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Trenchant Truths

If we come to God empty, we can go away to His service filled.

MEN are weak in the public pulpit because they are weak in the prayer closet.

THERE is a point beyond which optimism ceases to nourish. There is no substitute for true spiritual food.

It is a sound preaching principle that abstract or spiritual truths should be made clear by concrete illustrations.

MOTIVES! What are the impulses that impel us to action? If we trace our actions to their source, what will be revealed?

TURNING to education, uplift, physical relief, as a substitute for transforming, regenerating salvation. Let us resist this subtle trend of the times. All means should be held subservient to the end.

THE "Prince Albert" is largely a matter of history. But the discarding by the minister of identifying marks of dress, has been accompanied by a subtle temptation to commonness of deportment and speech. The fact that his identity is lost in the crowd, is a subtle invitation to relax with the crowd and to adopt the crowd's ways. It might be well to study again God's carefulness with respect to the priest's garb in His ancient church (Ex. 35:19; 39:1-30), especially the significance of the crown upon which was engraved, "Holiness to the Lord."

It is said that if there were but one Christian in the world, and he should win one soul for Christ in a year, and next year these two should win two others, and this doubling should continue for thirty-three years, the equivalent of the world's population of 1,600,000,000 would be won to Christ. Although the majority will reject Christ and His message through the remnant church, this principle of operation is not visionary nor impossible. And just here lies our hope as a movement. A Spirit-filled membership could double each year and quickly finish the work. May we not lose sight of our true objective.

WHAT sadder picture on earth can be imagined than a man still in the ministry without the present compulsion of the divine call; just continuing on in the holy profession because conscious of unfitness for the relentless competition of a world operating on the principle of survival of the fittest? But in Christ there is a solution to every such problem. A new draught of the waters of salvation, a new infilling of the Holy Spirit, a new abandonment in service, will restore to effectual ministry those who have been truly called of God.

CONSISTENCY is such a rare jewel, such a difficult art. It is so human to be one-sided, to see in part and prophesy in part. In our eagerness we are so prone to overstate or to underrate that the presentation may lack proportion. God give us balance.

DOCTRINE is both important and necessary. It is the framework of the house. But it is not belief in sound

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Editorial Keynotes

WE FACE THE DAWN

FAREWELL, old year, and welcome, new! The one is history; the other is an opening opportunity. The one records achievements, and failures; the other presents a summoning challenge and a gladsome privilege. For our successes let us humbly give God the glory; from our failures let us learn the needful lessons. Then let us lift our heads and rededicate our lives, for we face the dawn, the day of God's power. May 1929 be a year of personal growth in grace, and glorified service in hastening our Lord's return, is the prayerful New Year's wish of
YOUR ASSOCIATION SECRETARIES.

The Doctrine of the Holy Spirit

IN the *Bible Echo* of Nov. 15, 1893, there appeared an article by Mrs. E. G. White, in which the doctrine of the Holy Spirit is brought to view in a manner which impels serious reflection. As this periodical is not generally available to our workers, and in view of the fact that just at this time through the Reading Course study, ministers and conference workers are giving special thought to the subject of the power, personality, and work of the Holy Spirit, a brief quotation from the article is presented as follows:

"In the teachings of Christ, the doctrine of the Holy Spirit is made prominent. What a vast theme is this for contemplation and encouragement! What treasures of truth did He add to the knowledge of His disciples in His instruction concerning the Holy Spirit, the Comforter! He dwelt upon this theme in order to console His disciples in the great trial they were soon to experience, that they might be cheered in their great disappointment. He said: 'These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto

you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'

"The world's Redeemer sought to bring to the hearts of the sorrowing disciples the strongest solace. But from a large field of subjects, He chose the theme of the Holy Spirit, which was to inspire and comfort their hearts. And yet, though Christ made much of this theme concerning the Holy Spirit, how little is it dwelt upon in the churches! The name and presence of the Holy Spirit are almost ignored; yet the divine influence is essential in the work of perfecting the Christian character. Some are not at peace, not at rest; they are in a state of constant fretfulness, and permit impulse and passion to rule their hearts. They know not what it means to experience peace and rest in Christ. They are as a ship without anchor, driven with the wind and tossed. But those whose minds are controlled by the Holy Spirit walk in humility and meekness; for they work in Christ's lines, and will be kept in perfect peace, while those who are not controlled by the Holy Spirit are like the restless sea."

How we have neglected this fundamental truth of the doctrine of the Holy Spirit! How can we as ministers experience the success we should in

our work while giving the blessed Holy Spirit such a small place in both life and service? How can our dear people rise to the plane of joyous, victorious living while they know so little of the Spirit's presence and power? If, from a large field of subjects, Christ "chose the theme of the Holy Spirit," can we rightly consider any other theme more vital than this?

In my recent study of this theme I have been greatly blessed. It has clarified my vision regarding the problem of the finishing of our work; it has made union with Christ, our Source of wisdom, righteousness, and power, appear more essential and real than it has ever seemed to me before. We reach the Father only through His Son; we reach the Son only through the Holy Spirit; only by the Holy Spirit do the Father and the Son dwell in us. What emphasis, then, should be put upon the command to be "filled with the Spirit."

We must not drift from this vital message of the power, personality, and work of the Holy Spirit. It furnishes the key for deliverance from our sad, perilous situation, and points out the way of advance. First, there must come a revival of true godliness, accompanied by suitable reformation; second, a filling with the Spirit, even the latter rain in a mighty empowering for personal victory through righteousness and true holiness; third, the "loud cry" of the third angel's message, increasing in volume and extent through the preaching of present truth for the hour in demonstration of the Holy Spirit's power; and fourth, the sealing of sin-cleansed, righteousness-filled saints, and then the glorious translation.

We must preach repentance with a power that will convict and convert hearts, and this power is available only through the infilling of the Holy Spirit. How often we have read, "The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or

glory of the world could give," and yet how little this has actually meant to us! "The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the Holy Spirit is the Comforter, as the personal presence of Christ to the soul." This greatest gift which Heaven could bestow upon the heralds of the gospel is freely offered. "As you empty the heart of self, you must accept the righteousness of Christ. . . . If you open the door of the heart, Jesus will supply the vacuum by the gift of His Spirit."

Truly "we need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power." "Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be 'laborers together with God.'"

With such assurance uppermost in our mind, with full and complete compliance with all conditions, we enter upon a new year of vast opportunity and of marvelous results.

A. G. DANIELLS.

Auckland, New Zealand.

Trenchant Truths

(Concluded from page 2)

doctrine which saves, but belief in Christ, about whom all valid doctrines center, that brings salvation to us. Acts 16:31. And this is as transcendently true in this last gospel movement as in apostolic times. The lesson is clear: doctrine alone, however orthodox, does not save. L. E. FROMM.

Forward and Upward

Inspiration, Counsel, and Caution

Organization and the Holy Spirit

BY C. V. LEACH

EFFECTIVE organization in the work of God can be brought about only by the unhampered operation of the Holy Spirit. The presence of the Holy Spirit is always attended by organized movement — order, harmony, precision; for "God is not the author of confusion," but directs that "all things be done decently and in order." The more fully the Spirit is bestowed upon the church, the more perfect becomes the organization of the church. There is a perverted view of organization which leads to considering the matter of organization as a mere machine, a *necessary evil*, a cold, formal tool borrowed from the world with which to adjust spiritual affairs. Such a view leads straight to confusion and disorganization, and is one of the most subtle snares of the enemy of souls. Under the Spirit's leadership and directing power, organization becomes a living, pulsating agency for the salvation of men.

The operation of the Spirit in the channel of organization is revealed in the physical world as truly as in the spiritual world. On creation morn it was "the Spirit of God" brooding over the chaotic mass that brought forth organization — system, harmony, program — which has controlled the universe with precision and accuracy from that moment to the present time. The history of creation furnishes an object lesson to man of the divine principle of organization by which he is to be governed and controlled in the exercise of his "dominion" rights in the physical world.

The object lessons set forth in the

word of God to show the operation of organization in the spiritual realm, are numerous. A few instances in this connection will suffice. Take the case of Gideon, of whom it is written: "The Spirit of the Lord came upon [clothed] Gideon, and he blew a trumpet; and Abiezer was gathered after him." Judges 6: 34.

The outpouring of the Holy Spirit upon Gideon first led to the calling and organization of the militant in Israel to the defense of the nation. The organization under the control of the Holy Spirit was perfected step by step: (1) The segregating from among those responding to the call, of the men fitted for the conflict and who could be depended upon in the moment of crisis; (2) the dividing of the selected company into smaller units and appointing their specific action; (3) the selecting and placing under responsibility of capable leaders for the effective results expected from the small groups. The result of this Spirit-indited organization was the overthrow of the enemy, and the peace and quietness of the children of Israel so long as they remained faithful to their God.

The wonderful organization of the children of Israel during the wilderness journey, stands as a monument to the divine plan of organization, and serves as an example and admonition to those "upon whom the ends of the world are come." The organized camp, orderly march, and unity of action as exhibited by the hosts of Israel, struck terror to the hearts of their enemies.

The organization of the apostolic church and movement of the first century, was the outworking of the Holy Spirit. Within a brief period of thirty years, that divinely organized, Spirit-

filled movement surmounted every barrier, and made its way into the entire known world. Here is the outstanding example of world-wide organization in the spiritual realm. The church as a whole was "scattered abroad, . . . except the apostles." Acts 8: 1. The apostles remained in Jerusalem, and directed the work of the church from that center. They constituted the "conference committee" of that period of the church.

From purely human reasoning, we conclude that the organization of the remnant church should lack none of the elements of the divine principles of organization which have been portrayed in the sacred history of God's dealings with His people, but rather be strengthened and fortified by the combination and addition of specific instruction for meeting the attacks of the enemy in the last great struggle of earth's drama. The work of the remnant church is to reach "every nation, and kindred, and tongue, and people," and the manifestation of the Spirit of God is recognized through the development and perfection of a system of organization covering every square foot of earth's surface. All peoples and all lands come within the bounds of conference or mission field organization connected with this great spiritual movement.

As a special guide and aid in the organization required at this time, the Lord has given minute instruction through the spirit of prophecy. When in the year 1888 the message came to us through this source that the hour had arrived for the "loud cry of the third angel," we were a small company of people, with no established work in South America, China, India, very little in Africa, and only a small beginning in Europe. It is the outpouring of the Holy Spirit in what we term "the latter rain" that gives power to the loud cry of the third angel; and with the outpouring of the

Spirit which began in 1888, has come the perfecting of the system of organization. In this mighty movement is seen to-day a clasping of hands from the General Conference to the division conference, from the division to the union conference, from the union to the local conference, from the local conference to the church, and from the church to the individual. This close relationship obtains in the providence of God in order that the spirit of counsel and continuity of leadership may be established.

The Israel of God, while journeying through the wilderness toward the Promised Land, marched *en masse*, keeping rank, and accomplished the purpose of God. In the advent movement of these last days, organization is a divine and essential factor, and every individual in the movement, whether officer, leader, or layman, must recognize this fact, and stand faithfully in his allotted place in the organized movement. The presence of the Spirit of God with this people, operating through the divinely appointed channel of organization, is the only way whereby victory can come to the Israel of to-day.

Mount Vernon, Ohio.

Presenting the Message

BY G. W. REASER

IN the world to-day there exists but one denomination whose members carry upon their hearts the burden for proclaiming the final phase of the gospel message to every kindred, tongue, and nation. This present-day gospel message, known as the third angel's message, affords the basis for the greatest possible joy that can come to human hearts, for there is no happiness equal to the joy of salvation experienced through personal knowledge of the provisions of the everlasting gospel

for a victorious daily life now, and an eternal triumphant life in the future.

The central feature of the gospel message is Christ. Some one has truly said, "For us Christians, who truly venerate the Author of our religion, . . . there can be no higher intellectual delight, no pleasanter privilege, than to examine the mind and soul, the nature and person, of Christ." In order to present the gospel in the most attractive manner, Christ must ever be made the outstanding characteristic in the presentation. That this is the divine method to be employed by the gospel messenger, is indicated by the words of the Saviour when He said, "I, if I be lifted up from the earth, will draw all men unto Me."

When the gospel is presented as "the power of God unto salvation to every one that believeth," and those who hear and believe experience the transforming power of Christ in the life, the next step in obedience to the gospel message is intelligent "worship" of "Him that made heaven, and earth, and the sea, and the fountains of waters." *Intelligent* worship of the Creator is based upon the experience of being "accepted in the Beloved" and made a *new creature* by divine power; and such worship is a source of joy otherwise unknown. This delightful and joyous experience, which begins in the life surrounded by the atmosphere of rebellion and sin, reaches its climax when "they that worship Him . . . in spirit and in truth" assemble around the throne of God, for it is written, "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore."

The gospel has always been, and ever will be, "good news," "glad tidings," a "joyful sound," and its proclamation is to be made attractive and winning. The only way by which this can be accomplished is by preaching Jesus Christ and Him crucified,—not simply as a fact of undisputed history, but

as a present, personal Saviour, who, through His present representative in the world, whom He terms "the Comforter," "the Spirit of truth," makes His abode in the heart and brings into the individual life the full provisions of the gospel.

If it should be found that the preaching of the third angel's message develops a people revealing legal characteristics, rather than a deeply spiritual attitude in life and worship, may we not well inquire, Is there not something wrong with the *manner* in which the gospel is presented?

Glendale, Calif.

Lifters or Leaners

(From a Conference President's
Viewpoint)

BY I. J. WOODMAN

As I have been studying existing conditions in the conferences with a view to reaching a higher standard of efficiency in soul winning, I have been forced to the conclusion that, in some respects, success in spiritual work is dependent upon adherence to principles which govern all lines of business. A man cannot continue farming if he fails to make the farm produce sufficient income for his support. The same is true, whatever the vocation a man may choose. There cannot be successful endeavor without suitable equivalent returns.

The worker in God's cause is no exception to this rule. The third angel's message is not a retrograding or a standstill movement; it is ever advancing forward and upward; and the men and women who have the honor to be called to service in connection with it, must give proof of their ability to be assets rather than liabilities. Every worker in the cause of God is either a lifter, keeping pace with the advancing message and producing spiritual fruit, or he becomes a leaner,

who, instead of adding strength to the movement, is consuming without producing.

For example, if the man chosen by the people to serve as their conference president, permits the membership of the conference to decrease, or even remain at a standstill, during a period of two or three years, at the same time allowing tithes and offerings to decline materially, he cannot be regarded as a lifter, and the constituency of such a conference would have the right to request a change of administrators of their spiritual affairs. Such a change may be brought about in specific cases, but what about the "leaner"? Success in soul winning, whether in conference, church, or as evangelist, does not depend upon climatic conditions; consequently the shifting of unprofitable laborers from one locality to another does not remedy the situation.

When efficiency becomes the keynote of the program of world evangelism, conference committees and church committees will give most serious consideration to developing and securing laborers who, under the divine blessing, will produce to the cause of God larger returns than the funds required for their support. This is not an impossibility.

Every conference president should see to it that his workers are assets, and not liabilities. Provision must always be made for the time of testing and proving the ability of the worker; but when, after repeated trials and the employment of every means possible for increased productiveness, the records reveal almost nothing in fruitage of souls, then such a worker should be candidly advised to enter some other line of Christian service, in which he can become self-supporting.

It really seems to me, as I have studied the matter seriously, that workers who are devoting their whole time to soul winning, should not be

satisfied to continue year after year with an average fruitage of four or possibly five converts added to the church annually. Surely the average of one soul each month would not be too much to expect as the result of efficient soul-winning effort.

While a numerical standard can never be set before our conference workers, as soul-winning endeavor cannot be bound about in this way, yet there is need of watchfulness lest a tendency take possession of us to excuse ourselves for fruitless effort on this account. The servant of the Lord points out the danger in the following language:

"Many who profess to be ministers of Christ manifest a wonderful submission as they see the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively in view of the fact that the truth is powerless and souls are not stirred by its presentation. He should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into closer companionship with Christ, and follow His example in all things,—in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty."—*Testimonies*, Vol. II, p. 635.

The man or the woman who has truly been called of God to enter the harvest field in this eleventh hour of the world's history, will surely become a profitable workman, bringing many sheaves into the garner.

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

Portland, Oreg.

Illuminated Texts

Side Lights From Translations

Matthew 11: 12

"AND from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force."—*American Revised*.

"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away."—*Douay*.

"But from the days of John the Baptist until now, the kingdom of the heavens is taken by violence, and [the] violent seize it."—*Interlinear*.

"And from the days of John the Baptizer, until now, the kingdom of heaven is assailed by force, and the violent seize it."—*Syriac*.

"From the days of John the Baptist till now the Realm of heaven suffers violence, and the violent press into it."—*Moffatt's*.

"But from the time of John the Baptist till now, the Kingdom of the Heavens has been suffering violent assault, and the violent have been seizing it by force."—*Weymouth*.

"From the time of John the Baptist to this very hour, the Kingdom of Heaven has been taken by force, and men using force have been seizing it."—*Twentieth Century*.

"From the days of John the Baptist until now the Kingdom of Heaven has been besieged, and the besiegers are taking it."—*Shorter Bible*.

"But from the days of John the Immerser until even now
The kingdom of the heavens is being invaded

And invaders are seizing upon it."
—*Rotherham*.

"And from the days of John the Baptist until now the kingdom of heaven is taken by violence, and violent men seize it."—*Von Tischendorf*.

"But from the time of John the Baptist until now men have been taking the Kingdom of Heaven by storm and impetuously crowding into it."—*Good-speed*.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—*Newberry*.

"And from the days of John the Baptist, until now, the kingdom of heaven suffers violence, and men of violence seize on it."—*Baptist Improved Edition*.

"But since the days of John the Baptizer until now, the Kingdom of Heaven is stormed, and the stormers will seize it."—*Fenton*.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force."—*Moulton*.

"And from the days of John the Baptist till now, the reign of the heavens doth suffer violence, and violent men do take it by force."—*Young's*.

Gem Statements

From the Spirit of Prophecy

Stern Study Demanded

SOME who enter the ministry do not feel the burden of the work upon them. They have received incorrect ideas of the qualifications of a minister. They have thought that it required but little close study in the sciences or in the word of God to make a minister. Some who are teaching present truth are not acquainted with their Bibles. They are so deficient in Bible knowledge that it is difficult for them to quote a text of Scripture correctly from memory. By blundering along in the awkward manner they do, they sin against God. They mangle the Scripture, and make the Bible say things that are not written therein.—"*Testimonies*," Vol. II, pp. 341, 342.

The Association Forum

A Round Table on Efficient Methods

THE SINGING EVANGELIST

SACRED music is one of God's greatest gifts to men, to be returned in glorified service to Him. And in no sphere has it greater opportunity or possibility than in ardent, aggressive evangelism to-day. The three discussions following unfold vital principles and sound conclusions reached by men who have successfully operated under the test of varied circumstances. They have demonstrated the feasibility and value of successful teamwork between evangelist and singer. There is a place—a large and needy place—for the Spirit-filled musician whom God has gifted for leadership in this field. Atheism is songless, as is also heathenism. Let Christianity's soul-stirring song evangel be fostered to its fullest extent.

L. E. F.

His Scope of Responsibility

BY JOHN E. FORD

IN order to make the music serve the best interests of the evangelist, it is essential that there be close, sympathetic contact between the speaker and the music director. The barrier of exclusiveness and stiff formality proves fatal to success. It is also essential that absolute freedom be accorded the music director to plan and carry out the musical part of the evangelistic program in harmony with his individual characteristics, just as the evangelist must have freedom to follow the methods which he considers most effective in his work.

Music alone is not the entire field of responsibility occupied by the singing evangelist. He should plan to take an active part in as many lines of endeavor connected with the evangelistic campaign as his talents and time permit. My experience along this line touches the following activities: (1) Holding special meetings for young people; (2) reporting for newspapers; (3) distributing weekly advertising folders; (4) division of territory for Bible workers; (5) mailing literature; (6) direction of ushers; (7) personal interviews and house-to-house visiting.

Some music leaders are adept at playing musical instruments, and make this an outstanding feature of their work. Others emphasize the organization and directing of large choruses, or specialize in congregational singing. Still other leaders emphasize the artistic singing of gospel songs. In my work in connection with evangelistic efforts, I have found the following methods most effective, according to the order named:

1. *The Gospel Solo.*—If rendered in an appropriate manner, the gospel solo yields greatest results in drawing people to the meetings, and also proves the most effective musical appeal to the heart.

2. *The Choir.*—Of next importance is choir work and congregational singing.

3. *The Chorus.*—I endeavor to organize as large a chorus as possible, for the purpose of rendering special music several times each week.

4. *Cantatas and Oratorios.*—To stimulate interest in choir and chorus work, it is well to make a study of one or two cantatas or oratorios during the time of the evangelistic campaign. It may be appropriate to charge admission to the rendering of these special studies, and the financial returns

will afford substantial help in meeting the general expenses of the meetings.

As to qualifications which the singing evangelist must possess, I would place primary emphasis on —

1. *Humility*.—“Big-headedness” spells defeat for the singing evangelist.

2. *Accommodation*.—A willingness to please the audience by singing “special request” numbers is always commendable.

3. *Wisdom*.—The *right* song, at the *right* time, sung with the Spirit and with the understanding, reaches the heart and draws the soul to Christ.

4. *Prayer*.—There are times when the director recognizes that his voice is not in good condition for rendering a song as it should be sung. A silent prayer of faith, at such a time, has often made the rendering of the song most effective in results.

Salem, Oreg.

His Qualifications for Success

BY HARRY M. EKLUND

IT takes more than a recommendation to make a singing evangelist. We are living in an age of specialists, and as in all professions, the singing evangelist should be thoroughly trained in the science and technique of music, and in the still more important art of making music the channel of communication with the soul and the conveyer of the good news of salvation.

The Seventh-day Adventist singing evangelist should be a true leader, with a positive personality which marks a master of assemblies and commands the respect of the congregation. He must be able to detect the varying moods of the people, be quick to develop interest from a thousand scattered points, and prepare the mass mind for the message which is to be conveyed by the evangelist. He is the servant of the people, and while he does not pander to whims, he should

endeavor to choose songs which will serve to give expression to the hidden sorrows, the smothered hopes, the timid aspirations, and the yearning faith of the people. He should be a man of kind personality, possessing an even-toned, well-modulated voice. His chief function is to aid the evangelist in making the meetings rich in spiritual values.

The singing evangelist should carefully plan his program in advance. The song service should be full of good cheer. This does not mean that the service should be noisy, but that all songs should thrill with life,—songs of joy and praise for the power of Christ to save and the victories gained through faith. Monotony should be avoided. Two songs are usually sufficient, and these may be supplemented by special musical numbers, the telling of a story of the birth of a hymn, or giving the narrative of the experience of some famous hymn composer.

Success to a large extent depends on holding the interest of the people. Keep the scenes shifting; compel the audience to think along the lines marked out. The Spirit of God uses the song as a means of quickening spiritual life in the hearts of the people, which breaks forth in rapture and joy. The wise preacher knows that shorter sermons will suffice when once the tides of spiritual song have begun to roll.

The spiritual purpose of the meeting must never be forgotten in the selection and rendition of music. We must not expect to reap spiritual fruit from worldly music. While avoiding the cheap, sensational music of the day, we must ever maintain the high standard of music, and seek to develop public sentiment in favor of the best. A recent music review published the statement that \$385,000,000 is spent annually in America for music, not a small part of which is spent for sacred music. America is awakening to ap-

preciate the better forms of sacred music. On a recent date the Dayton Westminster choir gave an entertainment in the city of St. Louis, to which there were nine thousand four paid admissions. This is a significant inkling of the tendency of the people to appreciate what is best in sacred music.

There is perhaps no part of the evangelistic service which tests the tact and skill of the leader in music more than the altar service, when the call is made for individual decision. Then, above all times, "music for its own sake" is worthless and sacrilegious, and the singing evangelist senses his need of the guidance of the Holy Spirit. The appropriate invitation hymn wings to the trembling, hesitant soul, putting to flight the devils of fear and self-consciousness. Then comes the responsive stanza—what power it has, and what a benediction it brings upon the closing moments of the service!

Much depends upon the musical help which the singing evangelist finds available. First, the musical resources of the church are to be utilized to the fullest extent. It is one thing for a music director to stand on an empty platform and endeavor to get the people in the audience to sing, and quite another thing when he has a large group of singers behind him upon whom he can depend to set the pace for the congregation to follow.

Then there is that all-important question confronting every singing evangelist, "What shall we do about the pianist? Should it be expected that any one available, even though possessing but a hammering knowledge of the instrument, will suffice?" Our answer is, unqualifiedly, No. The best-trained and the most versatile person should be selected for this important work. In justice to our objective, we cannot afford to employ an unskilled pianist. Much might be said

regarding the various duties of the pianist,—regularity of rehearsal, prepared at all times to render offertories, preludes, interludes, and postludes; with proper understanding of doubling the bass notes in congregational singing, tact in accompaniment, co-operation, *et cetera*; but to sum it all up, one thing is certain,—the power is gone from the music when there is a poor pianist at the instrument.

In reviewing the lives of successful leaders in religious work in every age, we find that these men always recognized the value of music in dealing with souls. Luther, the Wesleys, and other Reformers of their day come to mind. D. L. Moody once said, "I always feel added power when Sankey is with me." The preaching of Paul and the singing of Silas were an effective combination in the early Christian era. There is not a successful evangelist to-day who would consider conducting a series of meetings without the best musical assistance obtainable, for he recognizes that music has a power to draw and to hold the people. But beyond this, music serves as the greatest medium of the deepest and most sincere expression in worship. Not in vain has music been called "the handmaid of religion."

Elkins, W. Va.

His Field of Service

BY HENRY DE FLUTTER

THE value of the part which the singing evangelist renders in connection with a series of meetings is governed by the consecration, ability, and adaptability of the individual. It is possible for the director of music to make himself of inestimable value in the success of the meetings, and indispensable to the evangelist in meeting the heavy duties involved. For example, when there is close co-operation between the evangelist and the

director of music, the matter of advertising can be planned together, and all newspaper write-ups cared for by the latter in a more appropriate manner than by the speaker himself. It is also possible for the music director to relieve the speaker of a large part of the preliminary service, such as making announcements, calling for the offering, referring to literature, et cetera. Frequently it may be appropriate for the opening prayer to be offered by the director of music. At the close of the service, when the call is made for individual response, speaker and singer should stand side by side and be united in their efforts to extend the invitation through personal appeal, song, or prayer. Then, in the matter of visiting the people in their homes, if they are accustomed to seeing the evangelist and his music director working together in all the public services, it becomes natural to expect to see them together in making personal calls. In these visits, the singer may not need to take much part in talking, but there is decided advantage in united personal work in the homes.

The song service, for which the director is chiefly responsible, should never be regarded as merely for the purpose of entertainment. The audience is made up of people from all walks of life, who come to the service with diversified minds—some sad, some happy, some disconsolate, some discouraged and perplexed, some at peace, some with anger and bitterness in their hearts. The purpose of the song service is first of all to bring the mass mind into a harmonious unit, and cause each individual to forget, for the time being, the various disturbances which controlled the mind when he entered the tabernacle; then each succeeding song should lead the mind into the channel of the subject to be presented by the evangelist. If God's Spirit is in control of the music leader, the choir and the audience will

catch the inspiration, and hearts and voices will be united in oneness of thought and purpose, thus preparing the way for the speaker to launch effectively into his subject at once.

It is a good plan to have a large choir, but caution should be observed so as not to overdo the "special music" feature. Most of the singing should be *en masse*, rendered by choir and audience. Songs to be sung by the congregation should be chosen with care. The last song of the service should be of a deeply spiritual nature, and if possible have a direct bearing on the subject which has been presented. In seating the choir on the rostrum, seek to avoid disorder. It is a good plan for members of the choir to meet in the choir room, where brief prayer is offered before the service, and all march to their seats on the rostrum in order, where, instead of being seated at once, the choir remains standing while singing a special selection. After this initial rendering by the choir, the announcement of the first hymn is made, in which the congregation and choir join.

The song leader should seek to avoid stiff formality and maintain a sympathetic touch with the audience. The main qualification, however, is entire consecration. How can one sing the songs of Zion out of a heart estranged from God, with any more joy and confidence than could the Babylonian captives take down their harps from the willows and "sing the Lord's song in a strange land"? To sing the songs of Zion in an effective manner, the heart must be unfettered from the bands of sin and under the complete control of Zion's King.

To all inexperienced, aspiring song leaders, I would advise:

1. Be yourself.
2. Don't imitate.
3. Develop your own method according to Christian principles.
4. Don't be dictatorial.

5. Work closely and sympathetically with the evangelist.

6. Seek God's blessing on every song service.

Fresno, Calif.

Public Prayer

(Conclusion of Round Table Discussion. See December issue.)

Simplicity

A UNION CONFERENCE PRESIDENT: Public prayer should be simple, brief, and direct. I recall the occasion of attending a commencement exercise when the prayer offered was as long as the address itself. The address was unusually short, and the prayer was unusually long, and so they were about even. We are told that "brevity is the soul of speech." Many speeches do not have a soul, according to this standard; but on the occasion of this commencement address the speech had the soul—it was good. I do not, however, believe that a prayer of such length as was offered there, was the proper thing.

On another occasion I attended a service at which the speaker was a man of prominence in our denomination, and a number of general workers were present. The prayer at the opening of the meeting was lengthy, and made up of bombast, labored sentences, and abnormally big words. The unfavorable effect of this prayer was quite noticeable. At the close of the service, one member of the congregation said to another, "Did you hear that prayer?" "Yes, I did," was the reply, "and I hope the Lord didn't feel about it as I did." The first speaker then said, "I don't think the Lord heard it!" and I am not sure but there was truth in that statement. I don't believe the Lord wants our prayers to be of that nature. We are told to be brief, to come right to the point, and not to preach a sermon by long prayers,

but to ask for the bread of life as a hungry child asks bread of his earthly father. In the "Testimonies," Volume II, page 581, we read:

"Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and their gratitude for the same. How comprehensive this sample prayer! It covers the actual need of all. One or two minutes is long enough for any ordinary prayer."

Reverence in Prayer

A CONFERENCE WORKER: Let me sound a note of warning against the flippant and careless use of God's name in prayer. I do not believe that we understand how important it is that we reverence the name of God. Notice what is stated by the servant of the Lord:

"Some think it a mark of humility to pray to God in a common manner, as if talking with a human being. They profane His name by needlessly and irreverently mingling with their prayers the words, 'God Almighty,'—awful, sacred words, which should never pass the lips except in subdued tones and with a feeling of awe."—*"Gospel Workers," p. 176.*

"Angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!"—*"Prophets and Kings," p. 49.*

I have heard prayers in which nearly every sentence contained the expression, "O Lord," and I believe that any minister who has formed such a habit, either in prayer or in sermon, ought to take himself in hand and break the habit. A short time ago I read a letter which was written by a layman to a minister, concerning this very thing; and although I think it was hardly justifiable, it shows the

(Continued on page 29)

Delving Into the Word

Studies on Fundamentals of the Message

Principles of Biblical Interpretation — No. I

BY M. C. WILCOX

"GIVE diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." 2 Tim. 2:15, A. R. V. The marginal reading of the last clause of this text is, "*holding a straight course in the word of truth, or rightly dividing the word of truth.*"

"It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth."—*"Gospel Workers," p. 299.*

Such statements should lead God's ministers to study the great fundamentals of the word, and to adopt such principles of study and interpretation as will lead to the great living unity of the word of God.

Principles are greater than facts, but they are not always so obvious. Generally these principles are not expressed. To the devout, prayerful student of the word, principles grow out of the facts and fundamentals of truth. They develop through comparing scripture with scripture. They are oftentimes self-evident propositions, as applied to the divine standards of truth.

Principles are to the student of Holy Scriptures what the "blue print" is to the builder. There are many pieces required in the construction of a great building,—pieces which are very much alike, and yet different; and sometimes it is a puzzling task to place each in its proper position in the structure. For instance, one timber in a building

may be 20 ft. 2 in., another 20 ft. 2½ in., while in other respects the dimensions are the same. The difference is the mere matter of half an inch, but for accurate measurement in the *finished* structure, this small difference becomes a vital matter. The builder might crowd, hammer, and spike the timbers in, out of their place, but the result would be a warped frame and marred structure; and the reputation of the builder would be seriously damaged by permitting such faulty work. Following the accurate measurements of the "blue print" would have saved the builder from making a fatal blunder. Consider also the erection of the great printing presses which, for convenience and economy, are shipped and delivered "knocked down." In putting the press together, it will be found that one bolt differs from another just the fraction of an inch, but unless each bolt finds its designated place, the printing press will be defective. Every word of the construction guide must be followed to the letter.

In like manner, God's temple of truth is constructed by principles which fit together in perfect order, according to the specifications in the divine Guidebook. There are many facts of Scripture which do not place themselves. Left to mere human conjecture, unguided by true principles of interpretation, men are liable to go astray in the placing of facts. Each fact is helpful in its own place; but, out of place, it becomes confusing, and its wrong application blinds the judgment and obscures the vision of the workman. (See 2 Tim. 2:18.)

All the great principles of Biblical interpretation cannot be considered,

neither will it be possible even to enumerate the large number of principles in this connection. The task would be too great, and the limited space of **THE MINISTRY** would be inadequate. The principles which are set forth will perhaps be sufficient to convince of the importance of following the "blue print" in the study of great Bible questions.

Principle No. 1: The Inspiration and Unity of the Word

The Bible is composed of sixty-six books, yet it is one book. These sixty-six books were given, it is true, through twoscore channels, more or less, and each book is stamped, to a greater or less extent, with the individual characteristics of its writer; nevertheless there is but one Author of all these books, and that Author is divine. This is true because the Holy Scriptures are inspired by the Spirit of God. By this is meant the originals as they came from the pens of the various writers in Hebrew, Chaldaic (Aramaic), and Greek. The many copies, the care in copying, and the early versions afford strong evidence of the substantial correctness of the Hebrew and Greek Testaments.

The testimony of the writers concerning the inspiration of the Holy Scriptures is definite and ample:

"The Spirit of Jehovah spake by me," said David, "and *His word* was upon my tongue." 2 Sam. 23: 2.

"Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth," states Paul. 1 Cor. 2:13.

Also, "Wherefore, even as the Holy Spirit saith." Heb. 3:7.

Peter writes: "Which the Holy Spirit spake before by the mouth of David concerning Judas." Acts 1:16. And speaking of the ancient prophets, he wrote: "Searching what time or what manner of time the Spirit of Christ which was in them did point

unto, when it testified beforehand the sufferings of Christ." 1 Peter 1:11.

The instruction which Timothy received from Paul was this: "Every scripture [the Sacred Writings which make wise unto salvation (2 Tim.

THE MINISTER

BY G. W.

THE minister's inner or personal life endeavor. The Scriptures are replete men to be His chosen instruments in the said, "Ye have not chosen Me, but I have chosen you, and ye should go and bring forth fruit, and I will choose men to "show forth the praises of Him who called you out of darkness into His light." "a chosen vessel" to bear Christ's name, in love, and purity — before the people in public, the minister is to bear the name of Christ; his conduct will accord with the divine example of purity of heart wrought by Christ.

The "chosen vessel" is to serve the church while sustaining its worship, and its covenanted duty and high privilege of evangelism with it all there is to be a sweetness, delight in doing the moral excellencies of the character appointed by God is ordained to "grow in grace, and in the knowledge of our Lord Jesus Christ unto glory"; for the growth of the kingdom of God on earth. Souls won for the kingdom must be nurtured and strengthened for service, never left to themselves.

The minister's success in prayer and in living is dependent on success in serving is dependent on believing.

"Without the love of Christ he could not be a minister of the Lord's flock. Knowledge, benevolence, and faith are aids in the good work; but without the love of Christ the Christian minister is a failure."

Love is, therefore, the great primary, and the soul winner one must be a great soul leader.

Washington, D. C.

3:15) inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:16, 17 (See also 2 Peter 1: 21; John 15: 25, 26; 16:13, 14; Matt. 28:18-20, et al.)

These scriptures, and the many statements in the Old Testament, such as, "Thus saith Jehovah," and, "The word of the Lord came to," the various prophets specified by name, assure us in unmistakable terms that the Scrip-

'S INNER LIFE

WELLS

is his greatest asset in soul-winning with the thought that God picks out the plan of salvation. It was Jesus who have chosen you, and ordained you, that your fruit should remain." God [or excellencies] of Him who hath marvelous light." Man thus becomes — His character, simplicity, gentleness. In his inner life, both at home and name of Christ; and when he does, his temple of the Master Teacher, and give divine grace.

the spirituality and prosperity of the ordinances, and doctrine. This is the very minister and gospel worker. And devotion, and genuine heart love revelation of the blessed Christ. The minister to and bring forth fruit,"—fruit which depends upon his faithfulness in doing be taught, unified, built up in the faith, to wither and die.

s dependent on his success in living; ss in surrender and serving; and succg and loving.

nd not be a faithful shepherd over the eloquence, gratitude, and zeal are all e love of Jesus in the heart, the work "The Desire of Ages," p. 815.

essential qualification. To be a great ver.

tures are inspired, or, literally, "God-breathed."

The book of God is the result of God speaking through men. While we read that "holy men of God spake as they were moved by the Holy Ghost," we also find that God sometimes spoke through evil men, as Balaam and Cai-

aphas. It is not the medium through which God speaks that counts, but rather the instruction imparted. The character of an individual is not determined by the worth of the garment worn, but by the virtue of the wearer. The sweet strains of music are not produced by the instrument, but by the musician who uses the instrument. The great Master Musician has employed various instruments through which to give to the world the harmonies of divine truth. The instrument may be a humble jewsharp, a trombone, a bagpipe, a harp, a piano, a horn, an organ; but whatever it be, the music is that of the Master Musician expressed in the capacity of the instrument. To use another figure, the Master Architect has built the temple of divine revelation by using different workmen during sixteen centuries.

The Bible is the crowning Book of the Ages. It is one book, therefore a divine unity pervades it. It is consistent with itself. It is not a reflection of the thought of various ages, but it is the light of truth during all ages and to the people living in all ages; it possesses wisdom and knowledge far surpassing the human, fitted to the needs of the age in which it was given, and meeting the needs of all subsequent ages until "that which is perfect is come." That divine unity binds the sixty-six books together with a bond stronger than vanadium steel. One God, one Spirit, one Word,—these are all-sufficient for the world's dire needs, and the equipment of the minister of God, "that the man of God may be complete, furnished completely unto every good work." With such equipment, let us maintain the vital principle of all true reform: "Truth for authority, not authority for truth." In other words, shall divine truth be made dominant? or shall we permit what men term "authority" to determine what is truth?

Mountain View, Calif.

Kindly Correctives

For Better Workmen

Notes on English Pronunciation

BY CHARLES E. WENIGER

PRECEDING studies in this series have preceded errors in pronunciation involving faulty accent, the insertion of extra sounds, and the elision of essential sounds. This study considers pronunciations involving the quantity of vowel sounds. In using the following words, many speakers are prone to pronounce prominent vowel sounds as if they were short in quantity instead of giving them their required long or diphthongal sounds. Vowels to be pronounced long are printed in *italics*; approximations of incorrect pronunciations are in **bold-faced** type.

1. Errors involving the pronunciation of long *a*, pronounced as in *ale*, not as in *cat*: *a'que-ous*, *chast'en*, *ga'la*, *gra'tis*, *ig-no-ra'mus*, *plague*, *sa-ga'cious*. Compare the pronunciation *chast'en* with that of *chas-tise'* and *chas-tise-ment*; in the last two words the first *a* is short as in *cat*. On the word *plague* Webster says: "The pronunciation **pleg** [bold-face mine], common in many parts of America, is generally regarded as dialectal or colloquial." The prevalence of both *plague* and *chasten* in the Biblical vocabulary demands accuracy in their pronunciation.

2. Errors involving the long sound of *e*, as in *me*: *clique* — say *cleek*, not *click*; *cre'dence* — the first *e* is long as if the word were spelled *cree'dence*; *creek* — do not say *crick*; *sleek* — do not pronounce as you pronounce *slick*, which is usually dialectal, colloquial, or slang. The dialectal or colloquial pronunciation *crick* for *creek*, common throughout the United States, is surely to be avoided by the careful public speaker.

3. Errors involving the long sound

of *i*, pronounced like *eye*, observed in words like *grim'y* — just add the *y*-sound to *grime*; don't say *grim'my*.

4. Errors involving the long sound of *o*, pronounced as in the interjection *O* or *oh*. In such words as *cho'rus* and *de-co'rum*, don't remind your hearers of a flock of crows by saying *caw'rus* and *de-caw'rum*.

5. Errors involving the long sound of *u*, pronounced like the word *you*, not like *oo*: *cre-du'li-ty* — say *cre-d'you'li-ty*, not *cre-doo'li-ty*; *cu'li-na-ry* — say *c'you'li-na-ry*, not *coo'li-na-ry* or *cu'li-na-ry*; *Deu'ter-on-o-my* *D'you'ter-on-o-my*, not *Doo'ter-on-o-my*; *du'ty* — say *d'you'ty*, not *doo'ty*; *e-lu'sive* — say *e-l'you'sive*, not *e-loo'sive*; *neu'tral* — say *n'you'tral*, not *noo'tral* (cf. *neu'ter*); *stu'dent* — say *st'you'dent*, not *stoo'dent* (cf. *stu'di-o*, *stu'di-ous*, etc.).

Let every Bible student do his duty by pronouncing Deuteronomy correctly.

Takoma Park, D. C.

The Minister's Books

Reading Course and Reviews

Ministerial Reading Course Library

IN 1913 the General Conference, in Fall Council session, voted "that a Reading Course for ministers be prepared each year." This recommendation has been faithfully carried out, beginning with the year 1914 and extending to the present year of 1929, when plans for more comprehensive and more flexible Reading Course study are in operation. The books which form the Ministerial Reading Course Library to date, grouped as to annual selections, are as follows:

1914 (Combination Price, \$3.50)

"Preparing to Preach," Breed.

"The Acts of the Apostles," White.

"Monuments and the Old Testament," Price.

1915 (Combination Price, \$4.25)

"Medical Science of To-day," Evans.

"Gospel Workers," White.

"History of the Ancient World," Goodspeed.
"The Minister as Shepherd," Jefferson.

1916 (Combination Price, \$4.40)

"History of Western Europe," Robinson.
"The New Era in Asia," Eddy.
"The Ideal Ministry," Johnson.
"Ministry of Angels," Evans.

1917 (Combination Price, \$4.75)

"Diplomatic Background of the War," Seymour.
"Church and State," Innes.
"How to Write," Baldwin.
"The Story of Prophets and Kings," White.

1918 (Combination Price, \$5)

"One Hundred Years of Missions," Leonard.
"Effective Speaking," Phillips.
"Back to the Bible," Price.
"Education," White.
"The Christian Educator" (magazine).

1919 (Combination Price, \$4.50)

[Test. Vol. I, excluded]
"Modern and Contemporary European History," Schapiro.
"Q. E. D.," Price.
"Testimonies," Vol. I, White.
"Modern Mission Century," Pierson.
"The Call of a World Task," Murray (substitute).

1920 (Combination Price, \$3.50)

"How to Live," Fisher and Fisk.
"Colossians and Philemon," Maclaren.
"Victorious Life Studies," McQuilkin.
"The Desire of Ages," White.

1921 (Combination Price, \$5)

"Christ's Object Lessons," White.
"Stewardship and Missions," Cook.
"Life of George Müller," Pierson.
"Many Infallible Proofs," Pierson.

1922 (Combination Price, \$5)

"Modern Religious Liberalism," Horsch.
"The Christ We Forget," Wilson.
"Quiet Talks on Home Ideals," Gordon.
"Our Story of Missions," Spicer.

1923 & 1924 (Combination Price, \$2.75)

[Spirit of Prophecy Vols. excluded]
"Testimonies," Vol. II [4-vol ed.], White.
"Testimonies to Ministers and Gospel Workers," White.
"Will the Old Book Stand?" Hastings.
"Deeper Experiences of Famous Christians," Lawson.

1925 (Combination Price, \$4.95)

[Min. of Healing excluded]
"Epistle to the Romans," Moule.
"The Ministry of Healing," White.
"Scientific Christian Thinking," Johnston.
"Real Prayer," Myers.

1926 (Combination Price, \$4.50)

"The Work of the Ministry," Thomas.
"The Person of Christ," Schaff.
"The Epistle to the Galatians," Findlay.
"Steps to Christ," White.

1927 (Combination Price, \$4.90)

"The Crises of the Christ," Morgan.
"The Glories of the Cross," Dixon.

"Wesley and His Century," Fitchett.
"Thoughts From the Mount of Blessing," White.

1928 (Combination Price, \$4.50)

[Test. Vol. excluded]
"Every-Member Evangelism," Conant.
"Progress of World-wide Missions," Glover.
"Abide in Christ," Murray.
"Power Through Prayer," Bounds.
"Testimonies," Vol. III (4-vol. ed.), White.

1929 (Combination Price, \$3.45)

[Gt. Cont. excluded]
"The Desire of All Nations," Smith.
"The Preacher: His Life and Work," Jowett.
"The Coming of the Comforter," Froom.
"The Great Controversy," White.

The Honor Roll

The Charter Members of the Ministerial Reading Course Circle who have been faithful in reading and reporting throughout the fourteen years, have received Ministerial Reading Course Certificates Nos. 1, 2, and 3, and are with us in 1929, are as follows:

W. L. H. Baker, C. E. Boynton, A. E. Bacon (England), C. H. Castle, Burton Castle, Anol Grundset, D. U. Hale, O. S. Hadley, A. G. Haughey, S. G. Haughey, I. W. Harding (West Africa), Elder and Mrs. A. J. Haysmer, E. C. Henriques (British Guiana), R. A. Huble (Burma), C. Kahlstrom (Sweden), L. B. Mershon (Borneo), Emma Wilkinson-Mitchell, H. Pannkoke, J. W. Phillips (Guatemala), A. E. Riley (British Guiana), C. N. Sanders, F. A. Spearing (England), B. H. Shaw, Jos. E. Steed (Australia), N. T. Sutton, I. C. Schmidt (Sumatra), E. W. Thurber (South America), S. E. Wight, J. L. Wilson.

Many other names on the current Reading Course list represent workers included in the initial enrollment of 1914, but in whose experiences circumstances have caused breaks in the record to more or less degree.

Worthy of Mention

As being worthy of special mention, we refer to workers whose interest in the Ministerial Reading Course developed at a comparatively recent date, and who, in addition to keeping up

current courses, have read all the books in past courses and received certificates:

Augusta C. Bainbridge, O. F. Frank, America; O. A. Skau, India; Mrs. Elizabeth Mershon, Borneo; Kaarlo Sol-salo, Finland.

The officers of the Ministerial Association recognize that these lists are not complete, as no successful attempt has been made to get an accurate census. We welcome information or reports which will make our Honor Roll a satisfactory and permanent item in Reading Course history.

Just Between Seminars

Glimpses of Ministerial Training

Seminar Covenant

SINCE "as He was, so are we in this world," I do solemnly promise in the name of my Master, for His sake and by His grace, at all times and in all places, to "speak as He would speak, to act as He would act," to study to show myself "approved unto God, a workman that needeth not to be ashamed;" to be an "example of the believers, in word, in conversation, in charity, in Spirit, in faith, in purity," remembering that I represent the King of kings; to keep high and untarnished the standards of our faith, and whether in school or out of school, to serve our Lord, wherever, whenever, and in whatever He calls.

Concerning the origin of this covenant at the Southern California Junior College, the Bible Teacher, L. A. Wilcox, writes: "Our seminar reconvened with but twenty-five of the charter members present, but we have received forty applications for membership from new students. Fearful of becoming a popular organization, recognizing the danger in popularity, and determining not to lose the earnest spirit which pervaded the seminar last year, we have decided not to receive these

forty new applicants as a whole, but to accept new members only upon full understanding of the consecration involved, which we have endeavored to set forth in the 'Seminar Covenant.'"

Further information is given by Elder Wilcox as to how the seminar operates: "We meet each Friday evening between sundown and the seventhirty students' prayer meeting, as we did last year. The seminar is entering upon a very active period, which we hope may be a very fruitful one. The members will assist in a hall effort soon to begin in Arlington, a town some three miles away. Through the co-operation of our college departments, ministerial students taking music will be given credit for their aid in that line during the meeting. Those taking art will make posters for which they will get credit, and those studying journalism will endeavor to keep the newspapers supplied with news stories. Our ministerial department is approximately twice as large as last year. These are surely fine young people, who have caught the vision of student missionary work. Already, although the year is hardly started, some of them have been called upon to supply pulpits in neighboring churches. We have so many students wishing to engage in missionary work that we have hardly time or place to put them all to work as yet.

"An interesting feature of our endeavors this year will be our work among Spanish-speaking people. We have this morning been considering the starting of a Spanish Sabbath school in another community where Adventists have done no work as yet. Perhaps Sunday night meetings in English will be held in this locality also. There are other openings which were made by the Harvest Ingathering. Our Spanish teacher and our history teacher and most of the Spanish students, are very eager to enter upon missionary enterprises among these

foreigners, of whom there are so many at our very doors. One student has been assisting for several weeks in open-air Spanish meetings, and is greatly thrilled over it.

"I am this week securing the names of ten or twelve people, both English and Spanish, living within a mile of the school, all of whom have been interested in the work of our local church people, and have either requested or will be willing to receive Bible readings. Our plan is to send our ministerial students to these homes, accompanied by some one of experience in that work, and to require of them a certain number of Bible readings that are actual, that are real, and that will accomplish some results. We are carrying on at present, in addition to others I have mentioned, two Sabbath schools followed by an after service in each place. So you can see we are endeavoring each year to go a little farther, to do a little more, to launch out deeper, and to reach a higher standard in consecration and efficiency."

Washington Missionary College.—Please enroll fifteen of our seminar students in the Ministerial Reading Course for 1929. We are interested in this course.

EDNA E. STONEBURNER,
Secretary of Seminar.

Atlantic Union College.—The new leader of our ministerial band is Vasilli Tkachuk, a Russian. Our mid-week chapel services and Friday evening meetings will go on much as usual this year, but a new feature is the organization of small groups of students to hold cottage meetings in near-by towns.

C. L. TAYLOR, *Dean,*
School of Theology.

To gain efficiency through practical experience is the reason why the ministerial band of Atlantic Union College has been formed. It is composed of

about thirty earnest young people, led by Mr. Tkachuk and Orville Wright, with Prof. C. L. Taylor as faculty advisor. The work of this band is divided into three phases. Our regular band meetings are held each Friday night at 6:45. After the opening exercises and a brief report concerning the progress of our cottage meetings, the band separates into two divisions, each having its own chairman. Mr. Tkachuk introduces the two speakers for the evening, each speaker being allotted half the time, the subject taken by each usually being some point of doctrine. Thus actual experience is gained in explaining the points of our belief, and this, coupled with the critic's report at the close, gives each member some excellent experience in practice preaching. By this method of having two bands and two speakers in each band, four members have a chance to speak every Friday night. Much interest is shown in this phase of our work, and much improvement in the speakers is noted from time to time.

During the chapel hour on Tuesday it is the custom for all the Missionary Volunteer bands to meet, so our band meets at that time also, with as many visitors as care to attend. It is Mr. Wright's duty to appoint a speaker for this time each week, and to see that some of the other members of the band have a chance to get the actual experience of assisting in the opening exercises of a meeting. The talks given at this time are of an inspirational nature.

At the present time active work is being carried on in four near-by towns: (1) In Sterling, the Harvest Ingathering work has been followed by literature and personal visits, and as a result a series of cottage meetings is being held. (2) In Clinton, our leader, Vasilli Tkachuk, is doing a good work among the Russian and Polish people. A series of public meetings will be held very soon, as the outgrowth of the

personal visiting now being carried on. (3) In Leominster, eight of our young men are doing personal work and holding meetings, with the hope of reorganizing the church, which was disbanded some time ago, and adding new members. (4) In South Lancaster, our four colored boys, under the leadership of Clifton Cluff, are doing a good work for the colored people of South Lancaster. They hold a public meeting each night on "Narrow Lane," and report a good interest and attendance. MARY E. BARTLE, *Secretary*.

Walla Walla College.—In the college Ministerial Association this year we have thirty-six members, and in the Bible workers' group there are twenty-five. Both groups meet at eight o'clock on Sabbath morning, and the object of their meetings is to foster deep spiritual life among the members and keep uppermost the highest ideals for the ministry and the Bible work. On Sabbaths the students go out two by two and visit the near-by churches. We endeavor to co-operate with the Pre-medical Association by arranging for these students to accompany seminarians in the field and assist in public work. Several of our young men are under conference appointment to render help in the churches during the coming Week of Prayer. Fourteen subscriptions to THE MINISTRY have been handed in by the students.

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

Pacific Union College.—The activities of our gospel workers' seminar are just beginning, and we have high hopes for greatly increased service. At present, two carloads of young people visit near-by towns once in two weeks and distribute literature, but within two or three weeks we plan to have from four to six carloads of students engaged in weekly systematic literature distribution. Our personal workers' band is endeavoring to strengthen

the spiritual life of the students in all departments of the college, and we hope that this endeavor will bring good results during the Week of Prayer and prove to be permanently effectual.

CHESTER E. WESTPHAL,
Student Leader of Seminar.

Broadview College.—We are endeavoring to organize thoroughly and develop our seminar work, and in a couple of months we hope to be able to make a satisfactory report of our activities. Elder Schuster is planning definite work for the young people who can speak the German language, and Elder Anderson will direct the students in work for the Swedish-speaking people. Other groups of our seminar students will work for the Russians, Hungarians, and Czechoslovakians.

THOMAS W. STEEN, *President*.

River Plate Junior College, Argentina.—The seminar students are given opportunity for field experience by being assigned to churches where they are expected to take charge of the Sabbath morning service. In a city twelve miles distant from the school, we are just beginning a series of evangelistic meetings, and find increasing public interest and a very gratifying attendance. We also hold services in the penitentiary on Sunday mornings. Forty Bibles have been given to the prisoners, and several of the men give evidence of being deeply interested in religious things.

A. E. THOMAN, *Student*.

Union Springs Academy.—A few words about our gospel workers' band. We were not satisfied with the results obtained last year. The meetings were too much like a duplicate young people's meeting,—too much time taken in opening exercises and special music. We also found that too many joined the band who did not take the matter seriously enough to prepare properly,

thus not much help was obtained by them or by their audience. This year we started on an altogether different plan, and thus far the members are quite enthusiastic. We made request in chapel exercises for the names of those definitely planning on making the ministry or the Bible work their objective, and the names secured in this way served as the foundation of our band. A few of the more serious-minded students were added by invitation. We shall probably not have more than fifteen members. We meet from seven to eight on Saturday night, as we did last year, but in our meetings we follow an altogether different plan.

I have lent a book on the subject of the ministry to each member of the class, with the request that each read as much as he can, taking notes and shaping material to present to the band. As the material is presented by the different members, questions are asked, and at the close of each talk I usually add some illustration or some helpful observation from experience.

After spending thirty or forty minutes with these reports, I review a chapter from the book entitled, "Effective Speaking," by Phillips, and the students take notes. All seem to feel that they are getting a great deal more than they did last year. The members of the band have opportunity to use their talents in the young people's meeting, Sabbath school, girls' hour, Measure-of-a-Man Club, prayer bands, et cetera. There is also opportunity for practical experience in preaching, as seems desirable. But our present seminar program, although something of an experiment, is going well so far, and we will write more about it later in the year.

HAROLD E. SNIDE,
Biblical Department.

I KNOW a minister of whom it was said that he lacked only one thing; and that was terminal facilities.—*Breed*.

Bible Workers' Exchange

For an Enlarged Service

A Call to Prayer

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father." Limitless are the possibilities of the divine provision to meet our every need. The validity of this blank check on Heaven's resources, when filled out for the "anything" of spiritual desire, depends upon agreement between at least two parties, and united presentation and realization of results.

It has been suggested that the Bible workers of the advent movement enter into the new year of 1929 with grateful acknowledgment of this wonderful provision for answered prayer, signified by a definite agreement to unite in prayer at a specified time daily. As the clock strikes 12 m., let every Bible worker pause for a moment of silent prayer in behalf of her sister workers' personal spiritual and physical needs, in behalf of the souls who are being led to a knowledge of truth through the opening of the Bible in the homes of the people, and in behalf of the special cases which may be presented for remembrance from time to time. It matters not where you are,—on the street, or in the midst of some public or private activity; it matters not what the longitude or latitude in which you live,—the noon hour will come to all with unwavering regularity, and all can participate in asking and receiving in fulfillment of our Saviour's promise.

The Bible Workers' Noontide Hour of Prayer will become definitely established on Tuesday, January 1, 1929, when, "though sundered far, by faith we meet around one common mercy seat." Please remember the appointment. And may the volume of prayer ascending at that hour bring to each

participant a new joy and peace, and renewed courage for a year of blessed and effective service in the ripening harvest field.

L. E. F.

Assisting the Evangelist

Appreciation From the Evangelist

I AM kept very busy with the oversight of fourteen churches and conducting a series of evangelistic meetings in the city. I have only just touched the Sabbath question, and eight or nine persons are already observing the Lord's day with us. There are two earnest Bible workers here, to whose labors these results are largely to be attributed. But we work in co-operation. Our church is filled on Sunday nights, and there are large audiences on other evenings.—*H. C. Lacey, San Diego, Calif.*

A Plan Which Is Effective

For some time I have been associated with Elder P. L. Knox in evangelistic campaigns. Just now, between efforts, I am kept busy with readers, and new requests are coming in every day. It is such a pleasure to see people rejoicing in the truth and becoming established in it. I like to encourage the people to prepare to pass the truth on to others, and as an aid to this end I supply my readers with a good-sized notebook in which I write each study, in outline form, at the time of giving it. I also paste in the book clippings and quotations, and draw diagrams to illustrate the fulfillment of prophecy. These notebooks are so much appreciated that I feel sure it is worth the effort to prepare them.—*Oleta Butcher, Los Angeles, Calif.*

Mothers' and Children's Meetings

In connection with an evangelistic effort there are many helpful sidelines in which the Bible worker can engage which will greatly aid in developing the interest. In the year 1923 I was associated with workers conducting

several evangelistic efforts in the city of San Francisco, and the organizing of mothers' meetings and children's meetings was a feature which proved to be practical, interesting, and productive of desired results. We distributed a printed card announcing these special meetings in connection with the evangelistic sermons, to be held on Tuesday and Thursday afternoons at 3:30. Both the mothers' meeting and the children's meeting were held on the same afternoon, at the same time, so that mothers could bring their children with them. I arranged with the wife of the evangelist to take charge of the mothers' meeting, and I took charge of the children. There were two graduate nurses who assisted in giving instruction to the mothers along the lines of home nursing.

The interest manifested by the mothers and the children in coming to these meetings was most gratifying, and in due time these mothers brought their children to the Sabbath school, and in a number of cases the entire family was brought within the fold of the church. The mothers' meetings started at that time have continued to the present day, conducted by the women of the church, and the influence of these meetings reaches many women not of our faith.

If the evangelist would make more use of these helpful sidelines which the Bible worker can appropriately promote, he would cease to fear that they will detract from the interest in his meetings, and would find that these homey meetings, enabling the workers to get close to the heart of the mother and child, break down prejudice, establish confidence and interest, and increase the attendance at the preaching services.—*Rose E. Boose, Loma Linda, Calif.*

“WHEN the preacher ceases to interest, he ceases to profit.”

Bible Study Outlines

(Continued)

BY JENNIE L. IRELAND

IN the plan of Bible study outlines as introduced in the last issue of *THE MINISTRY*, we now come to the third outline, the purpose of which is to magnify and enlarge upon the condescension of Christ in stooping to become a member of the human family. This leaves the subject of "Christ Our Ransom" to be covered in Lesson No. 4, with thought wholly given to the fearful price which He paid to redeem us. Two lessons on "Christ as Our High Priest" prepare the way for the last lesson of the series, concerning "Christ, the Returning King of Glory." With this foundation well laid, I begin another series of studies on "The Saving Relationship Between Christ and the Believer," based on John 15, which I find very helpful in covering all points of faith, prayer, obedience, the work of the Holy Spirit, fruit bearing, et cetera.

STUDY NO. 3

The Son of God — Associate Creator and Son of Man

1. Why should we take time to study the Bible revelation of God and His Son? John 17: 3. (Weymouth's Translation reads: "In this consists the Life of the ages—in knowing Thee the only true God and Jesus Christ whom Thou hast sent.")

2. At the time of creation, where was Jesus the Son? John 1: 1-3; Heb. 1: 1, 2.

3. What expression in the first chapter of Genesis reveals that God had an associate in the work of creation? Gen. 1: 26 ("us"—plural).

4. How were the Father and the Son related in the work of creation? 1 Cor. 8: 6.

5. How did the Father address the Son? Heb. 1: 8 (as God).

6. What revelation of this Son is made in the Old Testament? Prov. 8:

22, 27-30. (Verse 30 in A. R. V. reads: "Then was I by Him as a master workman; and I was daily His delight, rejoicing always before Him.")

7. When man fell into sin, what did the Son of God do? Eph. 5: 2 (gave Himself to God a sacrifice and offering for us).

8. What did the Father do concerning this offer of His Son? John 3: 16.

9. Did it cost the Son anything to come to us as the gift of the Father? 2 Cor. 8: 9.

10. What were some of these riches? Heb. 1: 8 (scepter and throne); 1 Tim. 6: 16 (dwelling in light); Phil. 2: 6, 7 with Heb. 1: 3 (from form of God to form of man); Rev. 5: 11 (associations).

11. In what way did He make entrance into the human family? Heb. 2: 14; Gal. 4: 4.

12. When He became a man, was He of noble physical appearance? Isa. 53: 2.

13. How did man naturally feel toward Him? Isa. 53: 3; Ps. 69:10-12, 19.

14. Did Jesus sense the trouble and sorrow and hardships and trials common to mankind? Isa. 53: 4 (griefs and sorrows); John 4: 6 (wearied); Mark 11: 12 (hungry); John 19: 28 (thirsty); Luke 4: 2 (tempted of devil); John 12: 27 (soul troubled); Matt. 8: 20 (conscious of being homeless).

15. As a man, how did Christ get the victory over all those things? Heb. 5: 7.

16. Why did Christ endure all this humiliation? Matt. 20: 28; 1 Tim. 2: 6 (to become a ransom for all).

(For notes, see "Patriarchs and Prophets," pp. 33, 34; "The Desire of Ages," first chapter.)

STUDY NO. 4

Christ Our Ransom

1. What made it necessary for man to be ransomed? Rom. 7: 14 (sold).

2. Who sold mankind into sin? Rom. 5: 12, 19, first part of verse.

3. What went out when sin took possession? Gen. 2: 16, 17; Rom. 6: 16, 23.

4. Whose spirit took possession of the human heart? Eph. 2: 2; John 8: 44.

5. Why was the death sentence not executed immediately, thus saving a world of trouble and suffering? John 3: 16; Eze. 18: 32; 2 Peter 3: 9.

6. What did Jesus do that we might escape from sin, Satan, and death? Mark 3: 27; Heb. 2: 14.

7. Where did Jesus meet the strength of sin? 1 Peter 2: 24 (in His flesh).

8. What did He do by His sacrifice for sin in the flesh? Rom. 8: 3 (condemned it).

9. How did Jesus meet Satan, the tempter to sin? Heb. 4: 15.

10. Conquering sin and Satan, what had Jesus yet to meet? Isa. 53: 5, 6, 8; Heb. 2: 14.

11. By our sin, we had earned a God-forsaken death. How did Jesus feel as He approached death? Matt. 26: 38.

12. A few hours later, what cry escaped His lips? Matt. 27: 46.

13. For how many did He suffer? 1 John 2: 2.

14. Did Christ really die in the sinner's place? Rom. 5: 6 (for the ungodly); Rom. 5: 8 (for sinners); 1 Cor. 15: 3 (for our sins); 1 Peter 3: 18 (for the unjust).

15. Is the dominion of sin broken, are temptations overcome, and is the claim of death as punishment fully met by Christ? Gal. 3: 13; Titus 2: 14.

16. As the ransom price is fully paid by Christ, the Son of God, who may be saved? 1 John 2: 2.

17. Who will be saved? John 3: 16.

18. What condemns the soul of the ungodly now? John 3: 18, 19.

19. What is given the believer that the unbeliever does not possess? John 1: 12 (power); John 20: 31 (life).

20. How does the believer get rid of past sin? 1 John 1: 9.

21. For whom will every believer live? 2 Cor. 5: 15.

Los Angeles, Calif.

(To be continued)

“READING furnishes the mind only with materials of knowledge; it is thinking makes what we read ours.”

Personal Testimonies

Deeper Life Confidences

The Song of a New Experience

“I WAITED patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.” Ps. 40: 1-3.

These words constitute the personal testimony of King David. Clearly, definitely, honestly, he tells his own experience with God. In reading this experience, the question has often come to me, Is that my experience? Do I sense the fearful situation from which the Lord rescued me? Do I appreciate as truly as did David what the Lord has done for me? And after analyzing my own experience and comparing it with that of David, I desire to bear personal testimony concerning how God has dealt with me and is dealing with me in much the same way as described by David in his personal testimony, which, though given centuries ago, rings as clear and definite as if he were with us in life's conflict to-day.

David said, “*I waited patiently for the Lord.*” That is not always so easy to do. Sometimes I have become fretful and a little impatient about my work or arrangements, and have felt inclined to urge God to do things for me. But I have found that it is always good for me to wait; in fact, that I need to wait God's own time in the management of affairs.

“*He inclined unto me, and heard my cry.*” Patient waiting for the Lord is always thus rewarded. Perhaps the patient waiting must be experienced by father, mother, or friend, in the hope of seeing the answer to prayer in be-

half of loved ones; but such waiting will never be in vain.

How well do I remember the first time that God really spoke to me. I was a lad of eight years, living on the farm in Missouri, with father, mother, and six brothers and sisters. It was my assigned portion of the farm work to bring the cows from the pasture every night. One of those nights I remember so well,—the west was golden with the clear sunset, and earth and heaven seemed to meet just a little way beyond the hill. I was deeply impressed by the grandeur of the scene, and the thought came to me, "I wonder if that is the coming of Jesus?" for back in those days we lived in the hourly expectation of seeing Him. Then I said to myself, "No, it cannot be; for father and mother have read to us that there will be a little cloud in the east which will bring Jesus to the earth, and the glorious light which I see is in the west."

But I kept on thinking about the time when Jesus would come, and how I would feel then; and for the first time in my life, as I remember, there came upon me a real conviction of sin and a longing to be free. I knew that I was a sinner, and that I would be lost if Jesus were to come that moment. I knelt down there in the pasture, and I said right out loud, "Lord, I will be your boy, if you will forgive my sins!" I never expected to grow to be a man, for we believed that the Lord would come before that time. As I cried out to God alone there in the pasture, "He inclined unto me, and heard my cry." I rose from my knees with a sense of the nearness of God such as I had never known before.

When I reached the house, mother met me at the door, and she at once saw that something was the matter. She said, "My boy, what is the trouble? are you hurt?" "No," I replied. "Are you sick?" she said. "No." "What is the matter, my boy?

you have been crying!" I was not sure that my mother would understand [though I have since learned that all true mothers do always understand their boys' struggles], but I said, "O mother, as I was coming home from the pasture, there came over me a conviction that I was a lost boy; and I have given my heart to God and He has forgiven my sins; I know He has heard my prayer." The tears began to trickle down mother's cheeks, and we sat down and talked and prayed together. That was the beginning of my Christian experience. I have made many mistakes in my Christian life, I have had to confess my sins to God and to my fellow men many times, but I am glad that He has always heard my cry.

"*He brought me up also out of a horrible pit,*" testifies King David. I like the way it is put, "He brought me up also out." He came down into the horrible pit where I was, and He lifted me and brought me up and out. The same Saviour who rescued David, found and delivered me. He came down into the pit of environment and habit of the old life of sin, and He laid hold upon me, and brought me up and out into a new life in Christ Jesus. And He voluntarily came to my rescue; He did not do so by command or force; for we read, "He gave Himself for our sins," and in His own words it is stated, "Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself."

It has always been a great satisfaction to me to know that Jesus wanted to come down to the place where I was, and lift me up and out of the horrible pit of sin.

"*Out of the miry clay,*" He took me. This "miry clay" in the "horrible pit" of sin is that which clings most tenaciously to us,—the besetting sins

(Concluded on page 31)

Confirming the Foundations

Historical, Theological, and Scientific Research

Studies in Historical Theology

BY N. J. WALDORF

No. VI — The Episcopacy and Prelacy

As we have already pointed out in article two, gradually a division took place between the ministry and the people. It did not take long before there was an agitation among the ministry as to who should be the greatest. During the first and part of the second century each church was self-governing, with its own local elders or bishops. As the churches increased in numbers, they united in provincial dioceses with their own government for each diocese.

The creation of an episcopacy originated this way: Each large city church had its own board of elders or bishops, presided over by an elder or bishop. In time these chairmen became a distinct order, and were called bishops as distinguished from the local elders or presbyters. Very soon the question arose as to who was to be the greatest among the new order of bishops. The answer to the question was solved in the creation of a metropolitan bishop, who presided in the chief city of each province in the Roman Empire, such as Jerusalem, Alexandria, Antioch, Constantinople, Rome, Carthage, and others.

As the church grew in numbers of bishops, the Roman idea became disseminated in the church, and she changed from a pure democracy to an episcopal form of government. In many places the laity had no voice in church affairs. Neander holds that by about 250 A. D. the laity had no vote in the church. But this was not true all over the empire, for in some places, even in Italy, the laity had their share

in voting as late as 495 A. D. In remote parts of the empire they voted for several more centuries in local dioceses, or approximately until 800-1000 A. D.

When, in the year 255 A. D., Cyprian convened the council in Carthage, he argued for the equality of all bishops, maintaining that the metropolitan bishop should and had the right to convene synods or councils. The Bishop of Rome, Stephen, laid claim to the primacy of all the metropolitans. This caused the question to arise, Who is to be the greatest among the metropolitan bishops? which were in other words archbishops. This necessitated the creation of another order of bishops among the metropolitans. Hence the introduction of patriarchs, such as the patriarchs of Constantinople, Alexandria, Jerusalem, etc.

Now arose the question, Who among the patriarchs is to be the greatest? The Bishop of Rome from the days of Victor, 192 A. D., had claimed the primacy, but so long as the church was free from the state, none of the other metropolitan or patriarchal bishops were willing to accede to the claim of the Roman bishop. But no sooner had the church and state united before this question of primacy of the bishops had to be settled by imperial decree and a general council. The same mode of procedure which a united church and state had used in extirpating the pagan religion, was now used in the exaltation of the Roman bishop and the excommunication of heretics.

At the general council held in Constantinople in the year 381 A. D., seven canons were passed, all of them dealing with bishops and heretics. Canon 3 reads, "The bishop of Constantinople shall hold the first rank after the

Bishop of Rome, because Constanti-
nople is new Rome." But neither of
these canons had any force until ap-
proved by the state. Accordingly, the
bishops wrote a petition to the em-
peror, asking for his approval of the
canons passed upon by the council.
Part of it reads: "We have also, for
the sake of ecclesiastical order, drawn
up certain canons; and all this we ap-
pend to our letter. We pray you now,
of your goodness, to confirm by a letter
of your piety the decision of the synod,
that, as you have honored the church
by your letters of convocation, you
would thus seal the decisions," etc.
"The emperor Theodosius granted the
wish here expressed, and from Hera-
clea, on the 30th of July, 381, he issued
the command that all the churches
were at once to be surrendered to the
bishops who believed in the oneness of
the Godhead of the Father, the Son,
and the Holy Ghost," etc. (See Hefele,
"History of Church Councils," Vol. II,
pp. 357, 369.)

This demonstrates the position of
the church in the state. It was now a
truly Catholic Imperial State Church,
since no decision arrived at by the
council had any force until confirmed
by the emperor, who convoked coun-
cils. This council was attended by
Eastern bishops only. A little while
after, in the west, during the pontificate
of Leo the Great (440-461 A. D.), the
Western emperor Valentinian the Third
issued a law which reads: "The pri-
macy of the apostolic seat having been
established by the merit of the apostle
Peter, by the dignity of the city of
Rome, and by the authority of a holy
synod, no pretended power shall ar-
rogate to itself anything against the au-
thority of that seat. For peace can be
universally observed only when the
whole church acknowledges its ruler."
(See the Catholic Church historian,
Alzog, "Manual of Universal Church
History" for original Latin and trans-
lation, Vol. I, p. 622.)

Leo the Great called himself the
vicar of Christ, and Cardinal Hergen-
rother quotes him as saying: "I govern
the church in the name of him whose
confession was glorified by the Lord
Jesus, and whose faith destroys all
heresies."—"Church and State," Jo-
seph Hergenrother, Vol. I, p. 94.

We have now reached a very critical
period in the development of the pa-
pacy. How these laws of emperors and
synods worked out in practice will be
the subject of the next article.

Orlando, Fla.

Public Prayer

(Continued from page 14)

need of being more careful. I will read
a portion of the letter to which I had
access:

"Do you know that in the prayer
you offered you called upon the name
of the Lord forty-eight or fifty times?
It seems almost unbelievable, but after
you started to pray I began to count,
and you called upon God so frequently
that I could hardly keep up counting.
You repeated, 'Lord,' 'Lord God,' et
cetera, until it made me think of the
worshippers of Baal when they wanted
their god to bring down fire from
heaven. It seemed to me irreverent,
and pained me. . . . Do you know
that the next night, when you dis-
missed the meeting, you called upon
the name of the Lord nine times in the
benediction alone? I know there is a
tendency for ministers who are con-
stantly handling the word of God to
become careless and irreverent, both
in speaking the holy name of our Lord
and also in handling the Bible. This
should be overcome speedily, for it
puts one on dangerous and unguarded
ground, and causes angels to weep, and
turn away their faces in shame."

Posture in Prayer

[The discussion of this phase of the
topic was of such a decided and con-
structive character as to lead to the
presentation of a definite resolution by

the Plans Committee, which was unanimously adopted by the Atlantic Union. (For this particular resolution, see column two, page 8, of *THE MINISTRY* for June.) It seems appropriate to give the names of the speakers who took part in this phase of the discussion, as we believe the action taken by the Atlantic Union is timely and worthy of imitation throughout the field.

—EDITOR.]

ELDER E. K. SLADE: In the early days of our work, when there were but few of us, it was the invariable rule, under all circumstances, to *kneel* in prayer. As our congregations have grown larger, and we have held meetings in tents and in other places where kneeling is not very convenient, we have varied from this rule a good deal, sometimes standing during prayer, and at other times remaining seated and bowing the head as prayer is offered. Personally, I like the old way of kneeling in prayer, where conditions are favorable for it. I fear that we are drifting away from our standards, and that a spirit of carelessness is coming in. We are too largely following the standards adopted by the popular churches in the attitude of prayer. I remember what Sister White says:

“Both in public and in private worship, it is our *privilege* to bow on our knees before God when we offer our petitions to Him. Jesus, our example, ‘kneeled down, and prayed.’ . . . Paul declared, ‘I bow my knees unto the Father of our Lord Jesus Christ. In confessing before God the sins of Israel, Ezra knelt. Daniel ‘kneeled upon his knees three times a day, and prayed, and gave thanks before his God.’”—“*Prophets and Kings*,” p. 48.

So it does seem to me that the minister should kneel in prayer, except in special instances where it is advisable to follow another plan, and that the members of the congregation should kneel. I am also convinced that greater care should be given to the announcement of the prayer season, so as to secure uniformity of action

and avoid confusion. On many occasions I have seen an individual step forward on the platform to lead in prayer, and because no definite statement was made, part of the congregation remained standing, a number sat down in the pews, while others knelt in prayer. In conducting our meetings,—camp meetings especially, and the same is true in our churches,—I think it should be understood that the one leading in prayer should make it very clear to the congregation what is expected to be the attitude in prayer—whether to stand, kneel, or be seated. This is an important matter which needs to have more general attention.

There is still another phase of the question which I think should have more uniform attention, and that is this: I believe that the ministers on the platform should kneel facing the congregation. It does not seem proper for the minister to turn his face from the congregation. One hardly realizes, unless he is seated in the congregation, the effect of a whole line of men coming into the pulpit and kneeling with their backs to the congregation.

ELDER O. MONTGOMERY: When I was in Australia and New Zealand, I observed that ministers, when coming upon the rostrum or platform, always bowed in silent prayer with faces turned toward the congregation; and in public prayer they always knelt facing the people. This is a rule to which there is no exception, and I must confess that it made a strong appeal to me. The people in the pews always kneel forward.

For some years the tendency has been growing among us to stand during public prayer. It is always a grief to me to follow this form, and I cannot get away from the counsel of the spirit of prophecy, which, as has been stated, terms it our “*privilege*” to kneel before the Lord in prayer. I count it a

high privilege. I always find it a difficult matter to pray while standing. There is danger of our leaning toward the popular idea in this as in other things. I wish we might get back to the old advent form in many of these things. I think there are times—as at camp meetings, when the ground is damp and conditions unfavorable—when we ought to invite the people to stand. There may be other places where conditions do not admit of kneeling in prayer, and under such circumstances we may stand before the Lord with bowed head; but wherever possible, let the advent people bow before the Lord.

I should like to see all our ministers everywhere make it the accepted custom, when they walk into the desk and engage in silent prayer, to kneel facing the congregation; also, when the public prayer is offered, let all kneel facing the people, the same as the one offering the prayer. At the same time it would be well for the members of the congregation to kneel facing the minister, that the whole assembly may bow before God in uniformity of attitude as well as of heart. As we pray that the Lord will come into our assembly, it is not consistent to turn our back to the heavenly Guest. I have been in homes where it has been the custom in family prayer for all to kneel facing the center of the room. I believe this is an appropriate attitude in prayer.

ELDER A. T. ROBINSON: I remember a very impressive incident which occurred when I was in Australia. It was at a Sabbath afternoon meeting at which Sister White was present. The minister who was asked to lead in prayer, remained standing and began to pray. But Sister White knelt down, and as the minister started to pray, she called to him by name, and said, "Kneel down, Brother —; kneel down and pray!" Of course the brother knelt down and finished his

prayer, but it was an occasion which probably none of us present will ever forget. I believe that we should "*kneel before the Lord our Maker.*"

The Song of a New Experience

(Continued from page 27)

so characteristic in individual character. It may be swearing, stealing, criticism, jealousy, pride, lying, covetousness, or any other evil tendency which holds us fast. But the same Deliverer who comes down into the pit and lays hold of me, releases from the grip of the miry clay, and —

"*He set my feet upon a rock, and established my goings.*" There is a sure foundation provided for progress and stability; there is victory in the life over besetting sins where formerly there was defeat. And this results in a perpetual song of praise:

"*And He hath put a new song in my mouth, even praise unto our God.*" This song of praise is the song of victorious experience? Not all this song has as yet been written. God is writing a stanza of that song in my life every day, which is expressed on the keyboard of experience. And what is the divine purpose in putting this "new song in my mouth"? Is it simply that I may have joy? Oh, no! The reason is plain —

"*Many shall see it, and fear, and shall trust in the Lord.*" I am not only to be joyful in the victorious life which is made possible, but I am to make others glad also in the reality of the experience. My friends, my associates, my fellow workers in the cause of God, must hear a more complete song of victorious experience in my life as the days go by; my wife must hear it, my child must hear it, my neighbors must hear it. "Many" are to "see" and "fear" and "trust" in the Lord. To me there is great inspiration in the personal testimony of King David.

A CONFERENCE PRESIDENT.

ALMOST HOME

WE'RE almost home! Cheer up, sad heart!
Haste, weary feet, along the way;
See yonder towers of heavenly mart
Rise, brightening in the perfect day.
And though the path has thorns of pain,
We're near the goal we hoped to gain.
Though foes oppress and shadows gloam,
Cheer up! Press on! We're almost home.

Come, fainting one, give Christ thy load;
A few more steps, reviving, take;
A few more hardships on the road,
And yonder glory thou shalt make;
Ascend the mount, and thou mayest stand
And view the glorious Promised Land.
There's love; there's rest; what sweet notes come!
A few more tears, we're almost home.

As we march through the gates of God,
The tears will all be wiped away;
And we'll forget the path we've trod
In paths that bloom with joy for aye.
Our care-worn brows will light and shine
With marvelous beauty, all divine.
Beneath the smile of Heaven we'll roam,
Redeemed, restored. We're almost home.

Oh! here we've felt the peace of home,
We've wept upon a loving breast,
From paths of weariness we've come
To seek home's atmosphere of rest;
But, oh! the peace of heaven, we know,
Is richer far than all below.
As exiled sons, restored, we'll come,
White-robed, star-crowned, to rest at home.

Our hearts, that throbbed with woe and wants,
Shall never more reach out unfilled;
Our voices holy songs will chant,
The surge of storm forever stilled.
We'll love the Shepherd and His flock,
We'll drink the water from the Rock,
From Him we love no more we'll roam;
Oh! strike the harp, we're almost home.

— *The Bible Echo.*