

# The Ministry

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between the members of the  
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## Trenchant Truths

BEWARE of substituting quantity for quality, or motion for motive.

MANY ministers are fast becoming business managers instead of soul winners.

A JOCULAR minister is a contradiction of terms. Genial, pleasant, of course; but joking or light, avault!

THE danger now as ever is that we shall present Christianity as a system instead of setting forth Christ as a Saviour.

ORTHODOXY will never save anybody, though every saved person will be orthodox according to his best light. It is a specified relationship to Jesus which brings salvation.

A "CONVICTION" that is formed after it discerns the popular trend, is a travesty upon the name. Fawning sycophants are not admired by any one, not even by a dominator.

THE great peril in our preaching is that we shall convince the intellect without converting the soul. The first is necessary; the second is imperative. They are never to be separated.

JESUS said, "Feed My lambs." Shepherd, are you doing it? Is there in your discourses something that lambs can "eat,"—perhaps a children's corner in the sermon? Here is where many of us need to reform, for while looking after the adult, wool-bearing sheep, many of the lambs are escaping from the fold because there is no food to satisfy them.

AN open sinner is bad enough, but a ministerial hypocrite is infinitely worse.

IN the matter of apostasy, let us foster prevention rather than wait and resort to cure.

IT is not newness but trueness that we need, for truth is timeless. It is changeless, save in application. It never becomes antiquated. Ours is the "everlasting gospel."

FAILURE to grip a situation is frequently sheer cowardice, though it is often euphoniouly called "expediency." Leaders are responsible for failure to check drifts. Among ministers it is imperative that a man be found faithful.

THIS movement is the logical and inevitable culmination of human history and divine purpose. Let this guide in all our historic and prophetic studies, and shape all our actions. Each presentation of truth should fit into this setting.

"FRENZIED finance" used to be a favorite expression for an unhealthy financial situation. I wonder if there is such a thing as frenzied religion,—bustle, hustle, action, with little time or emphasis on prayer, communion, meditation, fellowship—the heart of all Christianity.

THE testimony of the ages is that majorities are frequently in the wrong. It is no disgrace to be in the minority. One with God is a majority, we are told. Men of conviction are wanted,—men of vision, of courage, and of fidelity. And remember, no question is ever settled until it is settled right.

*(Concluded on page 3)*

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# Editorial Keynotes

## BETWEEN THE SOUL AND GOD

**H**AVE I a profound conviction that *God* has called me to this specific gospel work in which I am now engaged?

¶ Am I honest with my conscience, in all issues that arise recognizing my personal, nontransferable accountability to God for my attitude and answer?

¶ Am I really living by principle? or am I just seeking to please my superiors (bluntly, to hold my position)?

¶ Do I know the historic foundations of the prophecies I expound? or am I simply repeating parrotlike the assertions of others?

¶ Am I a fruitful laborer, worth more than my salary? In other words, am I an asset or a liability to this movement?

¶ Have I a burning, living message when I speak? or do I deal with common-places?

¶ Are the lives of my hearers transformed? or are they stagnating about me?

¶ Have I a glowing, growing experience in Christ? or am I a formalist, mechanically going through the motions?

¶ Am I developing my intellectual powers and adding to my fund of information? or am I at a mental standstill?

¶ If challenged as to my faith, do I know my ground by personal investigation? or have I been operating on hearsay?

¶ Do I know the victorious life as a living experience? or just as a theological expression?

¶ Is the advent hope flaming brightly? or in my inner consciousness, never expressed in words, do I delay my Lord's return?

¶ When a brother differs with me on a doctrinal position, am I broad enough to credit him with honesty and sincerity and to respect him, though we cannot see alike?

L. E. F.

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ONE may violate the spirit of the decalogue while observing the letter. Even workers can do that.

THE only real cure for erroneous beliefs and practices is the teaching of the full, pure gospel.

THERE is a growing commonness creeping into the ministry,—commonness in speech, in action, in dress. The average minister can now go anywhere without being recognized as such. The desire to meet folks on their own ground has led some to deadly merger with the crowd. Here is a trend that we need to watch. There is no virtue in oddity; but there is peril in secularization of the ministry.

THE essentials of salvation are comparatively few and simple. A child, an illiterate, or a weakened invalid can grasp them, while at the same time the profoundest intellect cannot exhaust them. In our elaborations, let us distinguish sharply between primaries and secondaries, fundamentals and nonessentials, verities and speculations. God give us clearness of vision and courage of conviction.

L. E. F.

# Forward and Upward

Inspiration, Counsel, and Caution

## The Weaver

My life is but a weaving  
Between my Lord and me,  
I cannot choose the colors  
He worketh steadily.  
Ofttimes He weaveth sorrow,  
And I in foolish pride  
Forget He sees the upper,  
And I, the underside.

Not till the loom is silent  
And the shuttles cease to fly,  
Shall God unroll the canvas  
And explain the reason why.  
The dark threads are as needful  
In the Weaver's skillful hand  
As the threads of gold and silver  
In the pattern He has planned.

— Selected.

## The Minister's Health

BY L. H. CHRISTIAN

We are living in a time of great light on medical science. This science has been developed into a system with a thousand details. All these are useful, and yet there is danger of making the question of health too difficult and complicated. People worry about their eating, when they should forget what they have eaten. They are nervous because they think they are nervous. They get so anxious about their health that their anxiety makes them ill. I have met hundreds of workers, some in health and some ill, and I become more and more convinced that no vocation is more conducive to a good digestion, sound sleep, quiet nerves, good health, and longevity, than that of the Christian minister.

There is danger that we shall become too fretful, too easily hurt. I have noted some freight shipments that contained cases of glass or eggs or other breakable articles, and they were marked, "Handle with care." Some of our workers seem to have some such

label on them. How different that is from the Bible admonition, "Endure hardness, as a good soldier"! We must not be a spoiled class; we must be strong and full of courage, and able to persevere and stick to our work, and to do it with a smile, no matter how things come.

One great difficulty with us workers as regards health is the lack of exercise. A man may be mentally alert, and yet physically indolent, and the latter is a sure cause of disease. Really, these questions of home and health, and the use of our time, are all summed up in the old term "common sense." I once read of a Scotch teacher of homiletics in a theological school, who said to a young man, "The Lord gave you talents, I can give you knowledge, but there is no help for you if you haven't any common sense." We are in a time of hurry and haste, dealing with nervous, extreme, eccentric people. We must be full of sunshine, sense, and soberness.

*Edgware, England.*

## More Teaching—Less Preaching

BY EDWARD J. UBQUHART

"There should be less preaching and more teaching," is the definite instruction which is given to us as gospel workers. General observation forces to the conclusion that *teaching*, the method so largely used in the early days of giving the gospel, is greatly neglected today. The present trend is toward the belief that it is more in keeping with the gospel ministry to deliver polished sermons, in which oratorical ability is displayed, and

where well-chosen simile and metaphor enhance the lofty themes portrayed by demagogues of learned ability. And the people like it! Even though they may not understand half of it, and none of it reaches the heart with convincing power, people like to think of their pastor as a very learned man; and the pastor himself likes to hear his people praise his wonderful discourses. But this method of handling the gospel does not lift the soul to the "heavenly places in Christ Jesus;" it does not convince and convert sinners, and cause them to turn to God "with strong crying and tears." Such polished sermons may tickle the ear for a passing moment, but they plow no furrows through the hardened mind of the worldly and indifferent, whereby seeds of truth may take root and develop transformed lives.

The effectiveness of *teaching* rather than *preaching* is aptly illustrated by the following reference to the experience of Beecher and Talmage:

"Mr. Beecher taught, but in his own particular way. He was so much a student of psychology that he was an interpreter of men to themselves. He always based his sermons and his appeals on some common and familiar experience, and then started from that to practical inferences from the experience. His congregations were religiously well trained. And when he died, although they were thus made orphans, yet without a quaver they went on with the work he had begun. On the contrary, Mr. Talmage, in the same city, at the same time, gathered great congregations and was a great pulpiteer. But when he was gone, it took only a few weeks to disband the church. The people had been accustomed to stare at his great stereopticon metaphors, they had reveled in his poetic fancies, but they had done no thinking on great problems, and had no power to solve them."

It will be remembered that Jesus

made the importance of teaching manifest by example and precept. He was recognized as a *teacher*—"a teacher come from God." He *taught* the people, and He taught them "as one having authority." His public ministry was a continuous demonstration of patient teaching. It was thus that He imparted divine truths and saving knowledge to His disciples and to the multitude. Through the revealed record we see Him thus teaching beside the well of Sychar, in the courtyard by night, on the shores of the lake, along the dusty country roads, on the hillside, in the market places, in the synagogues and the temple.

Jesus Christ was a great preacher. He understood the force of simile and metaphor. He could speak with stirring eloquence, awful pathos, heart-rending denunciations, soothing earnestness, and with inspirational earnestness. But He seldom did so. He revealed the great principle in successful preaching,—that there is something more forceful, more convincing, and more uplifting in simple teaching wrought out through illustration adapted to the understanding of the hearers. Jesus took the scenes which surrounded Him and with which all His hearers were familiar, and wove them into stories that taught the sublimest heavenly truths, conveyed in language so simple that the children could understand, yet vitalized by such convincing clearness that sin-hardened hearts were broken, and men and women cried out for healing and comfort.

When Jesus committed to His followers the sacred trust of carrying on to completion the proclamation of the gospel, He gave that very significant command, "Go ye . . . and *teach* all nations." After the Saviour had departed, and His disciples came more fully to realize the task which was theirs, they began to teach the same precious truths that He had taught. We read of their being found in the

temple "teaching the people;" they "taught diligently the things of the Lord," and as a result their enemies were "grieved that they taught the people."

Recognizing the important place of teaching in ministerial work, the author of a book entitled, "Pedagogy for Ministers," makes the following statement: "I urge you to cultivate with all possible enthusiasm, care, and patience the teaching quality of your preaching. It will be the people whom you 'convince by sound doctrine' who will stand by when the strain comes. Those whom you only please without edifying will hide when the storm arises."

The great work of the apostle Paul is a tribute to the fact that he "taught . . . publicly, and from house to house." Once only did the great evangelist surrender the office of teacher for that of orator, and that was when he met Greek with Greek on Mars' Hill. While his audience on this occasion were led to marvel at his learning, yet the great truths of the gospel did not reach down into their hardened hearts with converting power, and Paul left no church established at Athens. From there, Paul went to Corinth, where he pursued an entirely different course, and doubtless because of his late experience at Athens, he testified that he was determined, while with the Corinthians, to know nothing among them save Jesus Christ and Him crucified. When the great evangelist kept to the divine plan of teaching gospel truths, results followed. There will always be results through gospel teaching, for that is the way the Lord has designed that the gospel shall be proclaimed. God's way is always best.

Because of the importance, aye, the necessity, of teaching the gospel, our ministers should be keen students of psychology and pedagogy. Years ago it was possible for the evangelist to accomplish some results as an enter-

tainer; but no longer is it possible for the minister of the gospel to compete with the various forms of entertainment that are offered to the people of the world today. We are forced back to the prime essential for the propagation of the truth—the teaching method. We should not be discouraged because of this, but rather take heart, remembering that it was when Paul taught publicly and from house to house that the gospel made mighty inroads on heathenism. Thus as we adopt the policy laid down by Sister White, of "less preaching and more teaching" ("Gospel Workers," p. 76), we may rest assured that the Spirit of God will make us strong to do mighty works for the conversion of souls.

*Seoul, Chosen.*

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## No Camouflage Needed

BY G. A. ROBERTS

CANDIDATES for baptism should be as fully instructed in all points of faith as time and circumstances will permit; but the most important thing is to see that no one is baptized into the church until he has demonstrated in his life a development of Christian character warrantable for baptism. The trouble in some instances has been that because the evangelist *felt that he had given enough instruction*, he concluded that persons were ready for baptism. It is not so much what the evangelist does, as what the candidate does, which indicates fitness for baptism—circumstances, of course, governing different cases. Witness the Ethiopian eunuch, the thief on the cross, and other instances where, on account of circumstances, time does not permit of full instruction. There should be no neglect in securing from the candidate full evidence that he is ready for baptism. Neither should the extreme position be taken, that persons should not

be baptized until wholly instructed and established in every little detail of our message.

But never should candidates be baptized with the expectation that the church accept them as half-converted, half-instructed members, and endeavor to finish the evangelist's work of establishing them in present truth. Here again, however, circumstances must be taken into consideration, for every candidate baptized into this message, no matter how thoroughly instructed he may be, has need of being settled, established, strengthened. Even in the new earth, instruction in the way of salvation and holiness will be continued, for we read:

"What we know not now will be revealed hereafter. The work of instruction begun here will be carried on to all eternity."—*Testimonies*, Vol. V, page 301.

Candidates for baptism should be placed in a baptismal class, where they may be free to ask questions, and should definitely study in round-table fashion all the points of our faith and the methods employed in our organized work. They should be thoroughly informed on the Spirit of prophecy. One of the most stabilizing influences in the experience of new converts is personal missionary endeavor. Set them to working for others in the interests of the truth they are studying, and they will develop into genuine Seventh-day Adventist believers and loyal supporters.

I am convinced that a weak link in the chain which binds new converts to the church has been forged by lack of thoroughness on the part of some evangelists. For instance, an evangelist who confines his efforts to the desk, in what is termed in these modern times "evangelism," and does not visit from house to house and become personally acquainted with his converts, accomplishes only about one tenth as much, though his outward success may seem

great, as he would in doing the full work of an evangelist and minister.

Another reason why in so many cases it is difficult to hold persons to the message after they have been baptized, is because some evangelists represent themselves as in nowise connected with any church, preferring to be known as "lecturers" or "fundamentalists," keeping their identification with Seventh-day Adventists hidden as long as possible. People who accept the truth under such camouflage, naturally follow the example of the evangelist, and Nicodemus-like, prefer to give attention to religious things under cover of night, or in other words to keep the fact of having become a Seventh-day Adventist a secret as far as possible. Such weaklings cannot survive the pressure which the enemy will bring to bear, and unless they are transplanted onto a more solid footing, they will fall out by the way. Some evangelists spend far more money, and use far more newspaper and other advertising space, in referring to themselves than to Christ and the message for this hour. All this tends to turn the minds of the people from Christ to the evangelist, which undermines stability in obeying truth.

The third angel's message is the most startling, compelling message ever committed to mankind. It needs no camouflage in its presentation, it need make no excuse for its existence, it needs no bolstering up by human genius or worldly devisings. This plain, straight message, proclaimed in the power of the Spirit in an open, frank, undisguised way, presented in entirety without modification, will produce in its hearers stalwart men and women, who will boldly proclaim their faith in its perfection.

*Oakland, Calif.*

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We need a teaching ministry, rather than mere exhorters or informers.

# The Association Forum

A Round Table on Efficient Methods

## THE LOGICAL SEQUENCE IN EVANGELISM

**A**N increasing demand comes from workers of experience, as well as from beginners, for a discussion of the logical sequence of sermon topics in an evangelistic series in the light of changing world conditions and a clearer vision of needs and provisions. Favorable opening themes and titles, together with guiding principles of approach, are also widely requested. The need is patent, and the response has been frank and illuminating. Men of successful experience have mature convictions which are here expressed. As would be inevitable, viewpoints vary, but it is hoped that this Forum discussion may stimulate further earnest study and prove of tangible help. Following a discussion of principles, suggestive lists of subjects and titles are given. These have borne the test of use upon the anvil of experience.

L. E. F.

### Changed Conditions Confront

BY W. C. MOFFETT

THE remarkable change in conditions confronting the rising generation, involving the breaking down of the Christian faith in popular churches and the honeycombing of modern thought with a fanciful idealism, makes it imperative that the presentation of God's message at this time shall be appropriately adapted to counteract these conditions. Such adaptation does not imply the moving of a plank or the stirring of a pin in the solid platform of the message, but it does mean that in order to be successful in securing a hearing, to hold the interest and win people to the truth, we must seek to present the message in the light of current conditions and events, to which it applies as adequately as to the situation existing in years gone by.

This same principle of adaptation has primary application in the manner of advertising subjects for public meetings. I do not see any necessity for camouflaging in the selection of subjects, nor for employing sensational titles in order to draw a crowd; neither

is it necessary to follow sensational methods of presenting the message in order to hold the interest, for the message itself carries all the stir and thrill that is needed.

Whatever the adaptation we may make in announcing and presenting the message to the people of this critical stage in earth's history, there must never be failure to give the people the real spiritual help for which their souls are longing and for which they vainly seek through the formal services in the popular churches or in the attractions presented by the world.

Every evangelist knows that it is not a difficult matter to convince men that the Bible teaches the sanctity of the true Sabbath; that Jesus is soon to return to this earth to receive unto Himself those who are watching and waiting for Him; or that the Bible condemns the use of tobacco and swine's flesh. But conviction on any or all of these points, and many others of equal importance, is of no avail unless it leads from such conviction to Jesus, by whose representative, the Holy Spirit, conviction has come. Conviction must lead to cleansing, healing,



and keeping; thus conviction becomes transposed into peace and joy and victory. But in order to lead people through this stage of experience, the evangelist must experience in his own soul the saving power of Jesus moment by moment, which causes him to make a clean sweep of every wrong thing, open or secret, so that the Spirit of God in all His power can control and work through him. This, it seems to me, is sadly lacking at the present time.

As an incidental means of adaptation to present-day conditions, I am sympathetic to the careful use of modern facilities, such as the radio, the moving picture, and the vast field of display advertising which is available through the public press. We cannot ignore the fact that the railroad train, the automobile, and the aeroplane have permanently replaced the oxcart, and that the ocean liner has replaced the sailing barque of ancient days. In proclaiming the gospel to the inhabitants of earth, the messenger should keep abreast of the times, and through divine wisdom be enabled to use those methods which are in harmony with the spirit of Christianity.

*Oshawa, Ontario.*

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## Meeting the Modern Challenge

BY A. J. MEIKLEJOHN

THE early pioneers proclaimed the message in such a manner as to meet the needs in their day. And it is essential that we who are carrying the banner of truth which they have bequeathed to us, should be as diligently resourceful as were they, in relation to present world conditions. The problem of modernism, which is a live issue today, did not confront the pioneer preachers of the third angel's message; but if we fail to present the adequate provisions of the gospel for meeting

this problem, we do not measure up to our opportunity and privilege.

In conducting a series of evangelistic meetings I have endeavored to present, (1) The fact that Christianity is a supernatural religion,—preaching a sermon or two on the Bible as the word of God, and presenting reasons why it is rational to believe that God reveals Himself through the written word. (2) Why and how the Bible should be studied, emphasizing prayerfulness, an unbiased mind, and willingness to learn and obey God's revealed will. (3) That the Bible reveals a Person as the living demonstration of God's will; that this Person is Christ, who came to reveal sin and to destroy sin, and through whom we are enabled to live the divine life. (4) What sin is, where it originated, and how it will finally be destroyed. (5) The significance of the death of Christ and the meaning of the atonement. (6) The certainty of the resurrection of Christ, and what this means to us. (7) The judgment and the second coming of Christ as the climax to human history. (8) Christ, the Creator and Law-giver, as opposed to evolution. (9) The Sabbath and kindred truths.

I am convinced that caution should be used in presenting subjects which needlessly arouse antagonism. I find that some of our evangelists feel they have not delivered the true message if they have not stirred up the wrath of the dragon. But as I study Christ's method, I find that when He had truths to present which He knew the crowds thronging about Him were not ready to receive, He withheld those lessons of truth until He could present them to the disciples and those ready to hear. Many times we do ourselves and the cause we represent a positive injury by the public presentation of truths for which the people are not ready. Probably the people who are present for any particular sermon, have not heard the preceding sermons,

or only a few of them, and they are not ready for some things that we must teach people before taking them into the church. This teaching that otherwise may stir up a spirit of antagonism should be given in the baptismal class, for here the people are ready for it.

*Denver, Colo.*

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## A Gradual Transition

BY T. G. BUNCH

I AM not satisfied with my former method of advertising our doctrines, in view of an enlarged vision of the importance of making Christ the center and theme of all; but the change will doubtless come by gradual process. I believe we should do the best we can while making the change, and keep preaching the message to the best of our ability. I must confess that I do not yet know how best to advertise and preach on some subjects, in harmony with this enlarged vision, and thus far I have not found any one else who seems to know. It is practice that makes perfect, and we learn by experience.

*Loma Linda, Calif.*

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## First Things First

A SUCCESSFUL evangelist refers to the change which has taken place in his evangelistic program, as follows:

"I once began a series of meetings with Daniel 2, and followed with chapters 7 and 8, and on to Revelation, in the usual way, until the crowd had thinned out, and then to the few who were left I presented the importance of obedience to the Saviour, and other vital truths of the message. I reserved my heart appeals until the majority had slipped away and were beyond my reach. I felt that I was preaching doctrinal truths in a convincing manner, but realized that I was dealing too largely in cold facts

and impersonal truth, which failed to break up the soil of the heart. I knew that something was wrong, and set out to find the trouble.

"I now have a strong conviction that God has something better for us. What I once made first in a series of meetings, I now make last. I seek to appeal to the heart, holding up Christ, and stressing obedience to truth, at the beginning of the series. As a result, when testing truths are later presented, it is difficult for people to resist. The oft-repeated and partially just accusation, that Seventh-day Adventists preach little but the law and the Sabbath, led me to do some earnest thinking; and I formed the resolve that I would make Christ the center of every feature of our message. It is this lifting up of Christ that appeals to the people. When one hears sermons on the millennium, Armageddon, evolution, capital and labor, et cetera, in which Christ appears as the central figure and factor, there is a different ring to the message, and it produces *converted Seventh-day Adventists.*"

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## The True Keynote

BY HENRY DE FLUITER

THE Lord has greatly blessed in the evangelistic effort conducted by H. M. S. Richards and C. C. Ellis, in Hanford, Calif. God is moving upon the hearts of the people as never before. The keynote of our meetings has been Christ in every phase of the message. We have not conducted a single meeting since the 13th day of January last [written May 20, 1929] in which Christ has not been made the central theme of the discourse. It has been the old-fashioned gospel in the old-fashioned way. At our numerous altar calls, men and women have wept for their sins, and God has graciously forgiven.

One of the outstanding features of the campaign has been the reclaiming

of men and women who once rejoiced in the truth, but had long since given up. On the occasion when seventy new converts were received into church fellowship, the following words of welcome were extended to them:

"It is to no life of ease and worldly pleasure that we welcome you; but we welcome you to one of the bitterest, fiercest battle fronts this world has ever seen. We are a church militant. The warfare against those who keep the commandments of God and the faith of Jesus will rage on and on with ever-increasing cruelty, until the conflict is ended and every child of God is gathered for His kingdom. We welcome you to rigorous toil; you now become united to a church that makes God first in matters of dress, appetite, association; which recognizes Him as the giver of all our spiritual and physical blessings, thus lifting us into the realm of partnership with our blessed Creator, Redeemer, and King."

*Hanford, Calif.*

## Subject and Title Arrangement

M. R. COON, of Philadelphia, Pa., submits an original and a revised list of subjects, concerning which he writes as follows:

"I have made earnest endeavor to formulate a list of subjects all centering in Christ, to be presented in our meetings. The great problem is to get something that sounds interesting and covers the ground we must go over. I worked, and worked, and worked on this desired list, without making satisfactory progress until the thought occurred to me that possibly in my meetings I had been covering some ground which could be omitted without loss and thus permit me to get back to the revival program, which points out man as a lost sinner, and presents Jesus as the only hope, weaving in the doctrines in their proper setting. The longer

I worked on the list of subjects from this angle, the more enthusiastic I became.

"But I found that I had become so imbedded in the old phraseology that it was hard to break away and start on the new road leading to higher ground. For instance, one of the changes which I have made is to substitute for 'The Seal of God and Mark of the Beast,' the subject title, 'The Marks of the Lord Jesus.' Paul said, 'I bear in my body the marks of the Lord Jesus.' And with this as a beginning, it seemed most consistent to place Jesus in the forefront, and eliminate some things which have embittered Catholics, at the same time presenting the full message in its completeness.

"For comparison, I submit my former outline of subjects for an eight weeks' campaign, and my revised list, covering a seven weeks' campaign. I am not at all satisfied with the new outline. It still savors of the 'old bottles,' but it is the best I can produce at the present time."

## Outline of Subjects

### *First Week*

- "Blasting at the Rock of Ages"
- "Collapse of Civilization and Next World Empire"
- "The Drama of the Ages in a World Theater"
- "Armageddon — Earth's Last War! How, When, Where?"
- "Heaven! Shall We Know Each Other There?"

### *Second Week*

- "The Second Coming of Christ — How, When, Why, Where?"
- "The End of the World in Pictures"
- "Why Are There So Many Denominations?"
- "Is — a Modern Sodom? Hear What God Says"
- "Millions Now Living Will Die Twice" (Millennium)

### Third Week

- "The Desire of Ages — Every Longing Heart Satisfied"
- "What Is Conversion? How May We Know We Are Converted?"
- "Greatest Prophetic Span of the Ages"
- "Earth's Last Pay Day — What Will Your Envelope Contain?"
- "Increasing Blackness of Present-day Lawlessness"

### Fourth Week

- "The Christian Sabbath — Saturday or Sunday?"
- "The Apostles: The Resurrection; Sunday"
- "How, When, Where, and by Whom Was It Changed?"
- "The Blackest Sin"
- "The Sweetest Joy"

### Fifth Week

- "Antichrist of the Bible"
- "True Christ and Life"
- "How Will Man Receive Immortal Life?"
- "Where Are Our Departed Friends?"
- "Two Men Who Actually Went to Heaven"

### Sixth Week

- "Spiritualism — Devil Unmasked"
- "What did Jesus Abolish at the Cross?"
- "The O. C. on Stone; the N. C. in Heart"
- "Elijah Coming Back! What Will He Do?"
- "Rise and Future of United States"

### Seventh Week

- "The Beast — His Seal, Sign, Mark"
- "The Seven Last Plagues"
- "Bible Baptism — Is It Sprinkling?"
- "Glorious Triumphs of Faith"
- "Sin Against the Holy Ghost — What Is It?"

### Eighth Week

- "Americans, Awake!" [Religious Liberty]
- "How Babylon Fell in —"

- "The Repairers of the Breach"
- "The Song of Moses and the Lamb"
- "Why I Am a Seventh-day Adventist"

### The Revised List

- "Can Christ Defeat the Benedict Arnolds of the Bible?"
- "The Rainbow-arched Skies Around the Coming Kingdom of Christ"
- "The Age-long Struggle for Supremacy Ends at the Gate of Glory"
- "No Chair for the Son of God at World Gatherings to Foster Peace"
- "Will the Teaching of Jesus Prevent Another World War?"
- "Heaven! — The Home Jesus Has Prepared for you — What Is It Like?"
- "The Second Coming of Christ, or Going Home With Jesus"
- "Will Jesus Come to Earth the Second Time in Our Day?"
- "Is Christ's Coming Post- or Pre-Millennial?"
- "Christ's Own Prophecy Regarding Noah's Time and Ours"
- "The Call of the Crucified Christ"
- "How May We Know That We Are Converted?"
- "The Desire of the Ages — or Man's Greatest Longing Satisfied"
- "Is the Blood on Your Doorpost?"
- "The Way Away and the Way Back"
- "Who Will Plead Your Case at the Great White Throne?"
- "Weighed and Found Wanting"
- "Can a Believer in Evolution Be a Christian?"
- "Why Was Christ Crucified?"
- "Are You Crowning Christ or Caesar?"
- "Is the Scarlet Thread in Your Window?"
- "If Not Christ, Then Whom?"
- "Is Christianity the Original Religion?"
- "The High Cost of Living Is Nothing Compared to the High Cost of Sin"
- "A Question of Life or Death, or How to Live Forever"
- "A Thief Transported From Prison to Paradise"

"The Tragedy of One Grave That Has No Resurrection"

"Is It 'B. C.' or 'A. D.' in Your Life?"

"The Marks of the Lord Jesus"

"The Ninety and Nine, and the Other One"

"What Is the Gospel, and Why Was It Given?"

"The Terms of Pardon"

"Man's Most Common Excuse"

"The Sublime Condescension"

"The Only Thing God Forgets"

"The One Question That Has No Answer"

"Casting the Final Vote"

#### A Five Weeks' Series

R. E. Harter, of the Lake Union, submits a five weeks' series of topics, in the order followed:

"Bringing Back the King"

"Stranger in Bethlehem" [Matthew 24]

"Watchman! What of the Night?"

"The Gospel of the Kingdom"

"High Time to Awake Out of Sleep"

"Are There Ten Righteous People in —?"

"The Feast of Belshazzar"

"The Old Guidebook"

"Jerusalem and Babylon Compared"

"The Church and the World"

"How Did the Truth Go to Babylon?"

"Satan the Tempter"

"The Nightmare of the East"

"The God Who Is Able to Deliver"

"The Ram, the He Goat, and the Little Horn"

"Christ's Work in Heaven"

"The Judgment Hour"

"The Fall of Babylon"

"The Beast and His Image"

"Christ in You the Hope of Glory"

"The Law and the Gospel"

"The Law and Love"

"The Unpardonable Sin"

"Ponder the Paths of Thy Feet"

"The Marriage Supper of the Lamb"

"Eternal Life — Its Worth"

"The Glory and Shame of the Cross"  
"One Gospel, One Church, and One Way"

"The Seven Seals"

"Why Halt Ye Between Two Opinions?"

"Christ on Trial"

(To be continued in September)

## Illuminated Texts

Side Lights From Translations

### Zechariah 4: 6

"Nor by might, nor by power, but by My Spirit, says Jehovah of hosts."—*American Baptist Improved.*

"Not by might, nor by power, but by My Spirit, saith Jehovah of hosts."—*American Standard Revised.*

"Not by might, nor by power, but by My Spirit, saith Jehovah of hosts."—*Darby.*

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."—*Leeser.*

"Not with an army nor by might, but by My Spirit, saith the Lord of hosts."—*Douay.*

"Not by wealth and power, but by My Spirit."—*Fenton.*

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."—*Moulton.*

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."—*Newberry.*

"Not by a force, nor by power, But — by My Spirit, saith Jehovah of Hosts."—*Young.*

"Not by wealth nor by strength, But by My Spirit, Saith Yahweh of hosts."

—*Rotherham.*

"Not by mighty power, nor by strength, but by My Spirit, saith the Lord Almighty."—*Septuagint.*

## Personal Testimonies

Deeper Life Confidences

### New Joy in Life and Service

(Concluded)

SOME time after the experience which led to an hour of meditation and prayer each morning, we obtained a copy of the book entitled, "Christ Our Righteousness;" also the book entitled, "Power Through Prayer." Another book was lent to us, entitled, "Real Prayer." My wife and I read these three books about the same time, and we both caught a glimpse of the larger and deeper experience which God desired to bestow upon His people. As we sought to enter into the experience, we found refreshment for our thirsting souls; it was to us as water in a dry land.

In connection with these new and wonderful experiences of our inner being, there came to our hand three cases whereby God wrought miracles to strengthen our faith and reveal His power. The first was the case of a little child, the daughter of one of our recent converts, who was taken sick and the doctors said she must die. We brought the child to our home, and there came to us the conviction that here was God's opportunity to demonstrate His power to answer prayer and heal the child. We prayed as we had never prayed before. We did not tell the Lord very much about what we wanted Him to do for the child, but we did plead with Him for forgiveness for ourselves. Before we rose from our knees, we had the assurance that God had heard our prayers and that the child would get well. That child is well and happy today, and the testimony to the power of the living God has made a deep impression. A few days later, a man came to us to be patched up, having received a severe

cut in the neck. He told us that he trusted more in what our God could do than in the skill of the physicians. In this case, divine power was also manifested. Then occurred the healing of an old chief, and the giving up of his idols and uniting with the church.

These experiences were so marked by the divine Presence as to lead to the most solemn realization that God was willing to do great things for us at all times, if we would but ask Him and enter into that covenant relationship of heart and mind where He could speak to and through us.

We then began to pray for our native workers, and the Lord sent a spirit of prayer and confession upon them. Difficulties vanished, confessions were made, wrongs were righted. A spiritual awakening was manifest throughout the city. Many became eager to know the way of truth, and in one year we baptized a larger number of believers, by seven, than we had during any two previous years of our labor in the mission field.

When we reached the place where we saw our own need and entered into a new experience for ourselves, God sent the blessing into other hearts as well, and there was a harvest of souls. When we were willing to be revived and reformed, God sent a revival and reformation into the church. And not only that, but new places have been opened and new calls are coming in, showing that God's Spirit is preparing the way before us.

We are happy in our new experience, and would not willingly go back to the old way. At times we still find it difficult, as we travel about, to have our seasons of communion alone with God; but rising an hour earlier than would otherwise be necessary, provides for our need. We would not miss it for anything. We have found our first love right where we lost it — in the quiet hour alone with God.

A MISSION DIRECTOR.

# Delving Into the Word

Studies on Fundamentals of the Message

## The Gospel Message in the Book of Revelation — No. 3

BY W. W. PRESCOTT

WE have found that the real subject of the book of Daniel is the gospel of the kingdom, the gospel of the Son of man, the Messiah of prophecy, to whom there was given "dominion, and glory, and a kingdom." Dan. 7:14. We shall find the same subject developed in the book of Revelation, and the climax is reached when "the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of His Christ [His Messiah]." Rev. 11:15.

### The Gospel of the Kingdom

But the gospel of the kingdom consists of much more than a mere announcement of a coming event. In the question of the kingdom is involved the solution of the problem of sin, and the overthrow of the kingdom of Satan upon the earth. This led to the historical development of the provision made "before times eternal;" and so "when the fullness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law." Gal. 4:4, 5. The incarnation, the earthly life of conflict with the powers of darkness, the death on the cross, the resurrection, and the ascension of the Son of God were all in the past when the seer of Patmos recorded the things which were revealed to him, and he assumes the knowledge of these events on the part of his readers. To him the problem of sin has been solved, the great reconciliation has been made, and "the prince of this world" has

been cast out. But the fruit of this victory has not yet been fully realized, and there yet remained centuries of conflict before a redeemed people could enter upon the possession of the kingdom which the cross had won for them. It is with this conflict that the book of Revelation deals, leading up to "a new heaven and a new earth." Rev. 21:1.

### The Gospel of the Cross

The keynote of the doctrine of this book is found at its very beginning: "Unto Him that loveth us, and loosed us from our sins by His blood." Rev. 1:5. "Loveth" is in the present tense, denoting a continuous act. "Loosed" is in the Greek aorist tense, referring to a single act at a definite time in the past. Deliverance both from the guilt and the power of sin was accomplished at the cross. From the throne of grace in the heavenly sanctuary the risen Christ, our great High Priest, continues His ministry of love by imparting to us the Holy Spirit, who makes effective in us the work which Jesus wrought for us by His life and death and resurrection. Faith unites us with the living, victorious Christ, and thus appropriates Him as our victory. It is the constant effort of Satan to break this union with Christ so that he may be able to overcome us. Here is the center of the conflict. The book of Revelation opens the sealed book which makes known the history of the church, unveils the deceptions of Satan, and keeps before us the victorious work of the slain Lamb who has gained the keys of death and of Hades in our behalf. It "continues the line of predictive history running through the New Testament, and is the consummation

of the sure word of prophecy which pervades the Bible as a whole."

### The Person of Christ

The Person of Christ is the rock foundation upon which rests every doctrine of the gospel, and He Himself is also the guiding and ruling element in history. It is quite in harmony with these fundamental truths that in the first chapter of the book of Revelation we have presented before us in all the majesty of His heavenly glory the same Son of man whose incarnation, life of humiliation, atoning death, resurrection, and ascension are testified to in the Gospels, and whose parables and teachings concerning the kingdom of God contain the germ of all that is further developed in this book. He is here seen walking among the churches. Then there logically follow various definite outlines of the future experiences of His own people viewed from different angles, together with clear expositions of the reappearance of ancient Babylon, with Satan still acting as the invisible king, but now working through a vicegerent, who, while claiming to be a disciple of Christ, is yet "the man of sin," and, like his prototype Judas, is "the son of perdition." Those plain intimations of "grievous times" which are given in the letters of the apostles to the churches, when some should "fall away from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4:1), are now definitely developed in lines of prophecy which outline the course of events both within and without the church, and which lead up to the final triumph of the saints in Christ (Rev. 22: 4, 5), and the utter destruction of all opposing powers instigated by Satan, so that "Babylon, the great city, . . . shall be found no more at all." Rev. 18:21.

### The Seven Churches

In the second and third chapters of Revelation the Son of man of the first

## SPENDING AND

BY I.

**T**HE difference between spending and difference between the Christian and family. Every worker in this cause and or the other in the Lord's service. Either greater or less degree to promote the himself, ever seeking position, always reluctant to give of his own means or

Our great Pattern lived not for Himself at Cana till His last hour on the cross; care of John, His life was one of loving, always He poured out His life for others; sight to the blind, healing to the leper, fort and hope to the sorrowful,—these thronged Him!

Paul was a living example of unselfishness of heaven had first place. To raise up months in that wicked city, supporting returning again and again to minister could present demands for special care: much of the church at Corinth. But did food be made ready for him, and that to carry his luggage? Not thus did Paul but he assured them that he would not leave but you," he wrote; "and I will very glad was not coming to Corinth for what the he could impart to the church.

Paul did not look upon his work as a nor seek promotion. Far removed from reward or advancement, Paul toiled faithfully. Master. And Paul's was a happy, joyful

The same spirit of joy in service to God for the privilege of working in hard to proclaim the advent message to the workers who should so gladly spend the last warning message to mankind. look forward to; we need not provide for All that we have, all that we are, should in the little time that remains.

To "spend and be spent" for the spirit. The message demands it, and it, this high standard.

*Shanghai, China.*

chapter is heard in messages of warning to those who are departing from the faith, and in words of promise to



## D BEING SPENT

H. EVANS

being spent in the cause of God is the one who does not belong to the heavenly automatically places himself in one class whether he is spending and being spent in the cause of God, or he is building around ready to receive gifts and presents, but of himself to advance the kingdom.

himself, but for others. From the miracle when He committed His mother to the ministry. Neither did He seek His own; hers. Sympathy and help to the beggar, health to the afflicted, healing and comfort He gave freely. No wonder the people

fish ministry. With him the interests of the church in Corinth he labored long and himself by the work of his hands, and for to the believers. Surely if any one and attention, Paul might have required I he suggest that the best room and good couriers be sent to meet him on the way Paul announce his coming to the church, be a burden to them. "I seek not yours, gladly spend and be spent for you." He church could give to him, but for what

s a burden. He did not desire position in any one who could give him earthly fully day after day to win men to His ul service.

ay will make those who have it thankful places, under unfavorable conditions, to world. And truly there is no class of and be spent as those who are giving

We have no long life on this earth to or the earthly future of our loved ones. d be poured out freely in God's service

church of Christ is the true advent is our glorious privilege to serve under

ing stage of the historical church He declares, "I know," indicates that He who promised, "I am with you always, even unto the end of the world" (Matt. 28: 20), has fulfilled and is fulfilling His word in a very practical way.

The need of His abiding presence is clearly revealed in the descriptions of apostasy within the church, and in the repeated references to him who opposes. In the church in Smyrna we find a "synagogue of Satan." Pergamum is "where Satan's throne is." "The woman Jezebel" seduces some in the church in Thyatira, and there we read of "the deep things of Satan." In the church in Philadelphia we again find "the synagogue of Satan." It is "the Amen, the faithful and true Witness," who "loved the church, and gave Himself up for it" (Eph. 5:25), whose grace and power avail to bring His own safely through all these experiences. Note His loving words "to the angel of the church in Laodicea," the church of the present day: "I counsel thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see." Rev. 3:18. We do well to heed these words.

### The Seven Seals

In the prophecy of the seven seals we have a view of the church which "came forth conquering, and to conquer" (Rev. 6:1, 2), facing war and famine and death, until the cry of the slain is, "How long, O Master, the holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Verse 10. Then follow the very signs which our Lord Himself had designated as just preceding His coming (cf. Rev. 6:12, 13, with Matt. 24:29, 30), and the so-called great men of the earth who have not made their peace with God, seek to hide

those who "hear what the Spirit saith to the churches," and overcome through grace. The fact that in every succeed-

themselves "from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come." Verses 16, 17. But the great day of wrath is the day of final deliverance for those who have "washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

### The Seven Trumpets

Under the symbolism of the seven trumpets we trace the efforts of the Roman and the Mohammedan powers to substitute a religion of man and an earthly kingdom for the religion of Christ and a heavenly kingdom, a struggle which continues until our own time with our own message of the everlasting gospel, and "the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints." Rev. 11:18. Then it is that "the kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign forever and ever." Rev. 11:15.

### The Overthrow of Paganism

In the twelfth chapter of Revelation we find a brief outline of the work of the dragon, "the old serpent, he that is called the devil and Satan" (Verse 9), who used the power of the empire of Rome in the early centuries to suppress Christianity by making paganism the religion of the state and persecuting those who professed faith in Christ. But Pentecost sounded the death knell of paganism as the world religion, and in the power of the Holy Spirit, paganism—the paganism of ancient Babylon—was conquered by the end of the fourth century, and ceased to be the official religion of Rome. "They overcame him because of the blood of the Lamb, and because of the word of their testimony." Rev. 12:11. Satan was cast out of heaven by the power of the cross (John 12:31), and on earth he was defeated by the

same power. This victory was gained, and still is gained, by death, for "they loved not their life even unto death." Rev. 12:11. This is the gospel of the cross.

### The Vicegerent of Satan

In the twelfth chapter there is no concealment of the purpose of the dragon to destroy Christianity by enforcing paganism, and so he openly appears as "a great red dragon," and is called "the old serpent," a word which carries us back to his first work in the garden of Eden. But after paganism was overthrown by the word of the cross, a new turn is taken and a different symbol is employed to represent the opposition to Christianity. This symbol is the first beast of the thirteenth chapter. The seven heads and the ten horns show that it is closely allied to the dragon, and the union of the leopard and the bear and the lion in its make-up, when considered in the light of the vision of the seventh chapter of Daniel, connects it directly with Babylon. The diadems are now on the horns, instead of on the heads as in the twelfth chapter, indicating that the fourth kingdom has now been divided into ten kingdoms, and that the time is consequently after 476 A. D. The dragon does not now appear in his own person, but gives "his power, and his throne, and great authority" to the beast power, who acts as his vicegerent.

The historical fulfillment of this symbolism is found in the rise and work of papal Rome, whose official head accepted the Babylonish title of Pontifex Maximus in 378 A. D., and was recognized as the head of all the churches by Justinian in 533 A. D. Here we find the reappearance of ancient Babylon under the guise of a Christian church, whose head is authoritatively declared to be the vicegerent of Christ, but who is revealed in this prophecy as the vicegerent of Satan,—a counterfeit church which is designated by inspiration as "Babylon the great, the

mother of the harlots and of the abominations of the earth."

This modern Babylon, like ancient Babylon, is "a world-wide monarchy," and uses its arbitrary power "to make war with the saints, and to overcome them." Rev. 13:7. As compared with ancient Babylon, its period of authority—forty and two months, or twelve hundred and sixty prophetic days or literal years—is six times seventy years plus six times seventy years plus six times seventy years, in which the triple six idea is suggested. Here again appears the power of the slain Lamb, for all will yield to the demand of this vicegerent of Satan to render him worship except those whose names are found "in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8, margin. Again the efficacy of the cross is manifested.

*(To be concluded)*

## Bible Workers' Exchange

For an Enlarged Service

### Gospel Helpers

HELPING Paul to preach the gospel,  
Christian women humbly told  
Blessed stories of salvation,  
Truth that never would grow old.

May my life be dedicated,  
Saviour, to a cause like theirs;  
May my lips frame truth and beauty,  
Balm and comfort for all cares!

Just to labor in the gospel,  
Keep me strong and guide my feet;  
Grant me courage, faith, and patience,  
In earth's scorching harvest heat.

Fill my life, as Bible teacher,  
With a message sweet and sure,  
With a gospel full of duty,  
Truth unchanged, that will endure.

Just to serve Thee in the gospel,  
As they lived to serve and spend,  
Is my longing, great ambition,  
Blessed Saviour, to the end.

LOUISE C. KLEUSER.  
*New York City.*

MOTIVES are transcendentally and eternally to be rated above knowledge.

## Institute Echoes

[The statements which follow were not made for publication. They are the candid expression of established heartfelt indorsement and appreciation of the effectiveness of the Bible work, made by prominent leaders in our denominational work on special occasions, and duly noted by a silent observer alert for items which furnish encouragement to the faithful sisterhood of Bible workers in the field.—ED.]

At the Atlantic Union institute, a series of resolutions\* pertaining to the Bible work was presented, at which time a number of speakers gave indorsement to the Bible work in a most emphatic manner. The following introductory remarks were made by—

ELDER L. E. FROOM: "If all delegates to this conference had been permitted to see the intense interest and enthusiasm manifested in the Bible workers' round table meetings, there might be a clearer understanding as to what led to these recommendations. In view of the evangelization of the great cities of the East and the possibilities placed before us through the Bible work, I believe every consideration should be given to the realization of the objectives here set forth. I know of nothing that will make for greater strength and efficiency in carrying on the work in this great Eastern field than the rightful recognition and development of the Bible work."

PROF. W. E. HOWELL (Secretary, Gen. Conf. Educational Dept.): "These resolutions, which have just been read, really voice what I have hoped and prayed would come back to this people—the placing of the proper estimate upon the efforts of the Bible worker. I think we have no more profitable class of helpers among us than the consecrated Bible worker. The Bible worker is a teacher, just as the minister is a teacher. I like the term 'Bible teacher,' rather than Bible worker, and I hope this term will become effective all the way around the circle.

\* See THE MINISTRY for June, 1928.

"For years I have carried a burden to see the Bible work really revived; and the more I think of it, the more I feel convinced that we have no class of public workers upon whom we can place more dependence for bringing souls into the truth. It is the Bible worker who engages in heart-to-heart work with the people, who enters the home and wins her way into the family circle, and there reasons with the people out of the Scriptures and feeds their souls with the bread of life. These workers have advantages, with attendant responsibilities, which the evangelist, minister, or the teacher in the school does not have. It is this class of workers who must deal with people in that critical period of their experience when they decide either for or against the truth, and by prayerful interest and wisdom and tact, bring them over the line to the acceptance of the truth. No minister can do this work from the desk alone. There must be the personal touch. The Bible worker is associated with the minister in the gospel work as the disciples were with Christ, carrying the truth presented from the desk right to the individual in the home, and through this contact bringing to the point of decision. I owe my knowledge of the truth to the faithful effort of a Bible worker, and I know scores of people whose experience is the same as mine in this respect.

"Another word in behalf of the Bible workers: I have the impression quite distinctly that the Bible workers are often directed in their work in such a way as to exhaust their energies by the doing of many things which other people could and should do. I think the qualified and consecrated Bible worker has just as divine a gift for engaging in spiritual ministry as the preacher. The Bible workers are always ready to do anything that needs to be done, and as I have often heard different ones state, they do not feel

above doing the most menial thing to help in the work. Yet, as a matter of expediency, it is very poor judgment to use up the physical energy and time of the Bible worker in doing the things which the lay members of the church should do, and could do, perhaps not equally well, but rendering very acceptable service in certain lines of necessary work. I might refer in particular to the work at camp meetings, — getting things ready for the meeting, looking after the details of fitting up tents, and making all arrangements. Because of the heavy pressure of these things, many Bible workers are worn to a frazzle before they come to the real spiritual work of the camp meeting. The same principle applies in the churches. Often pastors seem to consider the Bible worker a general 'handy man,' expecting her to do this and that, instead of upholding her in the legitimate duties of the Bible work.

"I consider it a privilege to improve every opportunity to lift my voice in behalf of the Bible work, and to encourage young women in our schools to make this their life work. I have observed that during recent years young women have been attracted to other lines of work in preference to the Bible work; but I believe there should be a change in this respect, and that there should be very definite appeal made to young women, accompanied by decided effort to direct young women into this line of service."

PROF. O. M. JOHN (President Atlantic Union College): "In looking over the courses of study provided in Atlantic Union College, and the students enrolled, I am surprised that I do not find a single prospect for the Bible workers' course of training. I shall go from this conference with new ideas and new purposes to see if we cannot enlist a large number of our young women to take up training for this work. At the time of my recent con-

nection with the Atlantic Union College, I was somewhat disappointed to find that there was no course providing for the 'B. A.' degree. But I am beginning to think that this is a good thing. Possibly we are sending out too many 'B. A.'s,' and that we should be sending out more 'B. W.'s;' in other words, training students to do successful Bible work. May I request that all conference workers present the Bible work in its true light to the young women in the churches, and also that you put me in touch with individual cases, and we will endeavor to stress our institutional training along this line."

ELDER E. K. SLADE (President of Atlantic Union): "We have been neglecting this important line of our ministry, but the time has come when we should put forth unusual effort to train young women [and perhaps some who are not so young] to engage successfully in Bible work. I greatly appreciate the help which we are receiving from the Ministerial Association along this line. We should endeavor to put forth greater effort to co-operate with the Association in developing the Bible work, and do all in our power to encourage women possessing the necessary qualifications to secure proper training. I wish that we might combine, more than we do, the medical training with the training in teaching the Scriptures. I like the proposed term 'Bible teachers,' rather than Bible workers. Although we have held to this latter term so long, I believe we can adjust ourselves to the new name, and that it will be more appropriate."

ELDER O. MONTGOMERY (General Conference Vice-President): "I can say a hearty 'Amen' to the aims and purposes of these recommendations. I be-

lieve in the Bible work with all my heart. I am praying to God that the day will speedily return when we shall have a whole force of Bible workers in every city. I trust that our conference presidents, ministers, and all our workers will experience a new sense of the need and the importance of developing this class of workers."

At one of the Bible workers' round table meetings, held in connection with the Atlantic Union Conference session, a personal testimony by Elder M. C. Strachan (colored), of New York City, was recorded as follows: "It was thirty-two years ago that I learned of this message, and it was brought to me by a white lady Bible worker. Had it not been for the Bible work, probably I never would have heard of the third angel's message, in which I rejoice to-day. For twenty-eight years I have been constantly employed in proclaiming this truth to my people, and am proud of the distinction of being the only black man in North America to have such an extensive record."

These interesting statements are but echoes from the somewhat obscure field of expression. There is need that we "tune in" more frequently and catch the air waves of inspiration and appreciation for the Bible worker and her task.

Mrs. J. W. MACE.

WE are in danger of taking too many things for granted. Just because an individual is a worker is no proof he is in living, loving fellowship with God. There may be formalism, Pharisaism, mechanical labor, and utter lack of the power of the Holy Spirit in the life while going through religious motions. This should never be forgotten in the selection of men.

**Remember the Noontide Hour of Prayer**

## The Minister's Books

Reading Course and Reviews

### Building Up a Reading Course Circle

PROPAGANDA in the interests of the Ministerial Reading Course may, by some, be regarded as a very small item; but to the one in whose hands this responsibility is placed it assumes a somewhat different aspect, since the promotion work is really the foundation upon which either a large or a small reading circle is established.

An efficient ministry is the great aim of the Ministerial Association, and the goal toward which every licensed and ordained worker is striving. The Reading Course study plan is but one means to this end, but wherever our workers have followed this course, blessing and power have resulted. Bearing this in mind, the mere routine work of promoting this plan becomes a genuine pleasure to the one who undertakes it.

Where only one language is spoken throughout a division territory, Reading Course promotion does not present the same problems as in the Southern European Division, where there are several language areas. In order that our European workers may enjoy the same benefits as those who read and speak English, it is necessary that suitable books be chosen in the different languages involved. The Ministerial Reading Course is now promoted in six languages in the Southern European Division,—in English, French, Italian, Spanish, Serbian, and Rumanian,—and we hope, as time goes on, to establish Reading Course circles in still other language areas.

Owing to the dividing of the old European Division territory, we had to begin afresh in the matter of building up a Reading Course circle in our newly formed division. We started

with the promotion of the English course at the beginning of the year, but the prospects were not the most encouraging, as only seven regular European Division Reading Course members came within the territory of the Southern European Division. After getting in touch with the field, however, we discovered seventy-five English-speaking workers; and a little later we found still more, bringing the total up to 100. All of these workers are supplied with THE MINISTRY free of charge, and the paper is proving a source of great inspiration to them. We find that workers who do not at first enroll for the Reading Course, become enthusiastic about doing so after reading this valuable journal.

Then our division voted to meet 50 per cent of the cost of the Reading Course books for each worker, and this has been a great help. We now have an enrollment of seventy-two, with a hopeful prospect of reaching 100 per cent. The help which the division has extended to its workers has been a great assistance in our promotion endeavor, and we are sure it would not have been possible to secure such a large enrollment without this generous help. We also gratefully acknowledge the help which has been given by conference presidents who have recommended and encouraged their workers to follow this plan.

Careful routine and follow-up work from the office in support of this very practical and much appreciated help by union and local conference officers, has brought very gratifying results. Insignificant though the office phase of promotion work may appear to be, it nevertheless serves to good advantage in the building up of a large circle of Reading Course members, as well as subscribers to the much-appreciated publication, THE MINISTRY.

MADLINE W. GOLDING, *Office Sec.,*  
*Southern European Division,*  
*Berne, Switzerland.*

## Reading Course Progress in the Far East

DEVELOPMENT, progress, and efficient promotion of the Ministerial Reading Course in the Far Eastern Division is conveyed in a unique and interesting manner through the following statistical report furnished by Miss Dorothy Wheeler, office assistant to Elder Griggs for the Ministerial Association work in the division.

### Total Summary

The total number of foreign workers in the Far Eastern Division who enrolled for the Ministerial Reading Course in 1928, was 257; and for 1929 (four months only), 223. The number of native workers taking the course in 1929, is 197; thus presenting a wide-awake and vigilant Reading Course circle of 420 members in the Far Eastern Division, with prospects of increase before the close of 1929. Surely it will be of special interest to the world-wide circle of readers to be thus introduced to this large group of comrades in specific study.

Field or Institution	Year	Percentage of	
		Foreign Workers Enrolled	Those Completing R. C.
Division	1928	53	44
	*1929	68	38
Cen. China	1928	90	39
	1929	79	(No report)
Chosen	1928	54	29
	1929	57	(No report)
E. China	1928	75	100
	1929	100	36
Japan	1928	60	16 2-3
	1929	46	16 2-3
N. China	1928	39	75
	1929	88	(No report)
Malaysia	1928	80	30
	1929	75	(No report)
Manchuria	1928	100	16 2-3
	1929	100	(No report)
Philippine	1928	42	40
	1929	50	(No report)
S. China	1928	65	36
	1929	38	(No report)
W. China	1928	89	63
	1929	50	(No report)
Sungari	1928	100	(No report)
Mongolia	1929	(No report)	ditto
Theo. Seminary	1928	29	(No report)
	1929	43	ditto

\* All 1929 figures for first four months only.

F. E. Academy	1928	33 1-3	(No report)
	1929	(No report)	ditto
Sanitarium (Shanghai)	1928	29	(No report)
	1929	13	ditto
Signs Pub.	1928	50	
	1929	50	50

## Valuable Quotations From Reliable Sources

### The Many-sided Gospel

THE true, healthy evangelism is that which offers Christ to men's faith as He is offered in the New Testament, in Christ's own teaching and life, and in the apostolic epistles, in all the aspects of His character and work. That cannot be done in a day or in a single address, still less in a single sentence. But it can be done by giving prominence now to this side of truth, now to that, always aiming at exhibiting the many-sided wisdom of God in the gospel. The result will be a faith to which Christ is wisdom by being at once righteousness, sanctification, and redemption; a Prophet, a Priest, and a King; a Christ for us and a Christ in us; a Christ who died in our stead, and a Christ with whom we die daily; a faith which will work through fellowship with Christ in His sufferings to the effect of making us Christlike as surely as it will rest upon Christ as the Saviour from sin.—A. B. Bruce, in the *Expositor*, Fourth Series, Vol. VIII, p. 207.

### Ministerial Trends

IN former times men and women went to church to worship God. Now they go, largely, to be entertained. And often, the greater the clerical montebank, the larger the congregation. The parish, in many instances, has degenerated into a club; and what the people want is not a spiritually minded leader, to whom they may go with their sins and their sorrows, but a real, live manager to gather in the

crowd and the money. A clergyman wrote me recently: "We have made efficiency, organization, and 'pep' our gods, and standardization and methods our subgods. Even in the church 'hustle' and 'go' predominate, and the parish priest who is not on the move, who does not hustle and devise something for his people to do—God save the mark!—is not on his job. Just as long as the church is the home of prosperous, complaisant, more or less well-to-do Babbits, just so long will the cross be crossed with the dollar mark." And what he says is pathetically true, as hundreds of us know from experience. . . . I am speaking for the overwhelming majority of the clergy of all denominations, who have been less fortunate than I. I know how they are suffering, and how bitterly they resent these sufferings as altogether needless. They started out with hopefulness and enthusiasm, only to find that a man cannot be free unless he be a genius. He is compelled by his official board to speak the shibboleths which they deliver to him, and he soon finds himself trammelled and handicapped, and shorn of every shred of independence he possessed. A man of pluck, independent spirit, and originality is crippled, bedeviled, and anathematized. The average parish wants a safe, conservative man, who will let things be as he finds them, and not worry the people about their sins. And these are the men who get, and keep, our large parishes.—*Dr. Percy T. Fenn, in "Why the Clergy Are Restless," in the Literary Digest for Dec. 24, 1927.*

**The Field Says** ===  
Through Our Letter Bag

**Bear Positive Testimony Against.**  
— *1. Careless Sabbath Keeping.* — There is altogether too much indulgence in automobile pleasure riding

on the Sabbath. This is a growing evil among us. I am not speaking against automobiles, for I believe in the automobile, but I refer to the desecration of the holy hours of the Sabbath through wrong use of the automobile.

2. *Radio-Jazz.*— I believe in the radio just as much as I do in the telephone, and I believe in the telephone as much as I do in my wife's gas stove. But it is a fact that the "prince of the power of the air" is putting into the home, through the air, much most undesirable music. There are altogether too many Seventh-day Adventists who will turn the dial and listen to jazz on the Sabbath, thereby not only polluting their souls (for jazz will pollute the soul any day), but desecrating the Sabbath hours. Jazz, whether it be radio, phonograph, violin, or piano, never came into this world by way of the cross, and has no place in the life of the Christian. The wrong use of the radio is not alone confined to jazz, but to many other things which are broadcast through the air.

3. *Improper Dress.*— Let us as ministers avoid setting an example in our dress which would tend to cause young people to follow the extreme fashions of the world. To be specific, let preachers never exhibit "jazz" socks and neckties, the "Charlie Chaplin" mustache, and fads and fancies of such nature. May God teach us how to be dignified, sober, neat, and gentlemanly, but never careless or extreme. As for the workers' wives, and the women laborers, just this hint: Remember that, to quite a degree, there lies in your hands the keeping of the purity of mind and heart of your own and another's brother or husband, and seek always to avoid those extremes in dress which tend in any degree to the suggestion of a wrong thought. There is no need to establish standards of measurement. Contrast what you see apparent on street cars, trains, in the



shops, and on the streets, with what your sanctified judgment would dictate as the appropriate appearance for the child of God, and make your standards of dress in every respect accordingly.

4. *Card Parties.*—Such affairs are altogether too common in the homes of Seventh-day Adventists. Some prefer to have them called by some other name than “card parties,” and say, “Call it Rook, or Flinch, or Pitt.” Whatever the name preferred, it is time that in Seventh-day Adventist homes there be a cleaning out of the world and worldly pleasures and indulgences. The “Rook” or card table is not the way of the cross.

Not long ago there came to my home a young man from a Western State, and he told me his experience. He said: “When I came to —, I was invited to the home of a Seventh-day Adventist worker, and there I found a company of young people playing Rook. They invited me to join in the game, but I told them I did not know how to play. They said it was simple, and that they would teach me. I still felt some hesitancy about the matter, but they laughed at my being too conscientious, and said it was all right, as it was a good Seventh-day Adventist game, and lots of our people play it. So I joined in the game during the evening, but deeper and deeper went the sting of conscience. Between ten and eleven o'clock I started home, and on the way I had the battle of my life. All the powers of darkness seemed to press around my soul, and I felt that I was losing my grip on God. At last, in desperation, I called to God for help, and then and there I vowed, ‘Lord, if you will forgive me for this mistake, I will never play Rook again as long as I live.’”

I have received a letter containing the confession of a missionary who carried with him to the foreign field, against the counsel of the foreign mis-

sion secretary, some jazz records and a pack of Rook. These things were packed with his goods and were on the way before he received the counsel from the secretary, so he thought the best he could do would be to let them go through, and destroy them when he reached the field. But when he got settled in his new home, he failed to keep the promise he had made—somehow these things did not seem so bad, after all; they had been in common use at home among certain church people, why should he not enjoy them when far away from home? So he began to play the records and to handle the Rook pack. But things did not seem just right. He recalled the earnest counsel of the secretary, and he and his wife resolved that they would rather be at peace with God than cling to such indulgences, and they at once destroyed the records and burned the cards, and made a covenant with God to stand as true representatives of heaven's principles. The letter which this young man wrote, telling of this experience, is one of the strongest testimonials of personal victorious experience that I have ever read.

May the Lord help us as ministers to bear a positive testimony against these insidious evils.

O. MONTGOMERY.

*Takoma Park, D. C.*

**How to Make a Hektograph.**—To our missionaries in far-off lands who must issue reading matter in the language of the people for whom they are working, but who are deprived of the printing press and movable type, the hektograph furnishes a cheap, simple, and easily workable substitute. This duplicator enables one to reproduce in a few minutes one hundred fairly neat and very readable copies of either a typewritten or a handwritten sheet, thus enabling one to make a beginning

in the dissemination of the truth in a new tongue. It is invaluable, where a mimeograph is not to be had, for duplicating lessons or notes of various kinds for school use, and can also be used for duplicating music scores and for many other purposes.

A hektograph is a thin layer of composition poured while hot onto an ordinary writing slate or other convenient mold of the right size to accommodate a sheet of the paper to be used. When it has hardened, this layer of composition is like stiff jelly. The copy, if typewritten, should be made with a copying ribbon; if hand-written, with copying ink. Any color may be used, but the purple copying ribbon and ink are the best. If one does not have copying ink and cannot get it, ordinary writing ink in which a small quantity of sugar has been dissolved, can be used.

*Directions for Using.*—To use the hektograph, first dampen the surface carefully with a wet sponge or soft cloth. Then place the copy face down upon this dampened surface. Leave it on the hektograph for a minute or two, then remove it by lifting one corner and drawing it carefully sidewise. (If it is lifted upward, it may pull the composition off the slate.) Much of the ink from the copy has now been transferred to the hektograph.

Now lay a clean sheet of paper upon the hektograph, smooth it lightly with the hand so that every portion of the paper comes in contact with the slate, and then immediately remove it by pulling it sidewise. Continue thus until there are as many reproductions as desired, or until the ink becomes too dim to be easily read.

After using, the slate may be set aside for about twenty-four hours, to allow the surplus ink to settle into the composition, when it is again ready for use with new copy. With two slates one can, of course, reproduce two pages at the same time.

#### *Formula for the Composition*

Dry glue (flake or powder), 1 oz.  
by weight.  
Glycerine, 4 oz.  
Water, 4 oz.

(Some climates may require a little more or a little less water in order to keep the composition firm. But that can easily be determined by experiment.)

Ordinary slate (outside measurement about 8½ by 13 inches).

To prepare, use a small double boiler or small pan inside a larger one. Fill the outside pan one third full of water, and bring to a boil. While it is heating, place the glue in the smaller pan, and pour the four ounces of cold water over it, letting it soak for a few minutes. Then place the small pan in the boiling water in the larger one, and stir until the glue is entirely dissolved. Now add the glycerine, stirring until the mixture is heated through and thoroughly dissolved. If there are lumps or specks, they should be strained out by pouring the composition through coarse cloth like cheesecloth. However, the substance must be thoroughly hot when it is poured onto the slate, otherwise the surface is likely to be lumpy.

Next, place the slate, with several thicknesses of newspaper underneath, upon a level place, and pour the composition in, being careful that it fills the corners evenly. Within an hour the whole will be cool enough so that it can be moved. If the hektograph is made in the evening, it can be used the next morning.

This composition can be melted over and over again as desired. But the ingredients are so cheap that it is better, after the hektograph has been used a long time and become filled with ink, to clean the slate and pour in new composition. F. A. COFFIN.

*Takoma Park, D. C.*

ARE your converts converted to Christ, or to you?

# Around the World Circle

Echoes of Association Advance

## Native Evangelism

### The Need Is Imperative

Elder J. W. Westphal, secretary of the Ministerial Association for South America, refers to the outlook as follows:

"Sooner or later the proclamation of the third angel's message in many of the countries of the world will have to be carried on by the natives. In view of the very apparent fact that nationalistic feelings and difficulties which tend to make the foreigner unwelcome and intolerable to governments and people, are destined to increase, the conclusion cannot be obviated; and I believe that in the training and development of native evangelists lies the secret of success in the final issue to be met in the mission fields.

"That which has to some appeared an element of danger, in the dividing of administrative work on national lines, is, to my mind, the very thing which will preserve the unity of the church. There is no nation, however powerful, wise, or influential, that can permanently unite all peoples into a single unit; but when the principle of internationalism is given its proper place in our work, and Christ is given His proper place in the message, the "called of God" in every nation, kindred, and tongue, will become united as one, and will remain as one until Jesus comes. And it may surprise us to find the many faithful men and women in the ranks of native believers whom God has called and qualified for bearing responsibilities in a most faithful and conscientious manner.

"In our organized plans, there is a tendency to make ourselves too indispensable to our people, and there

is failure to roll upon them a full share of the burden of the work. In many cases, the eyes of the people in the mission fields have been directed far too much to the faithful supporters at the home base,—too much to the General Conference, and too little to the Lord.

"We may well ask, What will be the result of such procedure? It cannot be otherwise than that, in the time of crisis, there will be confusion and a weakening of progressive effort. As is apparent in a flock of wild geese when the leader is shot, consternation and fatal delay ensue. And this unfortunate situation will come at the very time when the work should go forward with increasing power.

"Now is the time to provide wisely for every possible contingency, first, by getting native young people into our schools for training; and second, by placing native workers where they will gain an experience in carrying responsibility along all lines, and become well informed as to what is expected of them in times of crisis and perplexity. The situation with reference to our work in the various countries of Europe during the World War should teach us this lesson. The future undoubtedly holds in store still more serious situations than we have yet faced; and if we now give earnest attention to training native believers in all branches of our organized work, there need not be disintegration, but rather rapid advance, when the final crisis comes upon us."

### Our Only Hope

Elder E. D. Dick, Ministerial Association secretary for the African Division, writes as follows:

"The development of an indigenous ministry for this country is recognized as one of our greatest needs. This matter was under discussion by our division committee a short time ago, and it was recognized that, unless we have some very remarkable providences, we cannot expect to have our budget allowances increased to permit of any large increase of European missionaries in our fields. The natives are being brought in at the rate of thousands a year. The Zambesi Union will baptize over 1,000 this year (1928), and the Southeast African Union expects to baptize between 1,200 and 1,400 converts. There is therefore produced the problem of shepherding these new believers. They must be cared for, and if we cannot expect a large number of European missionaries for this work, our only hope lies in the development of native evangelism. By this I do not mean to infer that native evangelism would tend to decrease the efficiency of our efforts in behalf of native believers, but rather would prove of great assistance to us in carrying on our work, and be a great blessing to the natives themselves. We believe that this can be done, and have already taken steps to this end, in the following manner:

"In the Zambesi Union a number of district churches have been developed. That is, instead of having all the natives hold their membership in a large church on the mission, and not be able to attend church services except on the occasion of the camp meeting, at which time the ordinances are celebrated, they are organizing churches, known as 'district churches,' here and there in favorable centers, under the charge of native elders. Wherever possible, these district churches are supervised by a native pastor, who builds up and encourages and strengthens the native elders. This plan is developing a strong native ministry, and is proving a great blessing to the native believers.

"In the Southeast African field we have gone a little further, and have started a mission station with natives in charge. Of course we have placed at this station our best-qualified natives, and from all that I can learn they are really making a success of this mission. In that field also they are organizing district churches, which are known as 'central churches.' A central church is organized at a central school, in the center of a number of outschools. Here the natives meet for their Sabbath services, under native leadership, and an excellent church organization is maintained.

"We recognize that the pastoral work in our training schools must be strengthened in order to prepare our natives for this kind of services; but until this can be accomplished, we know that the experience of getting out and actually doing this work, under the supervision of European out-school inspectors, will develop them as nothing else can. So you can see that we are deeply interested in the development of an indigenous ministry, and that the plans and experiences thus far have proved satisfactory. We believe this is the only way whereby to care for our rapidly growing work."

#### **It Can Be Done**

This is the assurance which comes from Inter-America through Elder C. E. Wood, Ministerial Association secretary for the division, whose experience has demonstrated successful work by native leaders. Elder Wood writes:

"If we are to co-operate with the Lord in accomplishing the 'short work,' I believe that we must learn to place much responsibility upon our native leaders and lay members; and when we do this, we shall see a great forward movement in the sounding of the message. As yet we have not had much experience in this field in the training of natives to serve as superintendents of missions and confer-

ences, and I do not know just how far we shall be able to go in that direction; but we do find many natives with remarkable ability, who are able to carry forward the departmental and evangelistic work, with proper counsel and supervision. I am sure that when we learn to depend upon our native constituency for bearing responsibilities in leadership, and see that they secure the necessary training for leadership, it will be possible to operate a mission field with fewer foreign workers, and consequently with much less financial expenditure.

"Finding it impossible to care properly for the seventy-five churches in the Jamaica Conference, we faced the problem of training local church elders for pastoral work. We began by teaching them how to organize a baptismal class and conduct studies for the preparation of candidates. We printed what was known as Baptismal Class Record Books, in which all the studies required to prepare the candidates for baptism were arranged in regular order. The record book served to record the number of studies each candidate had taken, so that when the ordained minister came, he could see at a glance just what instruction had been given. The native leaders appreciated having this responsibility placed upon them, and they did faithful work. The result was that the leaders themselves became better informed and qualified, as they reviewed the points of truth, and they were more enthusiastic in soul winning.

"There is another service in which we have made special effort to train the native leaders, and that is to take charge of funeral services. In a large conference it is often difficult and quite expensive for the ordained minister to attend all funeral services, and we find that the local leaders can conduct these services in a satisfactory manner. We prepared a suggestive

program for a funeral service, giving an outline to be followed at the house or church, and also at the grave, and sent a copy to each native church leader.

"When our native church officers have the true vision of the work the Lord would have them do, we shall find that the lay members will fall into line, and we shall see the development of the 'great reformatory movement.' I am deeply convinced that if we carry out the program which the Lord has outlined in the messages of the Spirit of prophecy, we shall greatly strengthen our campaign to train the local leaders and the laity to go forth into the highways and hedges and do their part in the sounding of the last gospel proclamation. The subject of native evangelism is certainly worthy of careful study."

#### **Adaptability, the Key to Success**

Prof. Frederick Griggs, secretary of the Ministerial Association for the Far Eastern Division, says:

"One great problem before the foreign missionary is the development and establishment of an indigenous church. In the nature of the case the religious views of the foreign missionary and the means of promulgating them are actually foreign to those for whom he works. His views and methods are imposed upon those to whom he brings them. This is true in all lands and with all peoples, and particularly so in the Orient, for the Oriental and Occidental minds have constitutional differences. But be it remembered, the Oriental mind is as good and as capable as the Occidental mind. Because of these differences, the establishment of a native or indigenous church, with a strong ministry, presents a problem that requires careful study. The religion of Jesus Christ is unchangeable. Its principles are applicable and equally beneficial to all men of all nations, kin-

dreds, tongues, and peoples; hence, without the violation of any of its principles, it is adaptable to every need and condition.

"I once heard Elder S. N. Haskell tell of a conversation he had with a missionary of long experience in Africa, working under the direction of the mission board of one of the large Protestant denominations. In the course of the conversation Elder Haskell asked this missionary what he considered the most important subject to be taught in a school training young men and women for missionary service. The reply of the missionary was compassed within one word—'adaptability.' Endeavoring to be more specific, Elder Haskell said, 'But what subject, such as history, Bible, science, do you regard as the most important teaching?' After thinking for a moment, the missionary replied, 'Adaptability.' Again endeavoring to make his meaning clear, Elder Haskell asked, 'What subject or course of study could be taken in class that would be of the largest value in qualifying men and women for missionary service?' After a somewhat longer period of thought, the missionary, who was a well-educated man, replied, 'I can think of nothing more important in qualifying for the mission field than *adaptability.*'

"Now this answer to Elder Haskell's question is the key to the solution of the development of a strong, indigenous ministry in mission lands. The gospel is the same for all lands, but the method of its presentation must be adapted to the understanding of those to whom it is brought, and in the development of an indigenous ministry it is necessary to train for the employment of those means and methods of presenting truth which are understood and which make a strong appeal to the people.

"The missionary is not superior by nature to those to whom he presents

the gospel, but the gospel brings to men a power that lifts them into the satisfying things of this life, and gives them the hope of the life that is to come. It absolutely changes their ideals and hopes. A native ministry that really appreciates and lives this new life, becomes equally capable, if not more so, in reaching their own people, than is the foreign worker. The great principles of denominational organization are adaptable to all believers in all lands, so that the native church led by a native ministry is fundamentally a part of the body of Christ, for through the gospel Christ becomes "the head over all things to the church, which is His body." Eph. 1:22, 23. Schools, institutes, and such courses of reading and instruction as are outlined and carried forward by the Ministerial Association, together with the personal life, work, and teaching of the missionary, are the means through which to develop an indigenous ministry in mission lands."

## Bible Teachers' Problems

Their Study and Solution

### The Call to the Ministry

BY W. R. FRENCH

*The Need.*—"What the church needs in these days of peril, is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed; men who are brave and true; men in whose hearts Christ is formed, 'the hope of glory,' and who with lips touched with holy fire will preach the word. For want of such workers the cause of God languishes."—*Gospel Workers,* p. 61.

"Too little attention has been given to the education of young men for the ministry. This was the primary object to be secured in the establishment

of the college. In no case should this be ignored or regarded as a matter of secondary importance. For several years, however, but few have gone forth from that institution prepared to teach the truth to others."—*Testimonies*, Vol. V, p. 22.

The need then is for an army of preachers, and the denominational college has been established primarily to train young men for the ministry and young women for the Bible work; but who among our young men and women are the called of God, and who are willing to engage to be trained for service?

*The Call.*—A few principles by which to determine whether one is called, are: (1) Natural qualifications, such as a good voice and personality; (2) spiritual qualifications, such as devotion, conversion, and consecration. It is my candid opinion that "the gravest danger that menaces the church to-day and our denomination is that of a professional ministry rather than a called one." God has various ways of calling men to this, the highest service of the church. He calls direct, as in the case of Saul; He calls through His ministers.

"I saw that God has laid upon His chosen ministers the duty of deciding who was fit for the holy work; and in union with the church and the manifest tokens of the Holy Spirit, they were to decide who should go and who were unfit to go."—*Id.*, Vol. I, p. 209.

*The Training.*—Men are not called to enter upon the work of the ministry without first receiving a training, as in the case of Paul. He did not at once go forth to his life work, but waited for the call of God, even after he had received the heavenly vision on the road to Damascus. The time required for training depends upon the individual, and should be in proportion to his mental acumen. Some men with fourteen grades of education are more

fit for service than are others with sixteen. Men who cannot read and speak correctly should not be sent out, though they may have managed to graduate from college. Men who have not learned the habits of physical cleanliness and neatness and appropriateness of dress, are not trained sufficiently to be sent forth. Men and women who are too indolent to acquaint themselves thoroughly with the Scriptures should not go forth; for they are not called to such high service. Those who are greedy of gain should not enter this line of work; and many who should engage in the ministry are filling less arduous positions because of love of ease.

"God has been moving upon the hearts of young men to devote themselves to the ministry. They have come to our college in the hope of finding advantages there which they could obtain nowhere else. But the solemn convictions of the Spirit of God have been lightly regarded by teachers who know but little of the worth of souls, and feel but little burden for their salvation, and they have endeavored to turn the youth from the path into which God had been seeking to lead them.

"The compensation of well-qualified teachers is much higher than that of our ministers; and the teacher does not labor nearly so hard, or subject himself to so great inconvenience, as the minister who gives himself wholly to the work. . . . Many have chosen the easier course, and have prepared themselves to teach the sciences, or to engage in some other employment, instead of preaching the truth."—*Id.*, Vol. V, p. 85.

*The Reward.*—Daniel 12: 3 sets forth the glorious reward of the faithful minister. Let us aspire to shine as stars in the kingdom of God, and labor to have trophies of redeeming grace to lay at the feet of Jesus at His coming.

Washington, D. C.

## EDITORIAL POSTSCRIPTS

**PERSECUTION!** — When entreaty, warning, and appeals fail, and God's people are still unmoved, unyielded, unresponsive, then He permits persecution, which sifts, purifies, and arouses from lethargy. Let us not pray for persecution, but pray for a denomination-wide spiritual awakening.

**TESTS!** — No man has the right to impose tests of fellowship upon candidates for admission to church membership that are but personal convictions and differ from the generally recognized fundamentals. Especially is this true in questions prohibited as tests by the Spirit of prophecy, among which are meat eating, the "daily," and the Spirit of prophecy itself. Our personal views must not be arbitrarily made the barriers to entrance into the church of God.

**INCONSISTENT!** — How sad that some well-meaning, hard-working, conscientious workers become so worked up over some particular point in externals which they believe to be vital, that they trample upon the very foundations of Christian life and spirit in conflict with those who do not see as they do. The old covenant approach did not perish with the Jews. It is persistently insinuating and ever present. The new covenant relationship is our only hope.

**"REFORM!"** — If we preachers had been faithful in recognizing the spiritual drift in the church, and in rebuking sin and lifting the people to a higher spiritual plane, we might have avoided many fanatical reform movements. Too much of their criticism of our indifference and smug complacency is true. Yet their methods and spirit and results are wrong. Let us not, however, while censuring their deplorable methods, repudiate the fact of the church's lukewarmness, saying, "All is well," and steel ourselves against true reform from within. A true revival and reformation has long been demanded and is overdue.

**REACTIONARY!** — How unworthy the argument that because certain plausible arguments have been used through the past to bring people to a decision, present attempts at greater historical or Biblical accuracy are inimical to truth. Until after the resurrection, the disciples believed and taught the restoration of the kingdom to Israel. Christ used them despite their error, not *because* of it, because they were sincere enough to correct their position later. God blessed the bearers of the first angel's message, though their eyes were holden so that they did not understand the true nature of the event that they were heralding. But their honesty was disclosed in their correction of positions upon receiving fuller light. Let us as their spiritual posterity be as honest. Never should an argument be used that will not stand the test of personal conscience; never should a quotation be used that has been demonstrated as undependable; and never should a Scriptural interpretation be continued that is faulty. He who knowingly continues to use an unworthy argument is not honest.

L. E. F.