-operative effort between minister and Bible worker. Time permitted only brief remarks by three speakers, who gave the following hints for consideration:

Elder W. A. Westworth, who may

be called the "radio evangelist" of Emmanuel Missionary College, urged Bible workers to lend a hand in following up widespread interest on the part of the radio audience. He stated that hundreds of letters received from people who listen to the radio programs of WEMC indicate that people are longing for truth; but the radio evangelist is handicapped by working in the air without sight of or personal touch with his audience. He made a plea for the Bible worker to consider every house with a radio wire above it as if a sign were hung on the front door saying, "We have a radio," and therefore extend an invitation to talk radio. He suggested: "Knock at the door of every such home, and in a friendly way say, 'I notice you have a radio! Are you tuning in on WEMC and getting the Lighthouse programs?' If they are doing so, then ask them what they think of the programs, and develop interest in your work of teaching the same truths from the Bible in their home. If they have not 'tuned in,' then tell them how and when to do so, and weave in an appointment for Bible studies at the same time. There is no trouble at all about getting into the homes to talk radio, as everybody is interested and enthusiastic over the matter; and God intends that we shall make use of this invention for the proclamation of the message."

Elder Harold A. Lukens, pastor of the South Side (Chicago) church, urged Bible workers to develop habits of promptness and accuracy, and also to repose such confidence in the minister's word as to avoid being "fussy," as indicated by repeatedly calling him up over the telephone to make sure that he will keep an appointment. The minister also must be able to depend on the promptness and reliability of the Bible worker in keeping her part of the appointment. He emphasized that ministers are busy, and have many things on their mind, and greatly ap-

preciate a Bible worker's consideration in this respect.

Elder E. R. Potter, home missionary secretary of the Chicago Conference, considers that a very important part of the work of a Bible worker is to lead others in service, and suggested as one medium for her efficient leadership, the Home Bible Study League,—a plan by which the lay members can readily join in efforts which crystallize into appointments for Bible studies. He urged that the Bible worker encourage the lay members to give the Bible studies which are called for as the result of their personal work through the Home Bible Study League, and that she go with the lay members to the homes of the people in getting started, and in every possible way instruct and help them to do successful Bible work.

These good suggestions made a lasting impression, and we shall seek to profit by them.

All felt that our meeting together had been a most profitable occasion, and I am sure that as Bible workers we return to our fields of labor with a better understanding of what is required of us, and with a determination to put forth greater efforts in behalf of souls. God has richly blessed us. Let us pray earnestly for a spirit of humble surrender to the directing influence of the Holy Spirit, that our work may rebound to the honor and glory of God.

VINNIE GOODNER.

Battle Creek, Mich.

An Apology

FAILURE to keep a promise calls for an apology. For lack of space we are unable to give the conclusion of the report, "A Day With the Bible Worker in Washington, D. C.," as promised on page 25 of the April issue. This material will be forthcoming in June.

—EDITOR.

Around the World Circle

Echoes of Association Advance

"The Ministry" Receives Cordial Welcome

Southern Asia

WE have just taken official action providing for the payment of the subscription price on **THE MINISTRY** in behalf of our workers. We are including in this subscription list not only the workers who have thus far enlisted as members of the Ministerial Association, but our other English-speaking workers also. I am confident that this publication will serve the world field in a very definite and helpful way.

A. W. CORMACK.

The first number of **THE MINISTRY** has just been received, and I am greatly pleased with its appearance. In the midst of a large mail which accompanied it, I sat down and read the paper through before attending to anything else. I feel disappointed, however, not in what has already been planned for, but as I view the work that should be done, and the material covering such a wide range of needs which should be passed on to our ministry through a medium of this character, I feel that you have not made the paper large enough. I shall do everything in my power to extend the influence of this very important medium of communication.

J. S. JAMES.

Far East

THE MINISTRY is designed for the strengthening and upbuilding of the ministry. The time has come when every worker must lay hold of every means of help in his work. "The life, character, and education of our workers have more influence upon the worker than any other single factor. The apostolic movement was not meas-

ured primarily by the number of its adherents. It was not measured by the high profession of its proponents, nor by the financial holdings of the church. Its strength under God lay in the vision, life, and training of its workers. We are seeing the days of the apostles re-enacted. God's men, as they follow the apostolic methods and standards, can accomplish as much to-day as in any age of the church." But this can be done only when every worker puts forth his best effort to be qualified, body, mind, and spirit, for his work.

THE MINISTRY will contain the best help possible for our workers, and no one can afford to be without it. A list of the foreign workers of the division has been sent to the Ministerial Association headquarters in Washington, D. C., with instruction to send the paper from the first to each worker. We are glad for this new help in making our ministry an able one.

FREDERICK GRIGGS.

Australasia

At our last meeting of the Australasian Division Committee, we took up the question of how **THE MINISTRY** should be handled. The committee voted to supply all its evangelical workers with copies gratuitously, and we are inviting all the state conferences to do the same. I feel sure they will all co-operate in this good proposition.

A. W. ANDERSON.

Europe

We are sending **THE MINISTRY** for six months free to all workers taking the English Reading Course. Further than this, we have sent a copy to all

our workers in Europe, as far as we know, who read English. This will bring us up to our summer meeting, when Elder J. C. Raft, the Ministerial Association secretary, will be with us, and we can give further consideration to the matter of providing subscriptions.

L. H. CHRISTIAN.

South Africa

THE MINISTRY is supplied free of charge to every worker in the African Division, as we have arranged so that each organization supplies the paper to all its workers. We regard this as a very valuable journal, and believe that all our workers will find it of special help in their work.

E. D. DICK.

South America

We are falling in line with the other fields, and planning for our workers to receive THE MINISTRY from the beginning of its publication.

CARLYLE B. HAYNES.

Last evening, just before meeting, I received the long-awaited-for copy of THE MINISTRY. I read about one half of this January issue before I retired, and I am glad to say that I like its form, place, and content. It seems to me that this paper has been started at the right time,—neither too early nor too late,—and that conditions are now ripe for its most effective service. It fills a need which is felt alike by the ministry, the church, and the world. May God give the editors wisdom and clear vision of the needs which will make this periodical a power for good until the work is finished.

J. W. WESTPHAL.

In these days an ever-increasing number of magazines and periodicals makes it almost impossible to read a paper through from beginning to end. Yesterday I received the first number of THE MINISTRY, and I have read it through from page 1 to page 32. I found it so enchantingly interesting

that I did not wish to stop reading until it was finished. It is so concise and condensed that every line has something important in it, and yet not so abbreviated as to curtail its usefulness. It is a veritable mine of information on a large number of timely subjects, and the material being arranged under appropriate sectional captions, lends interest to its reading. Surely its appearance is the fulfillment of a long-felt want, and I know that the ministers of South America, in common with those of other lands, will find a most valuable helper in this new publication.

J. BERGER JOHNSON,

Editor, O Atalaia.

The Field Says ---
Through Our Letter Bag

A Choir Suggestion.—One thing that we are trying out is meeting with instant approval. Our girls here are the same as everywhere else,—some wearing shorter dresses than are necessary for comfort and looks. To overcome embarrassment, we have hit on the plan of a vested choir, the vestments not shorter than twelve inches from the floor. These vestments are plain white, made with little sailor-effect collars, and narrow black ribbon ties are worn. They really look pretty and dignified. This plan seems to add a dignity to the whole choir. They seem more conscious of the import of the meetings, and it has a marked effect on the less serious minded.

HENRY DE FLUTER.

Fresno, Calif.

Bible Workers as Pianists.—I am so glad for the new plans for THE MINISTRY. I always enjoy and appreciate the Bible Workers' Exchange letters. When qualifications for Bible workers were so fully discussed some time ago, I was thankful that no one suggested that the worker be a finished musician

and act as pianist in evangelistic campaigns. Some ministers seem to require, and some workers seem to prefer, such a program; but after ten years in evangelistic efforts and trying various methods, I find the best time to become acquainted with new visitors and to secure addresses, is before and during the song service until the lecture begins. ADDIE MAE KALAR.

Miami, Fla.

Stimulating Original Study

(Continued from page 14)

requires nothing short of a Pentecostal outpouring of the Spirit of God upon us as Bible teachers. We are utterly unable to attain unto such success in and of ourselves.

It is surely proper for me to state that I do not count myself to be even a good Bible student, to say nothing of being a good Bible teacher. I have simply gained enough knowledge of the real problems which we face to lead me to seek earnestly the way through. And in this seeking I have been led to adopt a different method in my Bible classes than I have ever used previously. In this new method I am making a great deal of *the assignment*. I want the students to do some original study. If the method gives satisfactory results, I intend to adopt it for all my classes, including synthetic Bible. Of course the assignments would have to be a little lighter in synthetic Bible, as that is a freshman class. "Christ in Prophecy" will be taken by the second and third year students.

I am inclosing a copy of the assignment for the first lesson according to this new method, and would be glad to have the benefit of the reaction from Bible teachers concerning it. I would request that the lesson be considered from the viewpoint of a member of the

class. For instance, suppose you were a member of the class—

Would you relish the job of preparing such a lesson as this for each class hour?

Does it require too much work for one assignment?

Are the questions such as serve to guide the student into at least some of the essential phases of the subject?

I recognize the fact that some who go over this lesson may not come very close to the development of the topic as I have it in mind,—they may see other things in texts of Scripture than I see in them; they may not see in them what I see; they may not be able to find that any texts cited furnish an answer to some of the questions. But the *point I am after*, so far as the student's preparation is concerned, is that he *get something out of these texts of Scripture* relative to their bearing upon the topic of the lesson, *before I give him any interpretation* of them. In other words, that he try to *gain some conception from his own individual study* as to what this topic means in the light of Scripture teaching.

The student is not limited to the texts cited, but he must study them, and he must try to use them as best he can in answering the questions. If he considers other texts afford a better answer than those cited, he is at liberty to make use of them.

If a student should make the excuse for failing to try to answer a question, that he could not decide just what *I was driving at* in the question, then I shall tell him that just what I was driving at in the question is not so important as *what he himself decides* is the point of the question. He may be all wrong in his answer, according to my point of view; but even at that he might be as near the truth as I am, at least in some cases. At all events, he has been challenged to a decision, satisfactory to himself, relative to these points, and in advance of

what the teacher tells him he himself thinks or believes about the topic. In other words, the student has been spurred to make an investigation and find out where he stands.

The Lesson Assignment

Subject: "Christ in Prophecy."

Topic: "The Messiah and the Messianic Hope."

1. *Memorize:* Rom. 15: 4.

2. *Study:* Make memorandum of central thought of each text: Rom. 15: 4; Jer. 14: 7-9; 17: 13; 50: 7; Luke 2: 36-38; 23: 50, 51; Acts 23: 6; 24: 14, 15; 26: 6-8; Titus 1: 1, 2; 3: 7; Heb. 6: 13-20; 1 Peter 1: 3-12; Acts 28: 20; Col. 1: 27; Isa. 7: 14; 9: 6, 7; Matt. 1: 21-23; Luke 2: 25-32, 36-38; Titus 2: 11-14; Eph. 2: 12; Luke 2: 25, 26.

3. *Write:* Answer following questions in the light of above texts:

a. What general portion of the Bible forms the basis for the Messianic hope?

b. What was embraced in the Messianic hope as expressed by both Old and New Testament writers? (Summarize the content of the hope set forth by these writers.)

c. To what event did the Old Testament prophecy look forward as the goal of the Messianic hope?

d. To what event do the Scriptures point for the consummation of the Messianic hope?

e. Of what importance, according to the teaching of Scripture, is this hope to yourself and to every one?

f. Is this hope worthy of the chief place among the things you regard as vital in your life? How can you make it so?

g. Do you possess this hope?

4. *Read:* Take notes on two or more of the following references:

- a. "Prophecy a Preparation for Christ." R. Payne Smith, pp. 1, 2, and footnote; also p. 24.
- b. "Messianic Prophecy," C. A. Briggs, p. 49.
- c. "Prophecy and History in Relation to the Messiah," Alfred Edersheim, pp. 2, 3, 5, 8.
- d. "Desire of Ages," Mrs. E. G. White, Chap. III.
- e. "Story of Prophets and Kings," Mrs. E. G. White, Chap. LVIII.
- f. "International Standard Bible Encyclopedia," art. "Messiah."

Union College, Nebr.

Quadrennial Ministerial Institutes

(Continued from page 17)

felt that something must be done to meet this urgent need. It was agreed that the organization of Bible training classes in our churches, especially in the city churches, is the most effective means of finding persons qualified to make this their life work; and that those manifesting special ability and qualifications should be urged to secure further training, with a view to receiving conference recognition and employment.

The necessity of a deeper and more intensive study of the Scriptures and the writings of the spirit of prophecy, was voiced by many of the workers as a requisite to a more spiritual and efficient leadership. Emphasis was placed on the value of the study of the book of Revelation as an important factor in spiritualizing the ministry and laity in preparation for the revival that ushers in the latter rain and loud cry. Here is found the Laodicean message, "upon which the destiny of the church hangs."—"Early Writings," p. 270.

Many of the workers told of a new experience that is transforming their ministry as the result of a closer personal fellowship with Christ and the

acceptance by faith of His victory and righteousness.

The following resolution was voted by the delegates:

"Recognizing the need of a more spiritual and efficient ministry, and that this is possible only through a more personal relationship with Christ obtained by study and prayer,

"We recommend, That every conference worker endeavor to spend more time each day in prayer and the study of the Bible and the writings of the spirit of prophecy, and in reading other good books and papers, including THE MINISTRY and the Ministerial Reading Course books."

TAYLOR G. BUNCH.

Portland, Oreg.

Northern Union

A FEW gem thoughts expressed by speakers in attendance at the Northern Union Conference are submitted in lieu of a formal report:

"God is a spirit; His kingdom is spiritual; He can use only spiritual men as leaders."

"God can use large or small vessels, golden or earthen vessels; but no dirty vessels."

"God's shepherds must be leaders and feeders; not scolders or drivers."

"It is not churches, campaigns, goals, or activities which constitute the kingdom of God. These are all a part of the established kingdom; but the kingdom itself 'cometh not with observation.'"

"Not merely reformed men are needed, but rather transformed men."

"God does not excuse sin. He forgives sin,—not because we ask, but when we ask."

"We may not have received a college training; no university degree may be ours; but we *must* be taught by the great Master. If we are rude, discourteous, unkind, uncouth, un-Christ-

tian, our college diploma is of small value."

"Destructive criticism never helps the one criticized, and it ruins the criticizer."

"Jesus was not so much concerned about filling the head with knowledge as about filling the heart with truth."—G. W. Wells.

"God sends men as missionaries. It is thus that men enter into closer fellowship with the Saviour who came to a sinful world as a missionary, and become partakers in His life of ministry and suffering, and are fitted to share with Him in His glory."

"Would you be a great man? Become nothing, and let Jesus be all. Your greatness is proportional to your surrender."

"The principle of love to our fellow men has been sadly lacking from the days of Cain clear down to this day."—B. E. Beddoe.

"We do not know what the future holds; but we do know who holds the future."—H. Meyer.

"We may not sit down complacently to congratulate ourselves if God's face is hidden from us."—A. A. Carscallen.

"If God has favored us with a broader and larger knowledge of truth, our responsibility is correspondingly greater."—J. F. Morse, M. D.

T. H. JEYS.

Nevada, Iowa.

Lake Union

From Monday evening, March 5, until late Tuesday night, March 13, the Lake Union Conference session moved steadily and uninterruptedly forward on schedule plan in the Chicago South Side Seventh-day Adventist church. The beginning of each day was marked by departmental round tables at 7:30, closely followed at 8:15 by an animated song service which blended into the devotional hour from nine to ten.

Then came the institute studies, conducted by Elder B. E. Beddoe, Elder G. W. Wells, and Prof. C. W. Irwin, of the General Conference. There were also afternoon and evening institute studies.

Between 1:45 and 2:45 the church was filled with groups of workers engaged in earnest discussion of specific problems. For instance, in the gallery at the rear of the auditorium, Elder R. E. Harter met with the ministers of the union who were free from committee work, in a heart-to-heart discussion of workers' problems, such as, use of the stereopticon, altar service, length of series of meetings, arrangement of subjects, number of meetings each week, instruction of candidates for baptism, the covenant of church membership, the Reading Course plan, etc. In the right wing of the auditorium, four or five of the long pews were filled with Bible workers, under the leadership of Miss Vinnie Goodner, who eagerly improved every moment for mutual exchange of experiences, plans, and suggestions. [For further report, see "Bible Workers' Exchange," p. 23.]

The entire meeting was permeated by a spirit of solemnity and Christian dignity. The conference presidents led out in the devotional services. The personal testimonies which followed the forceful presentation of these spiritual truths, breathed forth the atmosphere of reconsecrated lives. Many precious gems in the casket of personal experience were brought to view in these devotional hours.

"Meat in due season" was truly furnished in the hours assigned to the institute. Elder Beddoe's instruction embraced three leading inspirational thoughts: (1) The "come" of the Saviour, in Matthew 14: 22-32 and 11: 28, the former indicating that it is possible for one to become so busy doing the thing the Master tells him to do that he forgets the presence of the Master by his side, and so sinks into failure;

(2) a pleasant experience for brethren (Ps. 133:1), the secret of such an experience (John 15: 12), the witness of such experience (1 John 3: 14); (3) the true standard of greatness is to be humble and childlike. "The most childlike disciple is the most efficient laborer for God," is the statement of the spirit of prophecy.

Elder Wells gave instruction concerning the Christian life and the high standards of the ministry. In his first study reference was made to Psalms 102: 16 and Jeremiah 31: 3, 4, and one significant statement in connection therewith was this: "God's love is an everlasting love, and it draws, and woos, and wins, and molds, and purifies. We must know by experience what it means to have the Holy Spirit putting that love more and more into our hearts day by day. This is the way that the Lord will 'build up Zion.'" In another study, the call was made to God's workmen to come up into the mount, and to clear the King's highway. "Instead of being obstructors, we must be reflectors." The high moral standard of the ministry was revealed, and emphasis was placed on the statement by Sister White that "there is *sin in thoughtlessness* about such matters." Elder Wells said, "The greatest cause for alarm to-day centers in the ministerial leadership of this denomination. When the leaders meet the demand of God, I have confidence to believe that we have a body of men and women in the denomination who will bring in thousands and tens of thousands and millions of dollars for the finishing of the work. There is sufficient money available to finish this work in this generation."

Prof. C. W. Irwin gave a study on "Jesus as a Disciplinary," and it is planned that this excellent instruction be given through THE MINISTRY at an early date.

Elder William Guthrie, the retiring union president, gave his farewell ad-

dress March 12, bidding his comrades Godspeed, and urging them to press forward to the attainment of still greater things in the Master's name. The mantle of union leadership having fallen upon Elder W. H. Holden, Elder Guthrie requested that the same loyal co-operation which it had been his privilege to enjoy during ten years of administrative service, be extended to the incoming president.

On the last day of the conference, Elder Holden briefly outlined his policy for the furtherance of the work in the Lake Union. He read the scripture found in Ezekiel 34:11, 12, and then said: "I believe the time has come when we must turn our attention to the scattered flock in the homeland, and 'strengthen the things that remain,' if we would be consistent in meeting our responsibility for carrying the third angel's message to earth's remotest bounds. In the territory of the Lake Union there is church after church on the point of closing its doors, ready to die, because of neglect in proper pastoral work,—visiting the people, praying with them, encouraging them, instructing them on all points of the message, leading them into service for the people about them, and seeing that they are faithful in the matter of tithes. Every minister ought to be doing this work. Each church should be considered as a garden, and we should watch to see what kind of fruit it is producing. Here is the soil in which to develop Bible workers, nurses, ministers, doctors, colporteurs, secretaries, stenographers.

"And the church must not only develop these workers, but must come up to the standard which the Lord requires in tithes. I now have a list of names of persons who wish to enter the work, and as I talk with conference presidents about employing them, I am told, 'We have a depleted treasury.' And I know that is true. But such a condition must be stopped, and can

be stopped only as the ministers now in the work get hold of God and rightly discharge the responsibility resting upon them to 'strengthen the things that remain.' For example, I do not believe there is a preacher in the Lake Union who would not feel it his duty to visit a church member who had ceased to keep the Sabbath, and pray with him and urge him to reform. But are you willing to do the same kind of work in behalf of the brother or sister who has stopped paying tithes and is robbing the treasury of the Lord?

"If I succeed in the responsibility you have placed upon me, I must carry out the instruction which has been given through the spirit of prophecy for enlarging our laboring forces, as found on page 116 of 'Testimonies,' Volume IX. The burden resting upon my heart is that ministers and laymen shall keep step, like a company of soldiers, pressing closer and closer together as we extend the message of truth, first to those in the immediate vicinity, and then on to the far ends of the earth." MRS. J. W. MACE.

Southern Union

DURING our union session we did not have what might be called a ministerial institute, but we did have a daily period devoted to round table discussion, at which Elder McElhany presided. Special topics were assigned to leading ministers, who led out in the discussion. The Question Box was always well filled. These meetings were so interesting and helpful that we were indeed sorry to have them close, and the opinion was expressed by a number of ministers that such occasions should be arranged for periodically, as a fitting supplement to the new periodical, THE MINISTRY. I cannot praise that little periodical too highly.

O. F. FRANK.

Nashville, Tenn.

WITH YOUR SECRETARIES

ELDER A. G. DANIELLS is sailing April 21 for Australia via Honolulu. He will stop at this latter port for two weeks for special spiritual work with the churches, and then go directly to Fiji, New Zealand, and Australia for a year of intensive labor in ministerial institutes and general spiritual uplift work throughout the Australasian Division. We are confident that the prayers of our readers will follow the faithful labors of the veteran leader of this cause through some of its most critical periods of development and expansion. We need the counsel and the vision of ripened experience. Before leaving for this service overseas, Elder Daniells assisted in the institutes in the Southeastern and Pacific Union Conferences.

Elder Meade MacGuire, who is spending a year in the Far Eastern Division in similar efforts among workers and native believers, is, in an emergency, acting as temporary director of the East Visayan Mission of the Philippine Union, pending the securing of a regular director. It is a source of satisfaction that Association secretaries can fit into emergency situations in times of need. Nor is this the first time in the Association's brief history. Elder MacGuire writes impressively of the tremendous call of the great Orient for a Spirit-filled and Spirit-led leadership.

Mrs. J. W. Mace, acting as observer and reporter for THE MINISTRY and gleaner of material for future issues, and with special concern for the Bible Workers' section, has had most fruitful trips, the tangible results of which will be increasingly evident as the months pass by. The personal contact with these important groups, whose work is more effectual than spectacular, has been most helpful.

Elder L. E. Froom has, between participation in the Columbia and Eastern Canadian Union institute sessions and the Atlantic Union meeting, been privileged to assist at Atlantic Union College during their spring Week of Prayer. These contacts with the youth of the movement are greatly treasured periods, rich with possibilities. And the union sessions which mean so much to the rank and file of our workers who are usually denied the privilege of Autumn Councils and General Conferences, are seasons of refreshing and spiritual inspiration. Pray for your secretaries, fellow workers, in the responsibilities to which they have been called.

L. E. F.

For Your Convenience

A NUMBER of requests have reached the office of the Ministerial Association for a suitable binder for preserving a year's file of THE MINISTRY, and there has just come to our desk a very neat and attractive binder, which the Review and Herald are now prepared to furnish at the small cost of 25 cents. This is a convenience which will be appreciated by every reader of THE MINISTRY. Order through your Book and Bible House.