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Trenchant Truths

SALVATION can never be earned. It is not the reward of any human merit. The reward which Christ will bring with Him for every man's works is to be sharply contrasted with salvation, which is a free gift, wholly of grace.

THE appalling iniquity of the time has come because men are fast losing the consciousness of God and the sense of sin. Therefore we must not fail in throwing our emphasis on "Fear God, and give glory to Him; for the hour of His judgment is come."

MULTITUDES of churches are making every appeal but the appeal of Christianity,—ethics, entertainment, intellectualism, social betterment, politics, and what not, but barren of the gospel. If you want something that will capture the hearts of men in this age of godlessness, preach the saving provision of the atoning death and the indwelling life of our Lord in the glorious setting of this impregnable message. It is for this that the souls of men are dying. It is this that will prove the greatest possible attraction.

SEVENTH-DAY ADVENTISTS are steadily and surely becoming the only true Protestants and evangelicals left. Denominational apostasy is being followed by individual apostasy. Even the faithful in the other churches are one by one losing their vision and drifting into compromise, modernism, and social service. We are in the midst

of a strong current which we must breast. Foreign mission endeavor is but a "giving and taking," is the popular cry of the hour. It is no longer conceded to be a life-and-death question. The contrast between our concept and theirs should become sharper and clearer each passing hour. May God pour upon us the heavenly oil until in this night of time the earth is lightened with His glory.

EVERY minister, as the servant and follower of his Master, should train his "twelve" and his "seventy," and send them forth as evangelists of our returning Lord. Brethren, let us multiply our labors thus, and become trainers of future leaders and workers for God.

ELEVEN thousand three hundred ninety-four churches in three popular denominations failed to win a single convert last year. And think of the investment, the bustling activity, and the number of sermons preached—yet stagnation! A name to live, and yet death! It alarmed the denominations involved, and well it might. Wealth, luxury, compromise, modernism, apostasy, and spiritual death,—it is a sad story. Yet let us not turn the searchlight too far afield in this matter of soul winning. Let us take our own statistical records, and ask, What is the net increase in my union, my local conference, my district, or church? May God help us to learn the lesson of the tragic mistake of others, and to avoid any duplication. Souls redeemed, obedient, serving, supporting,—to win such souls is our sole business. If we fail here, we are failing in everything.

L. E. FROOM.

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Editorial Keynotes

Floods of Spiritual Power

THROUGH personal association, interviews, and seasons of prayer with fellow workers, I am made to realize that there is widespread and deep conviction concerning the present need, on the part of ministers and people, of being endowed with more power from on high. The expression is often heard, to the effect that if we would permit the Lord to clothe us with the power which He has provided for us, we would see far greater progress and triumphs in the advancement of the third angel's message. Who shall venture to say that these convictions of need and of supply are not well founded?

From the earliest days of our history we have believed that the threefold message of Revelation fourteen would close with great power and glory. One of the reasons for this belief is the view we have held regarding the relation of the fourteenth and eighteenth chapters of Revelation. We have maintained that these chapters are inseparably connected, and that in the closing days of the threefold message of chapter fourteen, the angels in charge of that message are to be joined by the "mighty angel" of the eighteenth chapter; and we have believed and taught that when these angels unite, the threefold message will go forward with great power and rapidity.

The following statements from the spirit of prophecy are very important, because —

1. They deal with the closing work of the great threefold message.

2. They bring together the fourteenth and eighteenth chapters of Revelation.

3. They unite the objectives, the endeavors, and the power of the angels mentioned in both these chapters.

4. They declare that the time and the work of this union of angel messengers are matters of great importance.

5. Finally, they tell us that under the united proclamation of these messengers the threefold message swells into the "loud cry of the third angel."

Now read the statements carefully:

"As foretold in the eighteenth chapter of Revelation, the third angel's message is to be proclaimed with great power by those who gave the *final warning* against the beast and his image: 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice.' . . . (Rev. 18:1-6.) This is the message given by God to be sounded forth in the loud cry of the third angel."—"*Testimonies*," Vol. VIII, p. 118.

"I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some *important event*. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, 'Babylon is fallen, is fallen.' . . . The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry."—"*Early Writings*," p. 277.

From the following statement, it is possible to form some idea of the

blessed experiences to come to those who live at the time when these angels join forces in "the last great work of the third angel's message, as it swells to a loud cry: "

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound, some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Id.*, p. 271.

In the time of the loud cry, the message will be proclaimed by those "clothed with the armor," and they will "speak forth the truth with *great power*." The message will grip hearts; the chains which have held sincere, honest men and women will be broken; all fear of man will be banished; God's truth will alone appear of value.

Here is the lesson for us: in all that is set forth, in both the Bible and the spirit of prophecy, concerning the closing events of the gospel work, divine power holds a dominant place. The angels are clothed with power, the church is endued with power, the Holy Spirit works in mighty power, and the result of the working of that divine power will be the salvation of men and women from the dominion of sin. This is the supreme purpose for which a special endowment of divine power is to be given to the remnant church.

"On the day of Pentecost the Infinite One revealed Himself in power to the church. By His Holy Spirit He descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled. It was as if for ages this influence had been held in restraint, and now heaven

rejoiced in being able to pour upon the church the riches of the Spirit's power. . . . And what followed? Thousands were converted in a day. The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief. . . . 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."—"Testimonies," Vol. VII, pp. 31, 32.

With the facts set forth in these quotations, we are all in agreement. We believe that our Saviour is coming very soon, to translate His loyal, redeemed people. We believe that we are now heralding His return by the proclamation of the threefold message of Revelation 14. We believe this message is designed to warn the world of His coming, and prepare a people to meet Him in righteousness and true holiness. We believe that as this message nears its close it will take on great power, and that this power will be imparted to the true believers.

Notice the significant statement, that "*floods of spiritual power are to be poured forth upon those prepared to receive it*," as found on page 46 of "Testimonies," Volume VIII. This brings us face to face with the question, What is the preparation required in order to receive "floods of spiritual power"? Surely we will not fail to comply promptly and gladly with the conditions necessary in order to receive this great endowment of spiritual power, which will bring blessing and victory into our own life and to weary, defeated souls on every hand.

Brethren in the gospel ministry, upon us rests the responsibility of leading the remnant church in making full and complete preparation for receiving the "floods of spiritual power."

A. G. DANIELLS.

God gives us Christ, and in Him He gives us all things.—*Archer Butler*.

The Secret of Success

Two most striking things are written in the Scriptures about Moses that are not written concerning any other man. His relations with God were so intimate and friendly that God said:

"If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." Num. 12:6-8.

Surely there could be no greater privilege or honor conferred upon a human being than to have such personal communion and fellowship with God. Nothing could bring greater joy and satisfaction, or result in greater usefulness.

"Moses did not merely think of God; he saw Him. God was the constant vision before him; he never lost sight of His face. He saw Jesus as his Saviour, and he believed that the Saviour's merits would be imputed to him. This faith was to Moses no guesswork; it was a reality. This is the kind of faith we need,—faith that will endure the test. O, how often we yield to temptation, because we do not keep our eye upon Jesus! Our faith is not continuous, because, through self-indulgence, we sin, and then we cannot endure, as 'seeing Him who is invisible.'"—*Testimonies*, Vol. V, p. 652.

The second striking statement doubtless reveals the reason why Moses was so greatly favored of the Lord: "The man Moses was very meek, above all the men which were upon the face of the earth." Num. 12:3. The meekest man in the world was the only one who was permitted to talk "mouth to mouth" with God. Moses passed through many trying experiences in dealing with the murmurings and rebellions and apostasies of Israel. Yet so far as we know this intimate,

face-to-face friendship continued without a break for forty years. "Nothing is more essential to communion with God than the most profound humility." — *Id.*, p. 50.

It is also significant that in this connection God testified of Moses that he was "faithful in all Mine house." Moses' whole life was given to fellowship with Christ in watching for souls. In the plan of God for man three things are inseparable: fellowship with God, great humility, and the result—soul winning.

"The reason so many fail to have success is that they trust in themselves altogether too much, and do not feel the positive necessity of abiding in Christ, as they go forth to seek and save that which is lost. Until they have the mind of Christ, and teach the truth as it is in Jesus, they will not accomplish much. I walk with trembling before God. I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God, and say, Who is sufficient for these things? How can I talk, how can I write to my brethren, so that they will catch the beams of light flashing from heaven?" — *Special Testimony to Our Ministers*, No. 2, July 15, 1892, pp. 19, 20.

God bids us now to "seek righteousness, seek meekness," that we may be hid in the day of the Lord's anger.

MEADE MACGUIRE.

THE Christian is often the ungodly man's only Bible. What is the gospel "according to you"?

WALKING in the Holy Spirit means keeping step with Him,—not before or behind.

WHEN Christ possesses us, we possess Christ.

Union Conference Institutes

Pacific Union

The major part of the instruction at the ministerial institute in connection with the Pacific Union session, held in Fresno, Calif., March 6-15, was given by Elder C. K. Meyers, of the General Conference. The theme of his series of studies was, "The Privileges of the Ministry in Relation to the Power Promised by God." The instruction was clear and emphatic, and created deep longing and determination on the part of the workers to experience fuller currents of divine life, first for themselves and then for the people.

The studies culminated in a remarkable outpouring of God's Spirit. It had been the plan all through the series to follow the Bible study by a brief personal testimony service. At the close of the study on the last day, the usual testimony meeting followed, but could not be controlled so as to close on schedule time. A heavenly atmosphere was in the meeting, and every one present was greatly refreshed by the presence of God's Spirit made so manifest to us in this wonderful service.

Elder Calkins related the experience of a remarkable case of healing which had occurred two weeks previously. This led other workers to make mention of similar experiences; and then some of us, who were carrying heavy burdens in behalf of loved ones, requested the united petitions of the men and women assembled, for the healing power of God. We shall never forget the earnest petition of Elder E. W. Farnsworth, as he referred to his own experience of healing and pleaded that other memorials of similar character

might be established to the glory of God throughout the Pacific Union.

While I appreciate the great value of discussions on the standards of the ministry, methods, *et cetera*, still I am firmly convinced that such an experience as came to us in the culmination of our ministerial institute and conference session is of far greater value. We hope and trust that this experience marks the beginning of a new flow of divine life and power in the work of God on the Pacific Coast, which will merge into the full power of the latter rain in our midst.

Mention should also be made of the Bible workers' meetings in connection with the union session conducted by Sister Jennie Ireland, who will give separate report. (See page 24.)

H. M. BLUNDEN.

Glendale, Calif.

Southeastern Union

FOR weeks before the time appointed for our union session, there had been a profound conviction resting upon us as workers that the time had come when we must gain a deeper experience in the Christian life, and rise to far higher attainments in victory over sin, in order to measure up to God's standard for the remnant church. Many earnest prayers ascended to God that this meeting might be the occasion of a special outpouring of the Holy Spirit upon our ministry. In this I feel that we were not disappointed. The testimony of many of our workers gave evidence of having gained an experience of personal victory which they had not before realized.

It was our privilege to have with us a number of workers from the General Conference. Elder J. L. McElhany, vice-president for North America; H. H. Hall, of the Publishing Department; Elder C. S. Prout, of the Home Missionary Department; and Elder C. L. Bond, of the Missionary Volunteer Department, rendered efficient help in our convention work and the business sessions. We were especially grateful for the instruction and inspiration received through the daily studies by Elder A. G. Daniells, dealing with the great problems which we face as ministers and workers. These studies brought us to our knees in humble supplication for divine grace, as we came to sense more keenly our great lack in reaching the high standard which God expects of us.

For the sake of brevity, the conclusions reached in the discussion of the various convention topics, as summed up in a nutshell, are as follows:

Clearness, earnestness, and directness in the presentation of the third angel's message are vital essentials.

Discard worldly methods, and bring into use those employed by Christ and the apostles, adapting them to modern conditions.

We must *lead* — not *drive* — the flock.

Efficiency in campaigns depends on keeping them on a soul-winning basis.

Patient perseverance is a necessary qualification in efficient ministry.

Prayer cannot take the place of study; both prayer and study are essential to success.

The Holy Spirit will not witness to idleness and carelessness.

Study to make more effectual use of the medical work in evangelism.

The person who desires to reform the church should begin in his own heart.

One word of encouragement is worth more than a paragraph of criticism.

The person who is on fire with the message will not find it difficult to set others on fire with it.

Taking an extreme position injures the cause one is trying to promote.

Level-headed enthusiasm is a most valuable asset to a preacher.

The church that works is the church that grows.

It is impossible to kick and work at the same time.

Faultfinding never fails to back-fire.

Unless your message is received fresh in your own heart, it will be stale to your hearers.

B. F. KNEELAND.

Atlanta, Ga.

Southwestern Union

ELDER J. L. McELHANY led out in the ministerial institute held in connection with the Southwestern Union Conference, the instruction being presented in the form of round table discussion, in which all workers took part. Special attention was given to the topic of qualifications for the ministry, with specific reference to the minister's equipment, his spiritual needs, and supplying the essential spiritual food to the people. Instruction was also given on church organization, and the opportunities and responsibilities attending church membership. Deepest interest and appreciation were apparent throughout the meeting, and every worker testified that he had been greatly benefited.

M. B. VAN KIRK.

Oklahoma City, Okla.

Atlantic Union

THIS meeting opened Monday evening, April 2, in the Municipal Auditorium of Springfield, Mass. At this first meeting the keynote of the conference was clearly sounded in a stirring address by Elder E. K. Slade, president of the union, as he set forth the supremacy of the spiritual in all deliberations to come before the delegates.

The daily forenoon program was as follows: At the 8:30 to 9:30 hour a

series of studies were conducted by Elder L. E. Froom on the subject of "The Place and Work of the Holy Spirit in the Church." The next hour, from 9:45 to 10:45, was occupied by Elder O. Montgomery, who for the first few days dwelt on the theme, "The High Calling of the Ministry," and later gave studies on "Church Organization" in its broadest scope. These spiritual studies were followed by a round table hour, Elder Froom acting as chairman, in which the delegates participated in free discussion covering a wide range of vital topics, such as:

Deepening the Spiritual Life in Our Homes

Requirement of Spirit-filled Messengers to Give the Message

Necessity of Study, Reading, and Continued Improvement

How to Secure a Public Hearing — advertising, radio, moving picture

Importance of a Clear Presentation of the Message

Binding Off the Interest

The Use of Music in Worship

The Sermon, Preparation, Length, etc.

Shall the Sermon Be Illustrated?

Proper Indoctrination of New Converts

Minister's Relation to All Departments of the Work of the Church

Co-operation of the Minister and Bible Worker

Place of the Radio in Our Work

Enlisting the Laity

The Ideal Sabbath Service

The Place of the Health Work in Our Message

Department of Workers

Courtesy Toward Our Opponents

Each Worker's Relation to the Debt-Reducing Movement Public Prayer

The last item on the list, "Public Prayer," called forth considerable discussion as to proper posture in prayer, and it seemed to be the unanimous conviction that there should be a return to the old advent standard, of kneeling. A recommendation covering this matter was passed as follows:

"In view of the recognized need of fostering a spirit of greater reverence in the house of God, and that as a means to this end more specific attention should be given to educating our people to adopt uniformity in the matter of proper posture in prayer,

"We recommend, (1) That there be a return to the standard of pioneer days, of kneeling in prayer; (2) That ministers in the pulpit kneel facing the congregation; (2) That members of the congregation, wherever possible, kneel facing the pulpit.

"We further recommend, That after the benediction is pronounced, the entire congregation be seated for a brief period, and with bowed head await the signal from the organist for dismissal."

The import of this recommendation became immediately effective throughout the remainder of the union session.

"The Place of the Radio in Our Work" was another topic which received special attention, and resulted in a recommendation reading thus:

"Recognizing that there are multitudes who will never be reached through our hall and tent meetings, and that through the radio we have access to multiplied millions of homes,

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THE MINISTRY

(They cannot be replaced)

Order the binder for filing, especially made for you by the Review and Herald. It is only 25 cents. Your Book and Bible House will procure it.

"We recommend, That, as far as possible, arrangements be made in each of our conferences to broadcast the message, such arrangements always to be made in counsel with the conference administration."

Excellent papers were presented on a number of the round table topics, and it is hoped that these will appear in print through THE MINISTRY in due time.

The business sessions of the conference occupied the afternoon and evening hours. All departments of the work were represented, and a clear note of progress and courage was sounded all along the line. Prof. W. E. Howell's talks on "Christian Education" were especially timely and impressive. All the conference meetings were of a deeply spiritual tone, and added to, rather than detracted from, the devotional studies and institute work of the forenoon.

Elder E. K. Slade was unanimously re-elected president of the Atlantic Union, and but very few changes were made in the working force of the union. Two special features entering into the work of this union session are worthy of mention: First, the daily meeting of the Bible workers representing all conferences in the union (concerning which further report is made on page 24); and second, the excellent provision and planning of those who had charge of the musical part of the daily program.

The Sabbath sermons were heart-searching presentations of the need of preparation to meet our soon-coming Lord and Saviour. Elder F. M. Wilcox preached the sermon on Friday night, Elder O. Montgomery on Sabbath morning, and Elder L. E. Froom on Sabbath afternoon. Following the afternoon service, two candidates were ordained to the gospel ministry,—C. O. Perkins, of the Southern New England Conference; and J. E. Jervis, of the Greater New York Conference.

The annual meeting of the Review and Herald Publishing Association was held in connection with the Atlantic Union session, and this brought in a large number of leading men connected with the Publishing Department, and added much to the interest of the occasion.

On Sunday afternoon a mass meeting was held in the main auditorium, to which the public was invited. At this time, Elder F. D. Nichol, associate editor of the *Review and Herald*, preached a sermon on Religious Liberty which rang clear to the call of the hour.

All Bible studies and sermons throughout this quadrennial union session tended to awaken in the hearts of those in attendance a deep yearning for a fuller and richer experience, and for greater power in the work of the ministry. Waves of light and blessing passed over the assembly, and many of the workers expressed joy and gladness for victories gained. On the last morning of the conference, following the concluding study on the Holy Spirit, a call was made for those only who felt that they could not return to their fields of labor without a renewal of the power of the Holy Spirit, to signify this desire by standing. Every effort was made to make this call specific, and not general; and yet, in response to the invitation, nearly the entire congregation arose and pressed forward to kneel while an earnest season of prayer was engaged in. Then followed a praise service,—praise for blessings received, for the assurance of victory over sin, and for the indwelling of the Holy Spirit.

The ten days spent at this meeting will long be remembered by all who were in attendance; and we believe the results will be apparent in the speedy advancement of the work throughout the borders of the Atlantic Union Conference.

A. T. ROBINSON.

Melrose, Mass.

Personal Testimonies

Deeper Life Confidences

Having Learned Christ

WITH others, I am glad to bear testimony to the personal joy and constant peace that fill my heart as I continue on in loving service with God. For more than thirty years it has been my high and happy privilege to preach the distinctive doctrines of the advent message. They are Biblical, logical, sound, and true. From boyhood days they have been increasingly precious to me. The opportunity to proclaim these great monumental truths has been a sacred and joyous experience.

Then, a very few years ago, I read a significant statement wherein the servant of God, in writing of some in the ministry, said, "They may have learned the doctrines of Christ, but they have not learned Christ."—*Testimonies*, Vol. V, p. 174. This striking expression immediately arrested my interest and prayerful attention, and as a result I found a growing and deepening conviction resting upon my heart that there was a better and richer spiritual experience for me, a preacher, to have and enjoy.

By prayer, study, and heart devotion I have "learned Christ" more fully. I have been profoundly impressed with a new revelation of His love for me personally, but this joyous experience has not in any sense lessened my belief in the truths of the message or my interest in seeing the blessed doctrines proclaimed to the ends of the earth. On the contrary, they shine out now the more beautifully and with even greater luster, for to-day I see them centering altogether in Christ, our personal Lord and blessed Redeemer.

I know that for one to preach the doctrines as abstract truth, merely as a prophetic and logical message, or

to lay stress upon, to believe in, and defend with earnestness, a set of well-defined doctrines, never of itself answers the heart cry and personal need of a soul, and one's experience in so doing may become very mechanical, dry, and formal.

But I may say also, to the praise of God, that for one who has "learned Christ" as a personal Saviour, there is a holy joy, a blessed quietness, a sweet assuring and sacred love that floods the heart life with a satisfying peaceful experience and richness of faith that answers the soul's need every day. Therefore, as I follow on with gladsome heart, yielding daily to the transforming power and leadership of the Holy Spirit, I find a growing confidence, an assuring faith, that enriches my life with joy and my heart with love that I did not experience in former years. I may say, too, that the rays of gospel light reflected from my personal Lord are creating in my life a still deeper soul hunger that I know nothing but His divine grace and power can supply.

I am made most happy in the revealed truth and blessed fact that it is by and through the obedience and perfect life of the Son of God that I, His child, through faith, am accounted righteous. With true soul hunger after Christ, there comes a purifying of the heart and enriching of the spiritual life that not only meets the need each day, but eventually fits the believer through the merits of Christ to enter into the eternal joys of heaven.

A GENERAL CONFERENCE
FIELD SECRETARY.

AFFIRMATIVE truth, not negative denunciation, is heaven's specific for earth's last-day ills.

A MINISTER must be primarily a man of One Book.

Delving Into the Word

Studies on Fundamentals of the Message

Jehovah-Jesus

BY W. W. PRESCOTT

Proposition One.—The name Jehovah reveals God in covenant relation with His people, as the God of the covenant. Deut. 7:9.

NOTE.—“Blessed is the man who truly knows God as his covenant God; who knows what the covenant promises him; what unwavering confidence of expectation it secures, that all its terms will be fulfilled to him; what a claim and hold it gives him on the covenant-keeping God Himself.” “And so the covenant was, above all, to give man a hold upon God, as the covenant-keeping God, to link him to God Himself in expectation and hope, to bring him to make God Himself alone the portion and the strength of his soul.”—“*The Two Covenants*,” Andrew Murray, pp. 12, 15.

Proposition Two.—Jehovah as the covenant-keeping God is designated as both Redeemer and Saviour. Ex. 6:2-8; Isa. 43:3, 11, 14; 44:6, 24; 45:21; 49:26 (cf. Matt. 1:21; Luke 2:10, 11).

NOTE.—The name, so precious to the children of God—Jesus—means “Jehovah the Saviour.” It is the Greek form of “Joshua,” which is itself a contraction of “Jehoshua,” that is, “the help of Jehovah,” or “the salvation of Jehovah,” or “Jehovah the Saviour.” This name was given by divine command (see Matt. 1:21), and it is His only name, all other names being titles. Another has well said: “This first syllable in His name (Je) tells us of His eternal Godhead, of His covenant relations, of His mighty power, of His thoughtful love; all the glories, all the virtues, but dimly seen in the Jehovah of old, are ours in the Jehovah of now. It commands our reverence, it gives us lofty and fitting

thoughts of Christ as the High and Holy One that inhabits eternity. But were the name to end here, we could not look on it without awe and dread; it would not be the Jesus we know. One syllable is wanting to make the name peerless above all others to us; *Je-sus*, the help or salvation of the Lord.”—“*Jehovah Titles*,” James Sprunt, pp. 13, 14.

Proposition Three.—Texts in the Old Testament which speak of Jehovah are applied to Jesus in the New Testament. Compare Isa. 40:3 with Matt. 3:3; Jer. 23:6 with 1 Cor. 1:30; Joel 2:32 with Rom. 10:9-13; Ps. 130:7, 8 with Matt. 1:21, etc.

NOTE.—“It is in full harmony with these definitions of His lordship cited from the Lord’s own lips that the evangelist himself (Matt. 3:3) applies to Him the term ‘Lord’ in that prophecy of Isaiah in which there is promised ‘a voice of one crying in the wilderness, Make ye ready the way of the Lord,’ Jehovah; thus identifying His coming with the promised advent of Jehovah and His person with Jehovah who was to come.”—“*The Lord of Glory*,” B. B. Warfield, pp. 72, 73.

“It can scarcely be doubted that Matthew means this name ‘Immanuel’ (Matt. 1:23) to be interpreted metaphorically of Jesus, and therefore adduces the prophecy as a testimony to the essential deity of the virgin-born child; and indeed the angel messenger himself is recorded as not obscurely indicating this when he explains that the child whose birth he announces shall be called Jesus ‘because it is He that shall save His people from their sins,’ thus applying to the promised infant the words spoken in Psalms 130:8 of Jehovah Himself.”—*Id.*, p. 88.

Proposition Four.—The name “I AM” is used interchangeably with Jehovah (Ex. 3:14, 15), and Jesus

therefore openly declared that He was Jehovah. John 8:58.

NOTE.—“It was Christ who from the bush on Mt. Horeb spoke to Moses saying, ‘I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’ This was the pledge of Israel’s deliverance. So when He came ‘in the likeness of men,’ He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God ‘manifest in the flesh.’ And to us He says, ‘I AM the good shepherd.’ ‘I AM the living bread.’ ‘I AM the way, the truth, and the life.’ ‘All power is given unto Me in heaven and in earth.’ ‘I AM the assurance of every promise.’ ‘I AM; be not afraid.’ ‘God with us’ is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.”—*The Desire of Ages*, Mrs. E. G. White (trade edition), pp. 25, 26.

“It is impossible, then, to mistake its profound significance and fitness where first we met this tremendous I AM. . . . And yet this name with the divine nature it represents is appropriated by Christ; appropriated with no sign of diffidence, or self-distrust, or thought of impious conceit. He dares to declare His own eternity of being, seizing on the sole property of God. He dares to name Himself God, though man. Amazing distinction to which he lays claim! ‘Stepping out of the years of time, disentangling Himself from the human and all its limits and conditions, He plants Himself in Infinity, and, comprehending the yesterday, the to-day, and the forever of history, declares Himself at every point the “I AM.”’ Two little words these! But what compass and power of meaning they take on His lips! They make all the reality and efficiency of His Saviourhood. They proclaim the mystery of His Person—the unity of divinity and humanity; they proclaim that His true being antedated His time-birth; antedated the birth and times of Abraham; in fact, ran back into the interminable eternities, ‘Before Abraham was born I AM.’ As of old, so here the name clearly expresses absolute, self-existent, independent,

personal Being.”—*The I AM’s of Christ*, Samuel H. Giesy, pp. 16-18.

Proposition Five.—Through the prophet Isaiah, Jehovah declares Himself, “I am He” (Isa. 41:4), and Jesus applies this expression to Himself, emphasizing the fact that forgiveness of sins depends upon believing His claim. John 8:24 (cf. verse 28).

NOTE.—According to the teaching of the Old Testament, with which the Jews were so familiar, there is only one Saviour—Jehovah. Isa. 43:11. It is therefore clear that when Jesus declared to the Jews, “Except ye believe that I am He, ye shall die in your sins,” He was affirming that He was the Jehovah of the Old Testament, the only Saviour.

Proposition Six.—The Angel of Jehovah, who is mentioned in the Old Testament, was the Son of God, who was afterward manifested as Jesus of Nazareth.

1. The Angel of Jehovah and Jehovah are used interchangeably. Ex. 3:2, 4, 7; Judges 13:3, 9, 13, 15-23.

NOTE.—“Who is the theophanic angel? To this many answers have been given, of which the following may be mentioned: (1) This angel is simply an angel with a special commission; (2) He may be a momentary descent of God into visibility; (3) He may be the Logos, a kind of temporary preincarnation of the second person of the Trinity. Each has its difficulties, but the last is certainly the most tempting to the mind.”—*The International Standard Bible Encyclopedia*, p. 134.

2. The man who wrestled with Jacob was the Angel of Jehovah, the Angel of the covenant, afterward manifested as Jesus of Nazareth. Gen. 32:24-30; Hosea 12:2-5.

NOTE.—“To Jacob the divine touch at break of day revealed the One with whom he had been contending,—the Angel of the covenant; and weeping and helpless, he fell upon the breast of Infinite Love, to receive the blessing

for which his soul longed."—"Thoughts and Testimonies to Ministers," by Mrs. E. G. White, p. 40.

From the Mount of Blessing," Mrs. E. G. White (first edition), p. 22.

"The struggle continued until near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, 'the Angel of the covenant,' who had revealed Himself to Jacob."—"Patriarchs and Prophets," Mrs. E. G. White, p. 197.

"When his [Jacob's] strength was nearly spent, the Angel put forth His divine power, and at His touch, Jacob knew Him with whom he had been contending. Wounded and helpless, he fell upon the Saviour's breast, pleading for a blessing. He would not be turned aside, nor cease his intercessions, and Christ granted the petition of this helpless, penitent soul, according to His promise, 'Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.'"—"Thoughts From the Mount of Blessing," Mrs. E. G. White (first edition), pp. 193, 194.

"Christ was not only the leader of the Hebrews in the wilderness,—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host,—but it was He who gave the law to Israel."—"Patriarchs and Prophets," Mrs. E. G. White, p. 366.

"And the Angel of the Lord stood by [Jesus their Redeemer]."—"Testi-

3. A comparison of verse 1 with verse 12 of the second chapter of Judges will show that the Angel of Jehovah and Jehovah must refer to the same person, as it is said of each one that He brought up the children of Israel out of Egypt.

A careful reading of Judges 6:11-24 will emphasize the same teaching.

NOTE.—"I might refer here to the remarkable series of facts connected in the older Scriptures with the appearances and revelations of the 'Angel of Jehovah.' Discussion goes on to this day as to whether the mysterious Being who bears this designation in the older narratives of the Bible is to be viewed as a mere theophany, or a created angel, or as a distinct hypostasis; but I think a dispassionate view of all the facts will dispose us to agree with Oehler that, judged by His manifestations, the 'Mal'ach' is best described as 'a self presentation of Jehovah, entering into the sphere of the creature, which is one in essence with Jehovah, and yet again different from Him.'"—"The Christian View of God and the World," James Orr, pp. 264, 265.

"The being here [Gen. 22:11] called 'the Angel of Jehovah,' who speaks as with divine, supreme authority, is doubtless the Angel of the covenant (Mal. 3:1), the everlasting Son of the Father, who alone 'hath declared Him' (John 1: 18)."—"Quoted from the Speaker's Commentary in 'The Person of Christ,'" W. B. Pope, p. 283.

VITAL PROBLEM NO. 4

Just how does the Nabonassorean Period establish 47 B. C. in its relation to the twenty-three hundred days?

SUBMITTED BY A BIBLE TEACHER.

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 July 1 to the Editor, THE MINISTRY, Takoma Park, Washington, D. C., U. S. A.

NOTE.—To permit out-of-American members to participate in these discussions, we have delayed until now the submitting of the responses to Problem No. 1 on the scapegoat. The reply deemed most satisfactory will appear in the July number.

L. E. F.

Concluding Observations

This identification of Jehovah and the Angel of Jehovah of the Old Testament with Jesus of the New Testament unites the Old Testament with the New Testament in a remarkable unity through the person of the Son of God. In the light of this study the words of Jesus seem more full of meaning than ever when He said of the Old Testament writings, "These are they which bear witness of Me." John 5:39.

The greatest practical value accrues from these considerations, for we see at once that He who as Jehovah, the second person of the Godhead in His absolute Deity, wrought all the mighty works recorded in the Old Testament, has been manifested for our salvation from sin in Jesus of Nazareth, and this establishes a firm basis of confidence that He can "save to the uttermost."

Furthermore, as it was Jehovah who gave the law at Sinai, it is unthinkable that when He appeared as Jesus of Nazareth He should abolish that same law. This would make Him contradict Himself. The following quotation emphasizes this:

"So far the omnipotence of God is a limited omnipotence. He could not trifle with His own holiness. He could will nothing against His holy nature, and He could not abolish the judgment bound up with it. Nothing in the compass of the divine nature could enable Him to abolish a moral law, the law of holiness. That would be tampering with His own soul. Is the law of God more loose than the law of society? Can it be taken liberties with, played with, and put aside at the impulse even of love? . . . God's holy law is His own holy nature. His love is under the condition of eternal respect. It is quite unchangeable. It is just as much outside His operation, so far as abrogation goes, as was the law of the far country to the father of the prodigal."

—*"The Work of Christ," P. T. Forsyth, pp. 112, 113.*

College View, Neb.

The Minister's Books

Reading Course and Reviews

A Progressive Recommendation

INCLUDED in the many important recommendations which were passed at the quadrennial sessions of the Columbia, Eastern Canadian, and Atlantic Unions, is the following concerning the Ministerial Reading Course and the Church Elders' [Auxiliary] Reading Course, bespeaking for this educational phase of the Ministerial Association stronger co-operation with consequently enlarged and intensified interest, which is indeed most gratifying:

"WHEREAS, The manifest call of the hour to every gospel worker is for greater personal spiritual power and increased efficiency in soul-winning service and results, and recognizing our accountability for utilizing every preparatory agency to fit us as more effective channels through whom the Holy Spirit may work; and,

"WHEREAS, The Ministerial Reading Course, established and promoted by the General Conference as an aid to this end, is proving such a rich blessing to many,

"We recommend, That each ordained and licensed minister and Bible worker in the union be earnestly urged to register yearly for the Reading Course outlined by the Ministerial Association; and,

"We further recommend, That local church elders and other officers be encouraged to register yearly for the Auxiliary Reading Course selected for this important group of workers."

THE first thing to be learned by all who would become workers together with God, is the lesson of self-distrust; then they are prepared to have imparted to them the character of Christ.

—Mrs. E. G. White.

The Association Forum

A Round Table on Efficient Methods

THE SERMON

THE sermon is the foundation of all ministerial approach and appeal to the group mind. Hence, its paramount place in the study and labor of the gospel ministry. We are ordained, charged, and commissioned to preach. How, then, shall we preach, and when and where? What are the requisites, the limitations, and the dangers? The suggestions which follow are not exhaustive, but are exceedingly practical, and represent the sincere convictions of successful ministers.

L. E. F.

The Foundation of the Sermon

BY M. L. ANDREASEN

THE ministry is such a high calling and the privilege of standing before a congregation such an exalted one, that no minister should be content merely to "occupy the time," or "occupy the pulpit." If he has no message from God, he should not attempt to deliver one. If he has a message, he should so present it that there will be no doubt in the minds of the audience as to what the message is, nor as to his call from God to deliver it.

A true sermon calls for thorough preparation of heart and mind. A man may deliver a beautiful oration after having studied the art of elocution; he may give a finished address after having gathered and arranged his material; he may lecture convincingly if he has an intellectual grasp of his subject; but no man can *preach* until he has first lived his sermon. The warp and woof of the sermon must be woven into the life of the preacher before he can speak effectively. This constitutes the difference between the ordinary address and the sermon.

Witnessing is one essential element in preaching. "Ye are My witnesses," says the Lord. Isa. 43: 10. "Ye shall receive power, . . . and ye shall be My witnesses." Acts 1:8, A. R. V. The

apostles witnessed. Acts 4:33. They were in fact ordained to be witnesses.

A witness is one who testifies to that of which he has personal knowledge. He does not report hearsay, or what he has read, or what he thinks. His testimony consists of "that which he has seen with his own eyes or heard with his own ears. All other evidence is ruled out. Hence we find in the Bible the record of "that which we have seen and heard." 1 John 1:1, 3. Christ, who is Himself the faithful and true Witness, testifies: "We speak that we do know, and testify that we have seen." Rev. 3:14; John 3:11.

So the minister is called to be a witness, and his preaching must largely consist of witnessing. If his subject is prayer, it should be more than a theoretical discourse on the need and possibilities of communion with God. It must have a background in the speaker's own life, or it "abideth alone." If it is conversion, or sanctification, or preparation to meet the Lord, or faith, or love, or any other virtue, let the preacher first live it, then preach it. Let not the glutton speak on health reform, the penurious on liberality, or the licentious on purity, until he has had demonstrated in his own life the power of God. Let him live his sermon first, then he can witness to divine power provided to

transform lives. We would therefore repeat that the first requisite in a sermon is the preparation of the speaker's heart and life for witnessing.

The second requisite which must not be neglected is a thorough intellectual preparation. Even as the heart and life must be prepared, so the mind must gather, classify, evaluate, arrange, and assimilate all the facts and factors affecting the subject. A preacher is a teacher as well as a witness, and should be an authority on the subject he attempts to treat. He must have available all the facts necessary to a clear understanding of the subject. These facts he must classify in orderly array, putting each one in the group where it belongs, and seeing to it that there is no discrepancy between it and all the other acquired facts. Then they must be evaluated, and those that are not of importance for the subject in hand be relegated to the rear. Having thus in hand all the important facts, he must arrange them in logical order and sequence for the most effective presentation, giving due attention to unity, coherence, emphasis, transitions, and climax. And last of all, he must assimilate all these facts, make them a part of himself, and live in and with them.

Before taking up in detail the method of preparing a sermon and its different parts, it may be well to consider what a sermon is not.

A sermon is not the recital of a series of unrelated facts. One man may dump a load of bricks on the street, another a load of sand, a third a load of cement. This is the kind of material of which a house is built; but a pile of bricks is not a house. There must be a plan, there must be organization, and each brick must be put in its place, before a structure is realized. The difference between a mob and an army lies in organization. The difference between a rambling talk and

a sermon also lies in its organization.

A sermon is not the reading of a series of quotations. This is good in itself, if the quotations are appropriate and the person a good reader, and we

THE TRUE MEASURE

A Ministerial I

BY G.

TO mortal men is offered the exalted promise, "God." The task outlined is vital, for with eternal realities. It is designed to reach heaven.

¶The work assigned is not commercial; they are not to be leaders in society or business; they bear is not merely to reform, but to transform external forms and ceremonies, but touch the heart.

¶They are not called to engage in worldly human law, but to co-operate with divine law, lifting up the crucified and risen Saviour.

¶No soul will ever be saved by following social schemes of human devising. Following the blessed Christ and His saving power, the gospel truth need not worry about its potential. It produces results. What is needed is a burning love in the heart to proclaim the truth.

¶All the church has to-day with which is her Spirit-indited message. If that message is no matter how clear may be her messengers are untrue, careless, or corrupt; nor can they bring forth "fruit that remaineth"; they are not to be measured by their position, but by the love in the heart, and is manifested in their lives.

¶Let us as laborers seek to unify and strengthen all in service. We should our hearts in harmony, and love from the Master Word, "this world." And as we are, so the church should be greater earnestness, deeper devotion, and love with Christ on the part of all those who are laborers together with God?"

Washington, D. C.

would not be understood to disparage this practice; but such reading is not preaching. Let it be done at times, but do not let it constitute the major part of the public work.

Preaching is not "sermonizing." Have clearly in mind the difference between the two. There is altogether too

much sermonizing done to-day, and altogether too little real preaching.

A sermon is not an exhibition of the speaker's ability as an orator, a logician, a debater, an entertainer, a clown,

OF THE MINISTER

Institute Message

WELLS

privilege of being "laborers together with it has to do with the heart and life, and establish the character and fit men for

cial, but spiritual. The ones thus called business, but in spirituality. The message to transform; their concern is not over the internal purity and holiness of life. political affairs or the enforcement of divine agencies in changing hearts and r.

forms of religion, civic righteousness, or d has a message. It is a revelation of er, and any laborer who proclaims and over results. The message is dynamic, t needs is a living witness of its power m it.

ch to meet the wicked and sinful world be silenced, she is out of business. But ge or how sound her arguments, if the pt, they cannot bring salvation to others, rains." The laborers together with God n, titles, or degrees. The true measure in the personal life and in fruit bearing. l build up the believers in the faith, and rselves constantly seek sweetness, peace, rkman, "because as He is, so are we in urch will be. Therefore shall there not , richer faith, and a loving fellowship o share in the responsibility of being

or a performer. The preacher is not an actor, nor the rostrum a stage.

A sermon is not an occasion for public exposure of private wrong. It is not for the purpose of ventilating private interpretations of accepted doctrines. It must never be degraded by making it serve partisan ends.

What, then, is a sermon? It is a presentation of divine truth, spoken with a view of persuasion. It is the message of God to a dying world. It is a voice from heaven calling sinners to repentance. It is God's trumpet call to duty. It is the announcement of the Most High that there is pardon, peace, and power for every troubled soul. It is the proclamation that the debt is paid and reconciliation has been effected. It is the good news of righteousness, holiness, sanctification, redemption, translation, glorification. It is the revelation of God Himself through His own Son, Christ Jesus. Surely the ministry is a high calling, and the privilege of speaking for God an exalted one.

St. Paul, Minn.

Guiding Principles*

BY M. H. SCHUSTER

IN the preparation and delivery of the sermon, seven cardinal requisites should be kept in mind:

1. *Textual Fidelity*.—This, as we commonly express it, is "sticking to one's text." Have you not had the experience of hearing a minister speak for a whole hour, and when some one asked, "What was his subject?" you were obliged to say, "I really do not know: he touched on so many things"? A word of caution at this point is also appropriate, and that is that great care should be exercised never to put upon a text a construction or forced meaning which Inspiration never intended to convey.

2. *Unity*.—What is this quality? First, note that it is *not* sameness or singleness of idea; it *does not* forbid variety, diversity, or contrast in the subordinate parts. Nature's unity is full of variety. *Neither is it that*

* Presented at the Atlantic Union Ministerial Institute.

singleness which the dialectician expresses by unicity. *Unity is the combination of parts properly related into one whole.* Unity of discourse requires not only singleness of a dominant subject, but also singleness of practical impression. All subject matter presented should have a direct relationship to the main thought, and should serve only to illuminate or illustrate it. Too many explanatory topics mar the beauty of unity.

3. *Evangelical Tone.*—This is a very essential element for the effective proclamation of the gospel in which “mercy and truth are met together; righteousness and peace have kissed each other.” Evangelical tone qualifies both the matter and the manner of the sermon. It would be difficult to define this quality in better terms than those of the apostles, when they so frequently refer to “preaching Christ” or “preaching Christ crucified.” By these terms we do not understand that the disciples meant to declare that the only facts they ever recited were those that took place on Calvary, nor that they limited themselves exclusively to the one doctrine of vicarious atonement for sin. The abstracts of their sermons, as recorded in the New Testament, show that this was not the intent. But we do find that the facts and the doctrine form the central theme of their teaching, the focal point in which all beams of divine light and truth converge. The law must be preached as a rule of conviction, that leads to the cross, and also as a rule of obedience, which derives from the cross the power to obey. On the authority of the spirit of prophecy we are admonished to “lift up Jesus . . . in sermon, in song, in prayer. . . . Let the science of salvation be the burden of every sermon.”—*Gospel Workers,* page 160.

Evangelical tone embraces that quality which we may denote as unction.

Uction does not expel intellectual activity, authority, or will, but it super-fuses these elements of force with love, pity, tenderness, zeal, and seriousness, such as the theme of redemption should shed upon the soul of a ransomed sinner. To affect unction artificially is manifestly impossible. It is a quality not merely intellectual or sentimental, but pre-eminently spiritual. It cannot be acquired by the study of sacred rhetoric, or by imitation of others who seem to have it. Stage artistry should be avoided. Story telling is not unction, and concerning this there is positive instruction: “Ministers should not bring amusing stories into their preaching. . . . The minister who mixes story telling with his discourses is using strange fire.”—*Testimonies to Ministers,* p. 318. Evangelical tone, or unction, can be acquired only by prayer, sanctification, and dedication.

4. *Instructiveness.*—Not necessarily instructive in the sense of preparing the sermon in the affected style of the day, but a sermon which is full of thought-producing statements and rich in the information imparted. Arduous and continuous study and preparation are essential in order to acquire this cardinal requisite. One cannot depend simply upon the inspiration of the hour, but must give heed to the injunction of Paul to Timothy: “Give attendance to reading. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.” 1 Tim. 4:13-15. If any group of ministers need to be well informed, cultured, and mighty in the Scriptures, it is the Seventh-day Adventist ministers.

5. *Movement.*—The sermon should be characterized by proper movement. There is no work of the mind which so clearly possesses the attributes of life as the sermon, for the living soul pours its own energies directly into it.

Motion is the sign and test of life. The form which moves not, is dead. When we remember that the true object of the sermon is to impel the hearers to action, through the incitement of their own rational emotions, we can see the necessity of movement in the sermon. If the sermon does not succeed in transferring the hearer's mind to a new position, or a new practical conclusion, or at least cause the mind to renew a position once held, it has failed of its purpose. The sermon should be like a river. Sometimes the river flows more rapidly than at other times, but it is never stagnant. Now it glides quietly between grassy banks, again it ripples with cheerful glee over the pebbles, and presently it rushes like an arrow and clothes its mighty waves in foam as it dashes against opposing rock; and at last it sweeps with deep and silent force into the sea.

6. *Point*.—If the sermon is to be effective, it must have point; and this in turn depends upon the prominence of the cardinal thoughts and the conspicuous subordination of the rest to their support. Many sermons are lacking in point. They possess no valuable and practical truth of cardinal weight, or if these qualities are present to a certain extent, they are not made to stand out so as to reach the apprehension of the listeners. No decided impression is made by such a sermon; no truth finds lodgment in the conscience of the people, and they leave the service with a vague comprehension of having listened to much good but aimless talk. No rule of rhetoric is needed to enable the distressed child to make the point of his petition prominent. The minister must be filled with burden and agony for perishing and lost souls; he must have a definite, absorbing purpose, a message to deliver, a result to obtain, which, if unaccomplished, will cause grief. Only such holy passion will give point to his sermon.

7. *Order*.—The poet states that "order is heaven's first law;" therefore in the preparation of a sermon attention must be given to placing the component parts each in its proper place. A heap of stone and timber is not an architectural structure of beauty, but an unsightly mass of rubbish. The same is true of a heap of thoughts, without proper order and relationship. Order promotes recollection of the discourse, by both the speaker and the hearer. The orderly framing together of the beams of a ship gives strength to its hull and impact to its beak. Let the ideas which present themselves in the mind on a given subject be systematized, and arranged accordingly, either in the mind or on paper. As this is done, other connected ideas will speedily rank themselves in their proper line, and soon a complete outline is developed.

The Sermon Outline

The properly organized sermon outline should aim at three divisions: Introduction, Body, Conclusion. The introduction of the sermon should be brief—not over five minutes. Its legitimate scope is to announce the subject and define the terms involved. The introduction should never be such as to arouse expectations which cannot or will not be met in the concluding divisions.

The body of the sermon is the most important of the three divisions. Here the main ideas to be discussed are brought together, co-ordinated in the proper sequence, and explanatory ideas subordinated. This part of the sermon necessarily takes the largest portion of the time, but should be kept within bounds, and permit of five minutes for the third section.

In the conclusion there is a summing up of the arguments and the making of the appeal. Here, and anywhere, the emotions should be touched. The minister's soul must become fired with the

force of the truth which he has developed. The quality of unction should suffuse the end of the sermon, and cause the hearers to accept and to act. But this emotion must be genuine, not assumed. It must be spiritual, as the zeal of heavenly love, and disclose itself spontaneously and unannounced, as the gushing forth of a fountain, which will not be suppressed. The true and only source of this glowing emotion to give effectiveness to the sermon is the indwelling of the Holy Spirit.

Jamaica, N. Y.

Organization of a Sermon*

BY A. E. LICKEY

IN the matter of organizing a sermon, it is well to give attention first of all to the length of the sermon. As a general rule, the forty-five-minute length should be the standard. Most men who pass the forty-five-minute mark, lose by so doing; and there are many men who should not speak forty-five minutes. Special occasions, special audiences, may permit an exception to the rule; but any minister who preaches regularly at one place should be on guard against breaking over this time limit.

Another matter of primary importance in the organization of a sermon is the most effective means for interesting individuals of all ages. I believe we must learn to be more simple and direct in all our preaching, recognizing the principle that what interests the young will also interest those of mature years. Experience has led me to the conclusion that "the corner in every sermon for the children" is better than a special service for the children preceding the sermon. This latter plan, which is in use to some extent, segregates the preaching service as an occasion not suited for chil-

dren. The "corner" in the regular sermon leads to anticipation of something just for the children as well as for grown folks. [A full round table on this important question will appear in a later issue.—EDITOR.]

In presenting the following outline for convenience in sermon organization, I wish to call particular attention to the section on "Conclusion." It is my definite conviction that, as Seventh-day Adventist preachers, when we meet with failure, it is due to a very large extent to not giving the proper attention to the conclusion of the sermon. At the critical point, when we should reach hearts with saving truth in the most definite way, we fail because our planning and organizing of the sermon does not provide the effective point for stopping. Personally, I deeply lament the many otherwise acceptable sermons I have preached, which were a failure because there was no definite point in mind for closing.

I. INTRODUCTION

1. Purpose.

- a. To secure attention.
- b. To prepare hearers to grasp clearly the sermon itself.

2. Source Material.

- a. Text, context, setting, etc.
- b. Relation of subject to other subjects preceding or to follow.

c. Occasion.

d. A story to the point.

- e. Yourself—Beware of making yourself the introductory material. There may be occasion for this at times, but **BEWARE!** It may become a pernicious habit.

f. Apologies—**BEWARE!**!

3. Desirable Qualities.

- a. Brevity—The introduction must not be long. An audience sighs when informed twenty minutes after the preacher has begun that he is now ready to launch into the subject itself, anticipating a long discourse. *Don't make the house all porch.*

* Presented at the Central Union Institute.

- b. Appropriateness — Do not be too emphatic or bombastic or dramatic. You have often had the experience of meeting a person who at first made a distinct impression as to ability, but in whom you were later disappointed. Too much emphasis at the beginning of a sermon leads your audience to expect too much, and you are unable to rise to meet this expectation. Do not strike too high a note at first.
- c. Variety — Don't get in a rut. Be fresh, but not foolish or theatrical.

II. DISCUSSION

1. Plan: Logical and Coherent.
- a. Analysis — The careless student is apt not to analyze sufficiently; the thorough student is apt to be superanalytical. Analyze, but do not over-analyze so that there is no animation and freedom in your address. Give the Spirit a chance to work.
- b. What, Who, Where, When, Why, How, etc.— Interrogatives around which the discussion can often be built.
- c. Narration and Exposition — In sermons where a chapter or certain verses are explained, as in Daniel 2, it is easy to permit the mere narration of the story to consume the time. Select certain outstanding points in the narrative, that the people may take away with them definite ideas.
- d. Illustration — Give the audience a few windows to look through. While we are not to be noted as story-tellers, let us remember the parables of the Saviour, and recognize that a principle of sacred truth carried to the heart on the wings of a story is apt to lodge in the heart for some time.
2. Danger.
- a. Too Great Exhaustiveness — As myriads of thoughts come to you in study, remember that

to have a few good thoughts taken home by your hearers is better than a thousand left at the church. The earnest student is apt to be overexhaustive. Remember that we preach not for the mere pleasure of giving people the results of our study, but we preach to get truth into people's hearts and to connect the soul with God.

III. CONCLUSION

1. Plan — Let us definitely plan the conclusion. We grant the Spirit of God right of way at all times, yet we signally fail in our preparation, and consequently in our delivery, when we do not plan the conclusion. As Seventh-day Adventist preachers, we fail here more than at any other point in sermon preparation and delivery. Let us pray and plan for this crisis point in our preaching.
- a. Résumé — A brief summarizing of the main points in the discourse is often effective. However, take care that you do not preach the sermon over again.
- b. Application — The conclusion gives opportunity oftentimes to make more specific personal application of some outstanding point of the sermon than during the regular discussion.
- c. Appeal — Certainly the conclusion affords an opportunity of which we should always take advantage to make a definite appeal to the hearts of the listeners. But it is almost a sin to appeal and appeal when your own heart is not moved by the appeal. Look out for the dead, lengthy appeals.
- d. Closing words —
- (1) Your text.
 - (2) Leading thought.
 - (3) Some scripture.
 - (4) Prayer.
 - (5) Words of song.
 - (6) Appropriate illustration.

2. Suggestions.

- a. Length — In concluding the sermon, especially when the sermon has been effectively given, there seem to appear in the mental heavens many beautiful meteoric thoughts. Take care that you do not give too much attention to them, carrying your audience past the point where they thought you were to stop. You lead them to wish that you would arrive at your destination, as you seem to have passed the real termination of the sermon.
- b. Consistency — If you promise to conclude with "this scripture," then do it. We all have failed along this line. Let us remember that we are preachers of truth; let us tell the truth.
- c. Variety — Again, do not get in a rut. Close different sermons in varying ways.

Pueblo, Colo.

Kindly Correctives

For Better Workmen

Some Notes on English Pronunciation

BY CHARLES E. WENIGER

"In the third column of their epistle they said that they had often been attacked as they were going across the stream where their brethren had been drowned."

"Absurd!" you say?

Yes, in the aggregate, for we seldom assemble so many mispronunciations in a single sentence. However, few of us have failed to recognize within the last week at least one of these words flagrantly mispronounced by minister, teacher, or other worker, either on the platform or in private conversation. And how frequently such slovenly pronunciation has done violence to the truth we present, and cast reproach upon God's cause.

"From this time forth," says "The Acts of the Apostles" (p. 40) of the disciples after the Pentecost experience, "the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language." What a picture! A band of Spirit-filled men going forth to preach the power of Christ in language that was pure and simple and accurate! What a goal for the realization of Christian workers! And yet how far short of reaching this goal we are prone to come!

William Tilly says: "Good pronunciation has its intrinsic value as a help in communicating thought by speech; we wish to speak clearly so that we may be easily understood, and we wish our pronunciation to be agreeable so that the hearer may be effectively persuaded. We wish our pronunciation to help make what we read appreciated by those to whom we read. . . . The everyday use of careful but simple and unaffected pronunciation is an external matter which has far-reaching internal influences, morally, intellectually, and esthetically."

With a view to helping us to use language that is "pure, simple, and accurate" in pronunciation, this brief article presents the first of a series of studies in the "careful but simple and unaffected pronunciation" of certain groups of common English words frequently mispronounced.

I

This list presents for study a group of words often mispronounced by inserting or adding an extra sound, pronouncing a silent letter, or otherwise saying more than current usage allows. The error is indicated in bold-faced type. Study the error, note its correction, and by diligent daily use endeavor to make the correct form habitual. Eternal vigilance is the price of accuracy in pronunciation.

1. A-cross', not a-crosst' (there is no final *t* sound).

2. A-pos'tle, not a-pos'tle (the *t* is silent); cf. e-pis'tle, in which the *t* is also silent.

3. Ath'lete (two syllables), not ath'e-lete; ath-let'ic (three syllables), not ath-e-let'ic.

4. At-tacked', not at-tack'ted (the present tense is pronounced as spelled: at-tack'; the past as if spelled at-tack't'); cf. drowned (one syllable), not drown'ded (the present tense is drown; the past merely adds a *d* sound, and is pronounced as if spelled drown'd).

5. Breth'ren (two syllables), not breth'e-ren (the first syllable is breth-(e as in end), not broth-(as in brother)).

6. Cas'u-al-ty, not cas-u-al'i-ty.

7. Cir'cuit (two syllables), not cir'-cu-it (the second syllable is pronounced as if spelled kit); cf. con'duit (similarly, two syllables).

8. Col'umn, not col'yumn (there is no *y* sound in the second syllable).

9. Elm (one syllable), not el'lum; similarly, film (one syllable), not fil'lum.

10. Hand'ker-chief, pronounced as if spelled hang'ker-chif (the first syllable is hang-, not hand-).

11. Height, not heighth; the final sound is *t*, not *th* (highth, another spelling, is now used only in colloquial or illiterate speech).

12. Jaw, not jawr; cf. law, saw, straw, etc., all of which have no final *r* sound; cf. i-de'a (three syllables), not i-dear'.

13. Of'ten, pronounced of'n, not of'ten (the *t* is silent).

14. Saith, pronounced in one syllable, as if spelled like the name of one of the sons of Adam: Seth; not say'eth. The frequency of this error emphasizes the need of great care.

15. Sub'tle, pronounced as if spelled sut'l, not sub'til; not the word subtil (found in Gen. 3: 1, King James Version), archaic spelling of

subtile, which may be pronounced as if spelled sub'til or sut'l.

16. Um-brel'la (three syllables), not um-ber-el'la.

Effective Illustrations

For Sermon or Song

"In the Secret of His Presence"

THE author of the words of this beautiful hymn was a high-cast native of India. After her conversion to Christianity, it is said, she spent some years in the home of an English clergyman, and wrote the poem, "In the Secret of His Presence," while there. It made its appearance in a book of poems of which she was the author. In 1883 the attention of Mr. Stebbins was called to it, and he wrote the music at that time. The hymn was first sung by him as an offertory in one of the churches in Brooklyn, N. Y. It was often repeated as an offertory, and on occasions was sung in evangelistic services. But it had its larger introduction to the public during the All-Winter Mission conducted by Mr. Moody and myself in London in the winter of 1883-84, when I sang it frequently, as did Mr. Stebbins, who spent several months assisting in the mission.

The winter of 1890-91 Mr. and Mrs. Stebbins spent in India. While visiting the city of Allahabad, the home of Miss Goreh, Mr. Stebbins sought her out and made her acquaintance. He found her engaged in mission work among the women of India, a modest, devoted Christian, held in high esteem by missionaries of all denominations and by all who knew her. Thus the two singers whose names had become associated in Christian song met each other,—one from the far East,, and one from beyond far Western seas, both inspired by the same Lord, in the secret of whose presence they long since came to abide.—*Ira D. Sankey.*

Echoes From Union Conference Groups

Pacific Union

As Bible workers' meetings in connection with union conference sessions represent a somewhat new departure from the general plan in recent years, it is not surprising that there should be some difficulty in getting these meetings started. The enthusiastic interest and ready response on the part of the Bible workers to such a new departure, however, more than compensates for hurried plans and lack of careful preparation on the part of the one chosen to take charge of the meetings.

Just four days before the date of the opening of the Pacific Union quadrennial session, I received notification of the responsibility placed upon me in connection with the Bible workers' meetings. It was therefore impossible to arrange for an assignment of papers covering special topics, as would have been preferred; so it was decided to follow the round table plan.

As a basis for this plan of operation, the request was made at our first meeting that questions for consideration be written out and handed in. The result was that we had ample material for round table discussion. It may be of interest to know the scope of the field of discussion which was opened up, as indicated by the following inquiries and requests:

1. What method have you found most successful in securing readers?
2. Should Bible workers encourage young people to engage in giving Bible readings and to choose this as their life work?
3. What is the most successful plan for getting people to take their stand and attend church?

4. Which is the more successful plan, holding Bible studies with individuals or with class groups?

5. Do you know of any place where we can secure appropriate helps in the way of charts not too large for use in our work in homes?

6. Is it best to have prayer before the Bible study, or after the study?

7. How soon should the Sabbath be introduced?

8. Will you please discuss the best plans for conducting Bible training classes in churches?

9. How can we bring more of Christ and His love into every study?

10. What can we do to make our work more effective?

In our first two meetings, questions 9 and 10 were given careful consideration. I had been giving special study to this particular phase of the Bible work for some time past, and so drew upon personal investigation and experience. With a certain group of readers it has recently been my custom to swing away from the usual opening line of doctrinal and prophetic studies, and begin as the Bible begins,—with a presentation of God, the Creator, a God of love. Following this, I give studies on Christ, the associate Creator, explaining how He became the Son of man; then give studies on Christ our ransom, Christ our High Priest, Christ our returning King. Three additional studies are given on the saving relationship between Christ and the believer. The interest which has been manifested on the part of those to whom I have given these studies has been very encouraging, and a number are about to take their stand as full-fledged Adventists. The Bible workers at our round table meeting were very much interested in this form of presentation, and requested outlines of the studies for personal use.

Item No. 8, in the foregoing list, called forth considerable discussion.

All seemed very much interested in this line of training, and many items of personal experience were related. It was the unanimous opinion that wherever the pastor or elder of the church requests the Bible worker to assist in training the church members to engage in the work of giving Bible studies, there should be a ready response; and that in every way we should co-operate in interesting and enlisting church members to respond to the many calls for Bible studies, which are altogether more than the present force of conference Bible workers can care for.

We felt that our meeting together was indeed profitable, and returned to our fields with renewed courage and with a unity of heart and vision which will add strength and efficiency to our work.

JENNIE L. IRELAND.

Los Angeles, Calif.

Western Canadian Union

The Bible workers in attendance at the Western Canadian Union Conference session manifested a sincere desire to profit to the fullest extent by the round table discussions of their perplexing problems. Many good suggestions were presented for consideration, some of which were new to the Bible workers of limited experience, but as they were explained and emphasized by narratives of personal experience, they found their place in the larger program upon which all purposed to enter on returning to the field.

It seemed that practically every phase of the Bible work received attention, but the three main points were these: (1) The best method of securing entrance into homes, and developing and holding the interest through the necessary period of time for presenting the message; (2) methods of reaching different classes of individuals; (3) methods for bringing to a decision and establishing in the truth. The paramount conclusion was to the

effect that mechanical methods and studied program must ever be governed by the guidance of the Holy Spirit, and that there must be earnest prayer, diligent study, and faithful service in order to attain results in the Bible work.

S. G. WHITE, *Evangelist.*

Vancouver, B. C.

Atlantic Union

In one of the regular conference sessions, Elder E. K. Slade, our union president, made the following statement: "I realize that we have been neglecting one important part of our ministry, the Bible work, and believe that the time has come when we should put forth unusual effort to train young women, and perhaps some who are not so young, to engage in this particular line of work. Recognizing the importance of this matter, we took steps to stress this branch of our work here at this union meeting." This statement furnishes the background for the full representation of conference Bible workers at the Atlantic Union session, April 5-11, at Springfield, Mass., and the dedication of a daily hour of convention time to the Bible Workers' Round Table meetings. A program for these meetings was arranged and printed as follows:

Tuesday: "*Importance of the Bible Work.*"

Wednesday: "*Women of the Bible.*"

Thursday: "*Qualifications.*"—(a) Consecration; (b) Burden for souls; (c) Thorough knowledge of and conformity to the fundamentals of the message; (d) Combining the medical with gospel teaching.

Friday: "*Mental Development.*"—(a) Study of the Bible and "Testimonies;" (b) Helps from outside sources—exchange of quotations, etc.; (c) Current events.

Sunday: "*The Bible Reading.*"—(a) Construction; (b) Each subject complete in itself, (c) Length; (d) Personal confidence in the subject; (e) Christ the center; (f) Leaving copy

of texts; (g) Prelude and postlude.
Monday: "Question Box."
Tuesday: "Reward of Faithful Service."

At our first meeting the room which had been chosen as appropriate and adequate for our use, was filled to overflowing, necessitating removal to a larger room close by. Twenty-five regular conference Bible workers were in attendance, and a number of friends especially interested in the Bible work assembled with us. Never before had the Atlantic Union Conference Bible workers met together as a group, and the gratitude of the workers for this privilege was manifest not alone by the many expressions of interest and appreciation, but also by the countenances which, as we faced those faithful toilers fresh from the field of conquest, seemed to speak volumes. The seasons of prayer were refreshing.

From the very first meeting there was absolute freedom in entering into the discussion of problems presented, — questions were asked and answered, experiences were related, methods which only a Bible worker employs were discussed, baffling difficulties found a solution in the wealth of personal experience available, and the making and giving of a Bible reading (covering one particular puzzling subject) was demonstrated and explained by different workers.

We were especially privileged in having with us Elder L. E. Froom, of the General Conference Ministerial Association, whose words of encouragement, counsel, and advice on specific problems were greatly appreciated. We were also favored by the presence of Mrs. O. Montgomery, who accompanied her husband to the union session, and because of her special interest in the Bible work, participated in our prayer seasons and round table discussions. She imparted the inspiration to unselfish, constant, patient, and loving

ministry which can emanate only from a life dedicated, molded, and tempered by service on the front lines of battle in the conquest of sin. Many were the expressions of gratitude on the part of the Bible workers for the excellent help rendered by these General Conference workers.

We also had the unique privilege of having with us the first lady Bible worker connected with the advent movement, Mrs. A. T. Robinson. Forty-five years ago, while living in the city of Worcester, Mass., Sister Robinson began the work of giving Bible readings, under the guidance of Elder S. N. Haskell. Shortly before this time, Elder Haskell had been stopped in preaching a sermon in a tent on account of a heavy rainstorm, and was led to resort to the hitherto unknown method of announcing a text of Scripture and calling for it to be read by those in the audience. The plan worked well, received the unqualified indorsement of Mrs. E. G. White, and has ever since been a definite line of denominational endeavor, which has yielded a rich harvest of souls. The many interesting reminiscences of those early days related by this veteran worker, brought an inspiration into our meetings which could not have come from any other source.

Under the leadership of one of the Bible workers possessing musical ability, a Bible Workers' Chorus gave an effective rendering of that appropriate song, "The King's Business," in connection with the Friday evening service. The sentiment of the song was true,—"I'm here on business for my King," and each Bible worker sang with the spirit and with the understanding. Elder Montgomery referred to this chorus in one of the later meetings of the conference, as follows:

"It gave me a thrill as I saw that group of Bible workers singing that song. I have been in some conferences where there is not a single Bible

worker, and often there is but one Bible worker in the entire conference. I am praying to God that the day will speedily return when we shall have a whole force of Bible workers in every city.

"I believe in the Bible work with all my heart. Some of the most thorough work, and that which has continued during the years, was accomplished in those days when the Bible work was given the greatest encouragement, and when there was an army of such trained workers co-operating with the ministry. All over this country there are individuals and churches which to-day stand as Gibralters of the third angel's message, as the result of the combined work of minister and Bible worker. I say, God give us more Bible workers! And may God convert our conference presidents, ministers, and workers to the need and the importance of developing this class of workers."

At every meeting of the Bible workers it was interesting to note the attendance of women not employed as conference Bible workers, but who came because of special interest in the work. Some had been actively engaged in the Bible work in years past, but because of curtailment and restrictions placed about this work, had dropped out and taken up other lines of activity, but the present revival of the work renewed interest, and led to a desire to get in touch with plans in the hope of engaging in the work again. Others had never been engaged in Bible work, but felt a call from God to enlist in the ranks. Still others were conference office workers who were dedicating as much time as possible to the giving of Bible studies as a part of the church missionary work, and desired to secure all possible help.

At the close of the meeting some of the conference Bible workers stated that they came to the meeting discouraged, because of lack of co-operation in their work on the part of ministers and leaders, and because of being so heavily loaded down with detail work of the local church, some acting as pastors

or district leaders, others conducting meetings in churches or in the open air; and altogether they were somewhat weary and faint-hearted. But as the result of the Bible workers' meetings, the encouragement and indorsement given to the work by the action of the conference, and the wonderful spiritual studies which had been given day by day during the union session, they had received a new vision of the high calling and the possibilities in the work, and were returning to their fields with a song of joy and courage.

Our last meeting was a memorable occasion, for in the closing moments every one in attendance gave expression to heart longings, and the Spirit of God rested in sweet benediction upon us.

The recommendations presented by the Bible workers to the full conference assembled, called forth very encouraging remarks by a number of leading workers (to which reference will be made at another time), and were passed by unanimous vote. These recommendations are as follows:

"WHEREAS, The spirit of prophecy has plainly stated that the plan of holding Bible readings is a 'heaven-born idea,' and that 'consecrated women should engage in Bible work from house to house;' and further, that 'women can take their place in the work at this crisis, and the Lord will work through them,' enabling them to do a work in families that men cannot do; and,

"WHEREAS, We can but clearly recognize the hand of Providence in the wide-open doors into the homes of the people on every hand, creating a demand for consecrated Bible workers to an extent never before realized in our work; and,

"WHEREAS, There is at the present time a great awakening on the part of Seventh-day Adventist women as to the possibilities in lending a helping hand in the closing work of the third angel's message through this means; therefore,

"We recommend, 1. That conference presidents and ministers give renewed recognition to the Bible work, and put forth special effort to the end of establishing and strengthening this specific line of gospel work.

"2. That, as a matter of primary importance, more specific effort be made to bring about a better understanding and closer co-operation between minister and conference Bible worker, in order that each may understand the true position and work of the other, and, consequently, be enabled to most effectively blend their service for the souls of men and women in the same efficient manner in which the Christian physician and nurse combine their knowledge and skill in behalf of the physical needs of humanity.

"3. That, as a means to the establishment of closer co-operation between minister and Bible worker, due attention be given to more definite organization of the Bible work in conferences, placing it upon a definite basis of operation, bounded about by due caution as to legitimate scope and methods of operation, possibilities, expectations, limitations, etc., thus establishing uniformity in methods of operation for the Bible work throughout the entire field, which will serve as a guide, not only to the Bible worker in action, but also to ministers and all conference workers in the placing of responsibilities and requirements upon Bible workers.

"4. That, in view of the misunderstanding which exists in the mind of the public concerning the term 'Bible worker,' we request the General Conference Committee, at the next Fall Council, to give consideration to the advisability of substituting the word 'teacher' for 'worker,' thereby being known to the public as 'Bible teacher.'

"5. That larger provision be made for securing and training new recruits for the Bible work,

"a. By diligent watchfulness on the part of ministers and other workers to seek out young women in churches, schools, or those already in institutional training, who give evidence of possessing natural qualifications which tend to success in the Bible work, and present before them the open field in

the Bible work and encourage them to make this their life work, if God so leads and opens the way.

"b. By co-operating with the Home Missionary Department in the development of Bible Training Classes in the churches, under the immediate leadership of the pastor of the church; and that conference Bible workers render all possible assistance to the pastor in this training work.

"WHEREAS, It is our conviction that there is need of a course of intensive training for Bible workers when leaving our colleges, and also for women of mature years who are free to dedicate their life to the Bible work, but do not find it feasible to enter college; the specific objective in this intensive training to be to aid inexperienced workers in adapting theoretical knowledge to the practical needs of the situation confronting them in dealing with the public, either as a member of a group of evangelistic workers or single-handed, thus endeavoring to conserve time and money and establish permanent trained Bible workers; we would further,

"Recommend, 6. That we ask the union conference committee to take under consideration the advisability of providing a training center somewhere in this union, to be conducted on the order of the city mission training plan of former years, as so clearly outlined in the 'Testimonies' of the spirit of prophecy, and which produced such decided results in former years."

MARY WALSH.

Boston, Mass.

A Day With the Bible Worker in Washington, D. C.

(Continued)

BY MRS. J. W. MACE

As I was saying, the "home" of this Washington Bible worker interested me, for I recalled a number of inquiries originating in the field as to the consensus of opinion regarding most advantageous living conditions for the Bible worker. The observations made on this occasion cannot, of course, be

taken as the criterion. They simply reveal how one lone Bible worker in a large city has planned her "home life."

The Bible worker said that she found it absolutely necessary to be centrally located, in a community where she could with safety go and come day and night; it must be a place in which an even temperature is maintained at all hours, and where reception-room facilities are available for meeting pastor and friends in appropriate manner; also, and by no means least, it must be *reasonable* in rent. The present arrangement, although not entirely satisfactory, comes the nearest to meeting requirements of any place which has been found, and has served as "home" during the two years in which the Bible worker has been in the city.

This one-room "home" is located on the second floor of an old-fashioned colonial house, on one of the main streets of Washington, about three blocks from the center of the city, ten minutes' walk from the Seventh-day Adventist church, and within easy radius of all street car and bus lines. It is a large front room, fully equal to three ordinary cottage rooms, with high ceiling, and windows which extend from ceiling to floor, affording good light and a pleasant view. This room serves for sitting room, living room, bed room, and dining room, the latter being screened off as a corner kitchenette, where the lightest of morning and evening repast is quickly obtainable.

It was a delightful homey place, with its photographs of loved ones conspicuous on mantle, dresser, and shelf, the white lace curtains and the dainty sofa pillows, the companionable books, the melody-enticing guitar, and the cheery fern. One could well imagine how restful it must be to enter such a quiet haven after a weary day of trudging over the streets and incessant talking to people hungering for the

bread of life. I was told, however, that the occupant of this room often leaves it before nine o'clock in the morning, and does not return until after eleven at night; although, *whenever possible*, a flying trip "home" is made at the noon hour for a fifteen-minute relaxing rest period. The reception room on the main floor of this house is subject to general use, and this the Bible worker finds of special advantage. The usual price for such accommodations in the city of Washington ranges from \$55 to \$75 a month, but this room is obtained for \$28 a month, a fact which the Bible worker considers among the "all things" which "work together for good to them that love God."

The one o'clock appointment is for a Bible study on the subject of the millennium, with an elderly woman who is a cripple, confined to her room by an advanced stage of arthritis. This lady has been studying for some time, and manifests the keenest interest. She is keeping the Sabbath, and united prayer for healing is being offered in her behalf. The Bible worker has strong faith to believe that God will answer this prayer, and make it possible for His obedient child to attend the church services, which she greatly desires to do.

We find her with Bible in hand, all ready for her "teacher." After kneeling in prayer by the side of this crippled lady, the Bible study begins. First, is explained the meaning of the two Latin words,—*mille* meaning "thousand," and *annus* meaning "year." Having established a clear understanding of the "big word" announcing the subject of the lesson, we are prepared to proceed step by step with the events leading up to and following the millennium, as well as the actual conditions existing during that period. The lady turns quickly from text to text, and reads each verse in a manner to indicate unusual famil-

ilarity with the word of God. Brief review questions at the close of the study are answered clearly, revealing that every point in this study has been understood by the reader.

And now, for the first time, I get a peep inside the Bible worker's broad and deep leather purse, as she opens it to return her Bible to its place, at the same time searching through some folded sheets of printed matter with apparently some further definite aim in view. Quickly she brings forth the neat little *Present Truth* bearing across the top in bold letters the familiar word "Millennium." This publication is left with the reader as a friendly reminder and aid in reviewing the Bible study. Each morning, as I afterward learned, literature covering the topic of each Bible study for the day is tucked away in the Bible worker's hand bag to be used in this manner. It seemed a most appropriate method of scattering truth-filled literature on soil which had been prepared in a very special way for its reception.

We now take the bus to a distant part of the city, to fill an appointment with a lady living in one of Washington's exclusive apartment sections.

"My! I didn't know there were so many busses in the city," I remarked to my friend. "Your weekly bus and car fare must be quite an item. Have you considered the advantages of having an automobile to use in your work?"

"Yes," she replied, "sometimes my transportation expense ranges between \$17 and \$20 a month. But even that is cheaper than running an automobile. I have investigated the matter quite thoroughly, and have decided that the many restrictions in parking and traffic regulations to which the automobile driver is subjected, to say nothing of the risk of unexpected contingencies through breakdown or accident, makes the automobile impractical in my work.

I much prefer to climb aboard bus or car, and having dropped my dime or nickel in the box, be free from all worry as to the certainty of reaching destination. Automobiles are all right, but they have their limitations."

(To be concluded)

Just Between Seminars

Glimpses of Ministerial Training

A COMPREHENSIVE survey of Seminar achievements around the circle of training schools will appear later. But here are a few brief items that must not wait:

A Message From Across the Sea

Some of the members of the ministerial class at the Australasian Missionary College have conducted a Sunday school in one of the outlying settlements, while other members concentrated their efforts on a mission in one of the towns near the city of Newcastle. As the result of meetings held in the hall in that town, and studies given in various homes, there are indications that several persons will take their stand for the truth. Most of the young men in the ministerial class of last year are now actively engaged full time in the proclamation of the message.

LLEWELLYN L. JONES,
Former Student.

Symposium on "The Ministry" and Reading Course

"Sight-unseen I persuaded fifteen of our men to give me 50 cents each for a year's subscription to THE MINISTRY, and we have ordered that many."—*Pacific Union College.*

"The eight members of the pastoral training class and myself are taking the Ministerial Reading Course, and are finding much blessing in it. On behalf of the department and the school, we thank you for these books."—*Southern California Junior College.*

"I take real pleasure in sending you the names of seven young men who have signed up for the Ministerial Reading Course for 1928. I am also sending nine additional subscriptions to THE MINISTRY from the members of our Ministerial Association [25 were received earlier]."—*Walla Walla College.*

"Nine students have promised to read the books in the Ministerial Reading Course for 1928."—*Southern Junior College.*

"I am mailing eight registrations for the Ministerial Reading Course for 1928, signed by members of our ministerial band. I also inclose check for four subscriptions to THE MINISTRY. Please send copies for January and February, so we can keep the entire volume on file."—*Hutchinson Theological Seminary.*

The Field Says ---
Through Our Letter Bag

Condense Our Program.—At the daily round table for the younger ministers at the union meeting in Chicago, one of the questions of particular interest in the discussion was:

"Is it possible to bring people to decision in an abbreviated series of meetings,—say a course lasting three weeks?"

The discussion culminated in the consensus of opinion that a three weeks' effort in a church is sufficient time to bring the children and youth of the church, and the interested friends and neighbors for whom the church members have been working, to the deciding point; but that, when going into a new place, where people know nothing about the message, a longer time is required. Particular emphasis was given to a very important point, however, and that is that we should seek to condense our evan-

gelistic program, rather than to prolong the series of meetings, as has been done in past years.

R. E. HARTER.

Marion, Ind.

Watch Night.—Our plan for the Watch Night service in starting off the new year, has been as follows: We begin at eight o'clock in the evening, and close the meeting a few minutes after midnight. We arrange with the different churches in the city to prepare musical numbers, which are usually rendered by the choirs of these churches, so we have plenty of good music to make the program interesting. The four hours from eight until twelve are divided by an intermission of ten or fifteen minutes. This affords the people opportunity to become better acquainted with one another; it also gives our Book and Bible House secretary a chance to present new books and other literature, and the people can purchase as they wish.

The first part of the meeting is usually occupied by the president of the conference in recounting God's blessings and the progress of the work in the conference, laying before the people an outline of general plans for progress during the coming year. Following the intermission, the second part of the service consists of a sermon or Bible study, leading into a prayer and consecration service, which is brought to a close soon after midnight. My experience leads me to feel that this Watch Night service is an excellent method for starting off the new year. This may be especially true in our field, where conditions make it impossible for all to meet together during the camp meeting season. We find that general rallies of a similar nature, held several times during the year, are very helpful in binding our people together and unifying our work.

L. K. DICKSON.

New York, N. Y.

"NOT AFTER MAN"

THE gospel preached with saving power
Is not revealed by flesh and blood,
But by a vision of the Christ
That blinds our eyes to earthly things,
Whate'er their worth,
Till nothing else thenceforth appeals,
Nor else impels to sacrifice,
And giving all that in us lies
To make His glories known.

God chooses men before their birth,
Whom He would make His messengers
To those who grope in sin's dark night.
The power that bade the light to shine
Where only darkness reigned,
Hath shined in our benighted hearts,
That we may shed on other lives
The rays of light divine.

O vision fair!
A revelation given
Of Christ the Son of God!
His face is glorious as the sun
When shining in its strength.
His voice like many waters is,
'Tis music sweet
On ears attuned to heaven's harmonies.

O come, Thou Holy Spirit, come;
Anoint our eyes that we may see
The glories of His face,
As seen by Saul while in the way.
So, like thy "chosen vessel" then,
And till his work on earth was done,
We'll preach, by all that in us is,
A message filled with saving power
To draw all men to Him.

FRANCIS M. BURG.

College Place, Wash.

WHAT ASSOCIATION MEMBERS SAY —

ENJOYED!—"I fully believe that THE MINISTRY has come to us 'for such a time as this,' and will serve its purpose well. As one carefully studies its contents, you hear the voices of God's vallant men standing out on picket duty, each one holding his position faithfully, sounding back the words of courage, instruction, warning, and inspiration. I enjoy THE MINISTRY, and our workers are enjoying it. They tell me so. It helps them in meeting problems. It instructs them in new ways—well tried and recommended. It guides them in their daily plans. We enjoy THE MINISTRY here in Indiana."

F. A. WRIGHT, *President Indiana Conference.*

TIMELY!—"The May MINISTRY has just come, and really there is no publication coming to my desk that I appreciate more than this. Somehow it brings to men in the ministry a timely appeal and a most welcome message. The information and inspiration provided by the contents of THE MINISTRY should prove a great blessing to all classes of our workers. I am indeed glad that we have launched this paper, even though it has been late in coming."

E. K. SLADE, *President Atlantic Union Conference.*

ENCOURAGING!—"The May MINISTRY has just come, and I am glad to get it. The past week has been rather a hard one, and things look dark sometimes. Satan works hard to defeat us in our plans and work for souls. When we think we are getting along successfully and a soul is about ready to turn to the light, sometimes something happens to overthrow it all, and it looks as if our labor had been in vain. When THE MINISTRY came in this week, I found so many encouraging things in it that I just thanked the Lord for THE MINISTRY."

JAMES BELLINGER, *Pastor, Greensboro, N. C.*

STRENGTHENING!—"I have read THE MINISTRY and greatly appreciated the articles, and am sure that it will be a means of strengthening the hands of our ministers so that we may present a united front to the world that is awaiting our service."

GEO. H. E. MCNAY, *President South Dakota Conference.*

IMPROVED!—"We are certainly enjoying the new magazine for ministers. I have two or three others coming to my desk, but I feel that THE MINISTRY will bring us really more help than any of the others."

B. F. KNEELAND, *President Georgia Conference.*

ENJOYED!—"I enjoy THE MINISTRY very much. It is filling a long-felt want among us as workers. I shall pray for your continued success with the work."

D. P. WOOD, *Brooklyn, N. Y.*