

# The Ministry

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## Trenchant Truths

THE everlasting gospel! We dare preach nothing less, and nothing more.

LET us fear nothing but compromise with sin, and hate nothing but collusion with iniquity.

No one respects a compromiser. Nor fear of foes nor flattery of friends must be permitted to deflect a hair's breadth from duty's call.

WE must not flaunt principle under the guise of expediency. Much that is termed expediency is just moral spinelessness and spiritual apathy. We must be faithful and true, yet kind.

THE scholarly attitude is always open-minded, fair and unbiased, reverent and reasonable. It does not lean on ridicule nor hearsay as its argument. It never evades an issue nor covers a mistake.

DEFECTIONS are doubtless unavoidable, but woe unto those who are responsible therefor. God will not hold them guiltless whose burden is to alienate, separate, and disaffect. Better were it for them had they never been born.

FEAR of criticism must never deter us from faithful performance of duty. Accountability to God is ever our first and foremost responsibility. Timidity must not seal our lips, nor stanch our pens. God pity the man who is silent in the hour of crisis or in the period of peril. Unswerving fidelity is heaven's first requisite. We must not fail here.

LIVE what you preach, and preach what you live. Any other preaching is discounted amazingly.

LET us in our disciplining appeal to the authority of the word instead of the authority of the church. The principle is sound and the distinction is basic.

LOYALTY is not blind subordination; it is intelligent allegiance. It springs from knowledge, not from ignorance. It is the outgrowth of loving assent, not of forced yielding. Such is loyalty in the advent movement.

THE times demand men that cannot be flattered nor intimidated; men that are not swerved by fear, nor deflected by praise; men that critics cannot deter, nor friends control. A host of stalwarts are wanted—keen, fearless, and faithful. Of such are real reformers made.

OUR singing evangelists are learning that simple gospel songs with a heart message, and not elaborate oratorio solos or sheet music, touch hearts and harmonize with the gospel appeal. The experience of great song leaders of modern times, such as Sankey and Alexander, gives incontrovertible proof of this fundamental truth.

THE unworthy and un-Christian element of opposition to a personality can never be introduced into a religious issue without disaster. It injures those who indulge in it. It breeds division. It blurs the issue. It stirs prejudices, and thereby deflects just judgment and makes sound conclusions improbable. Without fear or favor let us talk only to the principles involved in an issue.

L. E. F.

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# Editorial Keynotes

## An Inescapable Responsibility

**T**HE worker's task and responsibility is vastly broader and weightier today than in the opening decades of this message. Then men labored in a Bible-believing, Christ-confessing age, and a goodly percentage of the church members of the nominal communions were still converted people. It was usually these converted folk who were called out by the threefold message to the acceptance of truths they had unwittingly trampled upon before. In spiritual life their fellowship with the living Christ was simply deepened.

Moreover, those days were just at the beginning of the seventh and last period of the true Christian church. Before the rise of this movement, the popular Protestant churches constituted God's true church in the world. The cleavage between Babylon and Laodicea was not so wide and sharp as now. But nominal Christianity's falling away has advanced at a fearful rate in recent decades. Modernism, with its desolating blight, has already changed the face of the religious world. Higher criticism has destroyed the faith of the populace in the divine origin and very authority of the Bible. Evolution, with its insidious animal philosophy, has destroyed belief in an omnipotent Creator, upon whom we are all dependent as sustainer, and to whom accountable as judge. The social gospel has nearly dispensed with the apparent need and experience of regeneration. As a malign result, there are comparatively few converted people in the nominal churches.

Within our own ranks in times past, those who stepped out to join

God's unpopular truth were mostly converted people. Their beliefs and practices had to be corrected, and this was their chief defect. But conversion is not transferable to some one else, not even to our children. It must be individually experienced. The world has changed. Our youth must have more than the inculcation of correct doctrines to become real Christians. And our converts from without now come from strange and varying backgrounds. So the inroads of the world's changed attitude have not been without their impress upon us.

Therefore we can no longer, in our work for the world, and even for our own children, confine our efforts chiefly to the correction of erroneous doctrines and wrong religious practices. Such things are easily futile and valueless, unless there is a genuine conversion undergirding all, and unless this initial, regenerative work is followed by continual, living fellowship with Christ. Characters must be fitted for meeting our soon-coming Lord. It is this essential relationship that must never be separated from our so-called special and distinctive truths which the world brazenly flaunts. We shall ultimately become the only real Christians witnessing for Christ in the world, and our witness must be complete. Such is our solemn responsibility in these latter days of the message.

But such responsibility can be truly discharged only by those in whose lives there is a glowing, glorious realism, a living, abiding experience. Otherwise it is only a hollow mockery. Minds can perhaps be intellectually convinced of the doctrines, prophecies, and practices by unconverted messengers. Yet such is not normal nor

excusable. But how can an unconverted worker lead others into a spiritual fellowship that he does not himself have? For an unconverted preacher or Bible worker theoretically to present conversion and the deeps of the consecrated and the victorious life made possible through the indwelling of Christ by the Holy Spirit, without personal experience therein, is but to stage a hypocritical farce. It is offering strange fire. Such is our solemn accountability.

Our distinctive message today is fatally defective without its spiritual heart. So the situation constitutes a mighty challenge to us as workers. And it presents a glorious opportunity. A living, glowing experience is imperative, and is awaiting us. Anything less is insufficient. And any other presentation of the message, however convincing intellectually, is but partial and inadequate. What is our individual response to this challenge of the hour? L. E. F.

## Illuminated Texts

Side Lights From Translations

### Luke 23:43

"And He said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise."—*American Revised Version.*

"And He said to him, Verily I say to thee, Today thou shalt be with Me in Paradise."—*American Baptist Improved.*

"And Jesus said to him, 'Verily to you I am saying today, With Me you shall be in the Paradise.'"—*Concordant Version.*

"And Jesus said to him, Verily I say to thee, this day thou shalt be with Me in paradise."—*Darby.*

"And Jesus said to him: Amen I say to thee, this day thou shalt be with Me in paradise."—*Douay.*

"When He replied to him: 'I tell you truly, today you shall be with Me in Paradise.'"—*Fenton.*

"And He said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise."—*Moulton.*

"And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise."—*Newberry.*

And He said unto him, Verily I say unto thee this day: With Me shalt thou be in Paradise."—*Rotherham.*

"And Jesus said to him, 'Verily I say to thee, Today with Me thou shalt be in the paradise.'"—*Young.*

"And said to him Jesus, Verily I say to thee, Today with Me thou shalt be in Paradise."—*Interlinear New Testament.*

"And He said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise."—*Davidson (Von Tischendorf).*

"And He said to him, 'I tell you, you will be in Paradise with Me today!'"—*Goodspeed.*

"'I tell you truly,' said Jesus, 'you will be in paradise with Me this very day.'"—*Moffatt.*

"Jesus said to him: Verily I say to you, That this day thou shalt be with Me in paradise."—*Murdock's Syriac New Testament.*

"And Jesus answered: 'I tell you, this very day you shall be with Me in Paradise.'"—*Twentieth Century New Testament.*

"'I tell you in solemn truth,' replied Jesus, 'that this very day you shall be with Me in Paradise.'"—*Weymouth.*

"Jesus said to him, Verily I say to thee today, that with Me, thou shalt be in the Eden's garden."—*Curetonian MSS. of the Syriac Version, British Museum.*

At least there is no disguise about infidelity. But the nature of modernism is veiled and subtle, using familiar, orthodox terms to convey a different meaning and mislead the soul through deception.

# Forward and Upward

Inspiration, Counsel, and Caution

## Pray for Revival Today

"TOMORROW," he faithfully promised, "tomorrow for revival I'll pray; Tomorrow I'll plead as I ought to; I'm busy, too busy, today! Tomorrow I'll spend in my closet, tomorrow I will humbly bow." Yet ever a Voice kept whispering, "But the church is languishing *now!*"

Tomorrow, tomorrow, tomorrow—the delay e'er repeated went on: Tomorrow, tomorrow, tomorrow—till the years and the Voice were gone; Till the church its God had forgotten; till the land was covered with sin; Till millions had hopelessly perished, and eternity was ushered in.

O members of the body of Christ, O ye church of the living God, O editors and leaders and pastors, O saints where our fathers trod; The Voice still insistently whispers; answer not, "Tomorrow I'll pray." The Voice is one of authority; the church needs reviving *today!*

—C. H. M.

## Lost Leadership

BY F. M. WILCOX

HOW sad it is to see men in this world lose their position of leadership! I do not refer to official leadership, which comes and goes with passing years, and is dependent upon many varying fortunes and circumstances. I refer to that leadership which makes one a man among his fellows, which makes of him a source of hope and inspiration, a strong factor for God and his fellow men, a body of light instead of a body of darkness. This kind of leadership is possessed by thousands who do not occupy any official position in state or society or church; indeed, the loss of official position has sometimes enhanced rather than lessened the power of such influence.

Loss of leadership in the church of God is particularly pathetic. I was impressed with this several years ago when I visited a man who at one time was a strong, forceful leader in the ranks of Seventh-day Adventists. Others had looked to him for instruction and guidance; they had leaned upon him as a pillar. But there had come a change. Reverses had entered his life; and these reverses, instead of driving him nearer to God, as heaven

designed, had weakened his faith and confidence. He had come to doubt the speedy realization of the advent hope. He was balancing in his mind, to determine anew their truthfulness or falsity, some of the cardinal doctrines, such as the sanctuary, and other questions which in former years he had preached with zeal and enthusiasm. He had come to question seriously the place of the Spirit of prophecy in the remnant church, and instead of judging this gift by the fruit it had borne and the spirit accompanying it through the years, he was permitting his mind to rest upon little technicalities, and giving serious consideration to the charges of opponents. This man felt that the denominational organization was wrong, that his brethren were out of harmony with him, and that they were responsible for the ills that had befallen him. He had also lost faith, in a large measure, in the word of God. The spirit of so-called higher criticism had entered his heart, and he was beginning to question some of the cardinal truths of the blessed word.

This good brother presented a sad picture—a derelict, afloat upon the sea of his own vain imaginings, the prey of every evil suggestion and ill foreboding which the enemy sought to

press into his mind. As I witnessed his sad state, I prayed that God would send him deliverance by giving him a new vision,—a vision of himself and a true vision of Christ and of His message for today. There came vividly to mind the statement of the Spirit of prophecy, to the effect that in the closing days of this work of the third angel's message some of the brightest stars would go out in darkness, and some who had been strong advocates of this message would depart from it; that where we would naturally expect floors of wheat, we would find but chaff. How truly has this statement been fulfilled in the experience of this man, and also, unfortunately, in the experience of many others.

Here was a sad object lesson, one of many through the years, and one which it is hoped all may heed, as it is passed on for that purpose. Let all pray that God will save us from the unfortunate condition in which this brother was found, for we recognize the weakness of human nature in ourselves as well as in others, and realize that we are subject to the same temptations, and if left to ourselves, will inevitably drift away from God.

In these days of peril we need to keep near to God, to walk humbly before Him. We need to keep near to our brethren in love and confidence. Under God, we can build up our faith in Him and in His word and in His gospel message for this day; or we can turn from Him and cherish doubt and unbelief. We can look for the good in our brethren and sisters, and find it; or we can look only for the evil and see only that.

Above all else, we need to recognize the evil that is in our own hearts and the goodness that is in Christ Jesus. He is our example; and as we think on Him, we shall not find time nor have inclination to permit our minds to think on the evil around us. And as we commune with Him, and come into the secret of His presence, we

shall be able to go out from that presence with new power and strength to labor for those who need our help.

*Takoma Park, D. C.*

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## Shepherd the Sheep

BY W. H. SCHACHT

MUCH stress is being laid upon evangelism at the present time, and particular emphasis is placed on teaching, while the work of the pastor receives very little attention. In fact, this is a subject which is largely pushed to the background, and in some instances is condemned to an unwarrantable degree. Not infrequently one hears the outspoken remark to the effect that "Seventh-day Adventists are getting into the practice of pastoring churches, the same as the churches of the world." This would seem to infer that to seek and encourage pastoral effort is just cause for reformation; and yet in the Scriptures we find that the work of the pastor is a gift bestowed by Christ, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 11, 12.

In the early days of our work it was customary for the minister to enter a community, pitch his tent, announce his meetings, and proceed to hold an evangelistic effort of six or eight weeks' duration. The usual result was the organization of a church, composed of the newly baptized converts and possibly a few resident Seventh-day Adventists. A church elder was elected, and other officers assigned their respective duties, and then this newly organized church began to function in the regular way, while the minister moved his tent to another locality.

But times have changed. Our work is growing rapidly, and notwithstanding all instruction to the contrary, Seventh-day Adventists do congregate in the larger centers, and the result

is the establishment of city churches with a rapidly increasing, though somewhat changing, membership. Such a constituency requires attention which local church elders are not prepared to give, and calls for pastors who will devote their life to shepherding the sheep.

One of the outstanding problems of this movement is that of apostasy,—the large number of men and women who drop out by the wayside from year to year, and are lost to the church. Many of these people have left good positions, ignored opportunities for personal advancement, and forsaken friends in order to take their stand with this people. They are baptized and brought into the church, and then left to themselves, or "turned loose" without a shepherd's care.

At the close of the year the church committee inspect the church records, and find there the names of many persons with whom they are unacquainted, or who cannot be found at the address given. Considering it unfair to be charged with such a large membership, in view of per capita requirements, the committee proceed to eliminate the "dead timber," without taking the time to follow up patiently these unknown people and find out just what their spiritual situation is. It is often the case that when the backslider is found, his excuse for remaining away from the church and becoming careless and indifferent, is because no one in the church seemed to care anything about him. Men and women who have been in this message for thirty years have, within recent months, told me that I was the first Seventh-day Adventist minister to step across their threshold.

One of the greatest needs of Seventh-day Adventists is more Christian sociability. We stand more or less isolated from the rest of the Christian world, and therefore our greater need of encouragement from each other. May it not be that this is one of the

"back doors" through which so many are slipping away from the church?

The remedy for the situation is not far to seek. The church members must be shepherded. I cannot see how a church with two hundred fifty members or more, can be made to function properly unless some one devotes his entire time to the spiritual life of the members. To bring them in from the outside, is one thing; to build them up in the faith, and cause them to grow in knowledge and experience in our Lord Jesus Christ, is another thing.

In all phases and departments of our organized work, the place of the pastor is emphasized the least. Ample provision is usually made for well-functioning machinery, with secretaries, bookkeepers, stenographers, assistants, et cetera; but if the budget is limited, the church will be asked to do without conference help, and get along the best way it can. And yet, ten per cent of the title of a large church will provide a pastor.

Visiting among our people by the ordained ministers is practically a thing of the past; and yet we are told through the Spirit of prophecy that "they should not neglect the duties of a pastor, as they visit from house to house. They should become familiar with every member of the family, that they may understand the spiritual condition of all, and vary their manner of labor to meet the case of each. . . . The preaching of pointed, testing truths to the people, and corresponding individual efforts from house to house to back up pulpit effort, will greatly extend the influence for good, and souls will be converted to the truth."—*Testimonies*, Vol. III, p. 233.

Preaching the gospel is the work for which we are organized, and the saving of souls our first consideration, whether these souls be outside or within the fold. Is it not possible to strike a better balance between evangelism and pastoral work, so that those

who are brought into the church shall be established and nurtured in the faith?

*Los Angeles, Calif.*

## A Further Experiment in Faith

BY L. H. KING

OUR initial experience in conducting the missionary campaigns of the church solely on the basis of faith and prayer [see *MINISTRY* for March, p. 7], which brought such gratifying results, has been followed by another year's endeavor following the same spiritual method, and for the second time the signal blessing of the Lord has attended our efforts.

The members of the church board, representing a church of 250 members, were called together for prayerful consideration of the Harvest Ingathering. In view of the past experience, it was urged that prayer be the medium through which the campaign should be carried forward. Instead of discussing details of plans, paraphernalia, and methods, there was united acceptance of the proposal to seek the Holy Spirit to impart the inspiration for the campaign, and we earnestly sought the Lord in prayer for that result.

The matter was then presented to the church on Sabbath, and it was agreed that there should be but one reporting day, no reports being called for previous to that day. As a result, 210 out of 250 people went out into the field to work. I made no solicitation for the use of automobiles, and did not ask people to take part in the field days unless the Holy Spirit moved them to do so. I did not call for the raising of hands or any other indication of willingness to serve, but just suggested that it would be well to engage in this work if the Holy Spirit impressed the heart to do so, and expressed the faith that if the Lord impressed thirty people to go, He would also send the automobiles required to

care for them. The result was that more people went out on field days than we had ever had in the past. When the set time came for reporting, the people turned in on that Sabbath \$3,122 toward a goal of \$3,750, and the balance was immediately subscribed; so in that one day the entire Harvest Ingathering goal for that large church was taken care of.

On the same day I went to another church a short distance away, where there is a membership of fifty, and the campaign was conducted on the same spiritual basis. I talked to the people in terms of souls rather than in terms of dollars, and the result was that when the aggregate was determined, more than \$15 per member was turned in. In that church there is a man who has been saved from drink and the lowest sort of life, and has been thoroughly redeemed by the grace of God, and stands firm in the message. I baptized him the day following the Sabbath when the final Harvest Ingathering reports were made. But in that Sabbath service, when the Spirit of the Lord was so apparent in the experiences and testimonies related, this man stood up, to my great surprise, and with tearful voice he said,

"I have been working in this campaign, and I want to make a report. I have gone out among the people, and have entered many business offices, and have asked if they have anything to give to Jesus."

"How much do you have, brother?" I inquired.

His reply was, "\$106."

All the missionary campaigns are conducted on the same spiritual basis as that upon which the Harvest Ingathering is operated. I receive from the conference office ribbons as awards for collecting \$15, \$25, or \$35, but they lay on my desk unused. I have no thermometer or other expensive device, not even a slogan in the church. I do not decry these mechanical methods. I have used them in the past.

But I have found a better way,—feeding our people the bread of life, setting before them the objectives of this message, and the absolute and essential need of a genuine experience in the power of the Holy Spirit. This method will send people forth to do effective service as nothing else will. The theme at our weekly prayer meeting has been the work of the Holy Spirit, and the people are eager for this instruction. Often there are 100 people present at the prayer meeting.

At the time of the Big Week campaign, I called the members of the church board together, and we got down on our knees and prayed for wisdom as to what we ought to do. I had no idea of setting a definite goal for the church in the Big Week effort, unless our minds were impressed by the Holy Spirit that we should settle upon a definite amount. After our season of prayer, one member of the board said, "I certainly do not think we should take any backward steps. This church ought to raise more than a thousand dollars." All the members of the board indicated that they were in harmony with this conviction. The church had never raised more than \$450 for the Big Week at any previous time, but I agreed that if they felt impressed that \$1,000 should be raised, I would present the matter to the church at the prayer meeting and at the Sabbath service.

On Sabbath morning I preached on a wholly spiritual theme, dwelling on the love of God for sinners, and the provisions for victorious and fruitful Christian life afforded through the ministration of the Holy Spirit, and in conclusion I referred to the Big Week effort as affording an excellent opportunity for us to win some lost souls. As soon as I had finished speaking, a woman in the audience arose and asked if she might say a few words. I knew her to be an earnest Christian,—a widow and the mother of a little girl six years of age,—and

I could see by her face that the Holy Spirit had touched her heart. When I gave her permission to speak, she said:

"I have been thinking and praying about Big Week. I have also been very much worried of late concerning the future of my little girl. I can only obtain employment in homes where my wages are small, and it is not often that I find a good place where my child can be with me, so I have had many anxious thoughts as to how I could properly care for her. But I had a dream which has brought comfort to me, and I believe the Lord sent it to me. I seemed to be in the presence of the Lord, and He looked on me so lovingly and tenderly, and put His arm around me and my little daughter, and said, 'Don't worry! I will take care of you.' And immediately my worries and fears were taken away. For the past six months I have been trying to save a little money, and now have \$25 in the bank. But I am so grateful for the sense of security and happiness that the Lord has given me in this experience that I want to contribute my last two weeks' salary (exclusive of the tithe) and the \$25 in the bank, making \$35 in all, toward this Big Week soul-winning fund."

As the result of this woman's personal testimony of love and willing sacrifice for Christ, there was an immediate and general response. People all over the church were weeping, and many stood to speak. One person said, "I had intended to give \$5 for Big Week, but I want to give \$50 now." Another said, "I want to give \$100." Still another said, "I will give \$25." Just by that one demonstration of the work of the Spirit of God, as revealed through the simple testimony of that poor widow, we received a Big Week offering amounting to \$1,395, which was the largest offering which had ever been made by any church in our conference in the Big Week effort.

*Buffalo, N. Y.*

*(To be continued)*

# The Better Workman

Improvement in Method and Technique

## The Question of Debates

BY E. L. MAXWELL

**PUBLIC** debate with ministers of other denominations was at one time a very live issue with us, but of late years this has not been the case, which is no doubt due largely to the fact that our denomination has come to be a recognized factor in the evangelization of the world. Still there are yet to be found, here and there, a few valiant spirits who feel that they can and should cross lances with Seventh-day Adventists.

When I entered the ministry, thirty years ago, in the southwest part of the United States, the social and religious state of that portion of the country was in a ferment, due to its recent settlement. Each religious worker seemed to be a law unto himself, and challenges and debates were common. It was scarcely possible to hold a religious meeting without being obliged to meet or reject a challenge. During the ten years of 1901-11 I found myself engaged in twenty-eight of these wordy struggles. In those days we sought to soften down the harshness of the word "debate" by calling it a "public discussion."

Until January, 1908, I was engaged exclusively in evangelistic work, holding meetings in many parts of Oklahoma and what was then known as Indian Territory. Many times I was challenged to debate, but after my first acceptance of a challenge, I sought to avoid any further acceptance, and in this I succeeded; so that when I refer to my contact with twenty-eight debates, it is to be understood that all but one grew out of challenges made to my brethren. Following that first

debate, I made a careful study of the instruction which the Spirit of prophecy had given concerning debates, and this led me to refuse to accept any further challenge. A brief summary of my findings in the study of the precious instruction given to the minister in this important matter, will be found on page 12, under the section "Gem Statements." If the minister who is contemplating entering into a debate, will carefully read the citations given, the result will be the acquirement of knowledge as to how to avoid debates, and the advantages to be gained by doing so. It requires a good degree of Christian tact and courage, backed by earnest prayer, to know just how to act under circumstances which usually attend the open challenge to debate by some opposer of the truth. These divinely inspired counsels constitute the best source of information and help which can be found.

### Why Challenged to Debate

There are challenges which originate with people who honestly believe they are in the right and their opponent in error, and who consider that a public discussion of the reasons for their faith and the exposure of supposed error, will be doing God service. But such cases are comparatively rare. Most often debates are fostered by men who take delight in this method of securing notoriety and a certain kind of influence, or who feel that it is their duty in this manner to satisfy the demands of the laity who labor under the impression that every professing Christian who does not see through their spectacles should be more or less forcibly convinced of his error. Then there are debates which are brought

about as the result of an unfortunate, boastful attitude on the part of some Seventh-day Adventist minister. One experience will serve to make this statement clear:

Some twenty years ago I was called to meet a minister of the Disciple Church who had challenged one of our brethren. On investigation I found that the challenge had been invited through an unwise statement in a sermon, which, as near as I can remember, was this: "We have been preaching this Sabbath truth for more than fifty years, and no one has yet been brave enough to stand up in our presence and deny it." Instantly there arose in the audience a man who declared, "I deny it! And I am brave enough to stand up in your presence and challenge you to produce the best man you have to a debate with me on this whole Sabbath question." After such a public demonstration, the only alternative seemed to be to meet the challenge, coming from a minister of the Disciple Church.

Fortunately, it is not often that such exaggerated, untrue, and unwise remarks are made by our ministers, but it is quite certain that nine out of every ten debates could be avoided if our workers would present truth in an attractive manner, holding up Christ as the source and center of all doctrine, rather than to indulge in the use of sharp thrusts, witty turns, and the manifestation of a challenging attitude.

### **When Debate Becomes Unavoidable**

In case it becomes necessary to enter into debate, what attitude should the speaker assume, what arrangements should be made for conducting the debate, and what is the proper form in which to write up our propositions?

The usual, and perhaps the best method of conducting a religious debate, is for each disputant to choose a moderator (usually one of his own

brethren, of dependable age and experience), and the moderators choose a chairman. Usually, a lawyer, a public official, a teacher, or an experienced business man, one who is fair and impartial, makes the best chairman for a debate.

The moderators' duty is to see that their respective disputants represent properly the teachings of the denominations to which they belong, and to assist the chairman in deciding questions of order. The duty of the chairman is to maintain order in the congregation, keeping time record on the disputants, and in conjunction with the moderators, settle questions of order arising between disputants.

In some debates, judges are appointed to decide on and to announce the winner; but as a usual thing this is not desirable, as such decisions mean very little to the listeners. The inconsistency of such decisions is illustrated in the case of the well-known debates on evolution, which took place in San Francisco in 1925, in which two of our ministers, A. L. Baker and F. D. Nichol, took a prominent part. On that occasion the three worthy judges decided on the first debate that evolution is untrue; and on the second, that evolution should *not* be debarred from the public schools. The whole case was really decided in our favor when the decision on the first of the two debates was rendered, for if evolution is untrue, it ought not to be taught anywhere. Both decisions, however, were rendered at the close of the second night. The daily newspapers saw the evident inconsistency of this, and played it up, with the use of capitals, on the front page thus: "Three eminent jurists decide that evolution is FALSE, but should be TAUGHT in the public schools." Thus, fortunately, in this instance the public was able to see that our side had really won the whole debate.

We must bear in mind that, whatever may be the ultimate object of

our opponents in debate, *we* are endeavoring to preach the truth, and final decision on truth can be made only in the heart and conscience of the individual hearer, under the conviction of the Holy Spirit. A vote on the question of who is the winner, either by selected judges or by the congregation, is never conclusive, and is sometimes very embarrassing.

#### Division of Time and Length of Discussion

An equitable method of dividing the time is to hold sessions of two hours each, the first and the third half-hours being occupied by the affirmative, and the second and fourth by the negative. Experience leads me to suggest that in debates on the Sabbath question, the nature of man, et cetera, it would be well to insist on nothing less than three, and preferably four, sessions of two hours each, for the consideration of each proposition. We have plenty of facts to present to occupy our half of all this time, while, as a rule, our opponents will make their best showing in the first half hour, and thereafter are at a loss to maintain their part of the discussion. As many as three sessions each day may be held, if the time of each session is short.

Buenos Aires, Argentina.

(To be continued)

### Gem Statements

From the Spirit of Prophecy

#### Guiding Principles in the Question of Debates

OUR relation to the world. "Testimonies to Ministers," pp. 164, 165. Avoid provocation. *Id.*, pp. 222, 223. Words of caution. "Testimonies," Vol. IX, pp. 239-244. Sound doctrine. "Gospel Workers," pp. 311-315. Creating unnecessary opposition. "Testimonies to Ministers," p. 219.

Meeting opposition. "Testimonies," Vol. VI, pp. 120-123; Vol. VII, pp. 147-149.

Treatment of opposition. "Testimonies to Ministers," pp. 248-250.

Effect of discussions. "Testimonies," Vol. III, pp. 212-221.

Discussions to be avoided. *Id.*, pp. 424-427.

Open debate sometimes necessary. *Id.*, Vol. II, p. 213.

Avoid controversy whenever possible. "The Desire of Ages," p. 434.

Argument may provoke opposition. "Acts of the Apostles," p. 511.

Danger of self-confidence. "Testimonies," Vol. I, pp. 621-628.

The example of Nehemiah. *Id.*, Vol. III, pp. 570-575.

Argumentative demonstrations do not make right impression. "Testimonies to Ministers," p. 154.

Not to debate with Spiritualists. "Testimonies," Vol. III, p. 485.

Dangerous course by debaters. *Id.*, Vol. V, p. 708.

Dealing with opponents. *Id.*, Vol. VII, p. 156.

The example of Stephen. "Acts of the Apostles," pp. 97-99.

WE must never forget the revolt against Christianity on the part of multitudes is against the *perversions* which insult the intellect and deny the Lord, and which offer no real deliverance from sin. Multitudes of restless, sin-sick souls are waiting for a full salvation and a pure gospel. Here is our golden field. Let us not offer them a half-salvation, a partial gospel, or a body of doctrines without the living Saviour. Salvation from the guilt of the past, the power of the present, and the future presence and possibility of sin at the second advent, meet every need of the soul and challenge of the intellect. Such the full, pure gospel provides. Wonderful our opportunity!

# Delving Into the Word

Studies on Fundamentals of the Message

## The New Testament Gospel

### A Study of the "Good Tidings of Great Joy"

BY W. W. PRESCOTT

THE message of the angel to the shepherds on the plains of Bethlehem at the time of the birth of Jesus contains a divine summary of the central features of the gospel. Let us read it:

"Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." Luke 2:10, 11.

It is worth noting that the Greek word here translated "I bring you good tidings" is the same as is translated "to preach the gospel" (Luke 4:18, A. V., margin), or "to preach good tidings" (R. V.). In other words, this angelic messenger preached a gospel of great joy in the announcement which he made to the shepherds of the birth of a remarkable person whom he designated as "a Saviour, who is Christ the Lord."

In thus making the birth of Jesus the basis of the gospel of great joy, we have a striking instance of the way in which the forms of expression familiar to the people of that time were adopted and filled with a divine content. The following extract will throw light upon this statement:

"Two examples are now forthcoming to prove that the word *euaggelion*, 'gospel, good tidings,' which was in use in pre-Christian times in the profane sense of good news, and which then became a primitive Christian cult word of the first order, was also employed in sacral use in the Imperial

cult. One of the examples is that calendar inscription of Priene, about 9 B. C. . . . Here we find this remarkable sentence referring to the birthday of the Emperor Augustus: 'But the birthday of the god was for the world the beginning of good tidings [*euaggelion*] of joy on this account.'—"*Light From the Ancient East*," Adolph Deissman, pp. 370, 371.

It appears, then, that just at the time when the birth of a mere man was proclaimed as "the beginning of good tidings of joy," the birth was announced of One whose mission it was to bring "to all the people" the good tidings concerning the kingdom of God. Of all the good news ever made known to the world, this is the best.

In these seven words, "a Saviour, who is Christ the Lord," we have a summary of the gospel of great joy. Here we find the goal of the prophetic Old Testament as a whole, and of its many specific predictions. From the time when the original promise was made that the seed of the woman should bruise the head of the serpent (Gen. 3:15), during four millenniums succeeding generations watched and waited and prayed for the Coming One. It was the work of the prophets to develop more fully this hope of salvation, and to maintain the faith of the people even in the darkest times until the dawn of the new day. But now "the time is fulfilled," and "a multitude of the heavenly host" recognized the most glorious event of the ages with a note of praise, "Glory to God in the highest." The words of the prophet Isaiah have now become history: "Unto us a child is born, unto us a son is given." Isa. 9:6. The Son of God has become the Son of man.

In the announcement to the shepherds three outstanding facts are stated:

1. The child born in Bethlehem amid the most humble and almost repelling surroundings, is the long-looked-for *Saviour*.
2. This child is the promised *Messiah* of the Old Testament, our word Christ being the transliteration of the Greek word which is the translation of the Hebrew word *Mashiah* which appears in English as Messiah, both Christ and Messiah meaning the anointed one. (Cf. John 1:41.)
3. This child is the *Lord*. Since the Greek word *Kurios*, Lord, is used in the Greek translation of the Old Testament as the rendering of the Hebrew for Jehovah, the designation "Lord" is equivalent to Jehovah God.

The good news "of great joy" which the angel told to the shepherds may then be put into three short sentences: Jesus is the Saviour; Jesus is the Messiah; Jesus is God manifested in the flesh. This is the gospel unfolded to us in the New Testament, the gospel of the person of Jesus which we are to apprehend in its full meaning, and then to proclaim "in the power of the Spirit."

I will now offer a few suggestions concerning the deep significance of these three words—Saviour, Messiah, Lord. To Joseph it was declared before the promised child was born, "It is He that shall save His people from their sins." Matt. 1:21. Jesus Himself defined His mission to this world in these words: "The Son of man came to seek and to save that which was lost." Luke 19:10. And in harmony with this we read: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. Our Lord indicated the method by which He would save the world: "The Son of

man came not to be ministered unto, but to minister, and to give His life a ransom for [instead of] many." Matt. 20:28. A ransom is a price paid in order to secure the release of a captive, or to redeem one held in captivity.

Jesus clearly understood the work which He was to accomplish, and so in the synagogue in Nazareth He applied to Himself the words of the prophet, "He hath sent Me to proclaim release to the captives." Luke 4:18, 21. The price paid for our release, or our redemption, is plainly revealed: "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." 1 Peter 1:18, 19. The blood with which we have been redeemed is the blood shed on Calvary, "the blood of the cross." The purpose for which this blood was shed was clearly stated by our Lord Himself when He instituted the supper the night before His death: "This is My blood of the covenant, which is poured out for many unto remission of sins." Matt. 26:28.

The great problem with which we have to deal is the problem of sin. The central truth of the gospel is that provision has been made for the remission of sins. The central features of this gospel are the death and resurrection of Christ, in virtue of which there is remission of sins. These statements are based upon the words of Christ to His disciples after His resurrection: "Thus it is written, that the Christ [the Messiah] should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." Luke 24:46, 47. This repentance and this remission are the gifts of the crucified, risen, and ascended Lord, as the apostle Peter pointed out:

"The God of our fathers raised up Jesus, whom ye slew, hanging Him on a tree. Him did God exalt at His right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins." Acts 5:30, 31, margin. It is this Jesus, the Saviour, "in whom we have our redemption through His blood, the forgiveness of our trespasses according to the riches of His grace." Eph. 1:7. It is this Jesus, the Saviour, who "is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

This provision for the remission of sins involves the mediatorial work of Christ in the heavenly sanctuary where He presents the merit of His sacrifice in our behalf. He became "a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." Heb. 2:17. "We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." Heb. 8:1, 2. We are now to emphasize the closing phase of the mediatorial work of our High Priest.

I cannot here develop in detail what is involved in the remission of sins, since in the final analysis it includes the whole gospel, both on the Godward and the manward side, but I must emphasize the fact that it is not a mere commercial transaction by which an account is balanced entirely apart from any effect upon the life of the sinner. In order that there may be remission there must be a complete change of attitude toward God expressed in repentance, confession, the surrender of self, and the acceptance by faith of a new life which will find expression in obedience of faith. This is the gospel of righteousness by faith: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed

is the man to whom the Lord will not reckon sin." Rom. 4:7, 8. This is the heart of the New Testament gospel.

(To be continued)

## Kindly Correctives On Speech and Conduct

### The Art of Reading \*

BY M. E. CADY

IT has been said by no less an authority than Lord Macaulay, that "to learn to read is the business of half a life," and it is urged that the first aim of every minister of religion should be to learn how to read the Bible. The proper interpretation of the Bible through reading requires more study, more feeling, more pathos, and a better understanding of the book, than is demanded by any other book in the world. It is possible to impress a spiritual lesson more deeply on the mind by the reading of the Scripture than is accomplished by the most brilliant sermon. And this is not surprising, for we are to remember that in one case it is the reading of the word of God, and in the other case it is the speaking of the words of men.

\* This is the last of the series by Prof. M. E. Cady on the speaking voice, its training and use in gospel service. The supreme value of the voice gift, and the duty of all gospel workers so to train and develop the powers of voice and speech that they may be free from faulty and defective utterance, is strongly emphasized in the writings of the Spirit of prophecy.

In order to give encouragement and instruction to our field and institutional workers, the Fireside Correspondence School has provided a course of study in The Fundamentals of Expression. This course was prepared about one year ago, and among those who have enrolled are ministers, teachers, and Bible workers. This course consists of twelve lessons; and the cost (including books, helps, tuition, correction of recitation papers, and the conducting of an examination allowing two hours' college credit) is only \$12.85. For further description of this course and other information, address The Fireside Correspondence School, Takoma Park, D. C.

MINISTERIAL ASSOCIATION.

One of the most notable examples of effective ministerial reading occurred three thousand years ago. It was at the time when the Israelites had returned from the seventy years' Babylonian captivity, and on a certain day all the people gathered in the street before the water gate, in the city of Jerusalem, and "Ezra the scribe . . . stood upon a pulpit of wood, which they had made for the purpose," and read to the people from the book of the law of Moses, beginning at daylight and continuing until midday. Concerning this event, Inspiration has recorded that "they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Ezra possessed the gift of reading, and God made use of this gift for holding the attention of that great outdoor audience on this momentous occasion, for we read, "The ears of all the people were attentive."

It should be remembered that in reading the voice tone and modulation is of first importance, and that feeling is the very soul of good rendering. One thrill of genuine feeling is of more value than all the rhetorical rules of ancient and modern times. Feeling in one's own heart will send the electric current through other hearts. There is a golden rule in the five monosyllables—*feel each word you speak*.

Next to feeling comes expression, which is described as "word painting." Some men can throw more real life into a single word than others can impart in a whole page. Few orators have excelled the late William Morley Punshon, eminent Wesleyan preacher, in the art of word painting. He was realistic in the highest degree, and brought the very sound of the event read about into the word itself. He came into this coveted possession of word painting, not by genius, but by study. He studied the whole scene of that which he wished to express by word, until it became a picture in his own mind, then with power of voice

control and the pathos of feeling he painted the picture in words before his hearers.

The ordinary reader and speaker need not become disheartened in his recognition of failure to master the art of reading. Nothing good or great is given to man without indefatigable labor; therefore persevere in study. A textbook of inestimable value is entitled, "Vocal and Literary Interpretation of the Bible," by S. S. Curry, which may be obtained through the Review and Herald Publishing Association, Takoma Park, D. C.

*Washington, D. C.*

### The Minister's Books

Reading Course and Reviews

"AMERICA COMES OF AGE," \* by *Andre Siegfried*. 358 pages. Price, \$3. Published by *Harcourt, Brace & Co., New York, 1927*.

The author is a Frenchman, and the book first appeared in French. In the preface to the English edition, the translators make the following statement:

"'America Comes of Age' cannot be classed with the superficial books that have been thrown off by the many European writers and thinkers who have made brief lecture tours in the United States. Professor Siegfried's six months' tour was not spent in lecturing, but in talking to people of every class, creed, and color, and measuring the 'weight of the imponderable,' as Bismark might have described the subtle influences that are today shaping the destiny of the American nation. Nor yet can his book be described as 'America Through French Eyes,' for although he writes with all the lightness and dexterity of a Pa-

\* Another of the elective volumes recommended in connection with the 1930 Ministerial Reading Course. Others will appear from month to month. Books may be secured direct from publishers, or through the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

## Personal Testimonies

Deeper Life Confidences

### Soul Hunger Satisfied

MY lot has been cast with the Seventh-day Adventist people from childhood. It was in the latter part of my teens that I gave my heart to God and began serving Him to the best of my knowledge. Since that time there has elapsed a period of approximately forty years, during which I have never regretted the choice I made. The third angel's message has afforded satisfaction to me. I have never doubted the ultimate triumph of this message. The apostasies of leading men, or the seeming delay in the coming of our Lord Jesus Christ, have in no way dimmed my faith. Yet during all these years, until within very recent months, there has been lacking in my experience that abiding trust in the operation of the Holy Spirit that should characterize the life of the Christian. In my soul there has been a real hunger for a life that would measure with that of the Master, but how to attain to that life was an unsolved problem.

Advancement in the Christian life has been made through the years, but it has been very slow, for I have had to go back over the road so many times. Again and again the study of the deeper Christian life has resulted in clearer vision, but not in satisfaction rightfully mine. I seemed to be always traveling toward the goal set before the child of God, but never reaching it. The dissatisfaction with myself has led me often to special study of the Bible and the Spirit of prophecy, in the hope of finding a way to rectify my mistakes and clear up the scars that sin had left; but after all my endeavors to get right, I would soon find myself back in the old ways.

risian, he has tackled his subject as an unprejudiced economist and sociologist who holds no brief for any school of thought, not even for his own country. His frankness and his eagerness to present what he considers to be the truth, may seem to be disconcerting to those who hold contrary views, but no one can challenge either his impartiality or his determination to think clearly and speak courageously."

The book is divided into three parts, under the headings, "The Ethnic Situation," "The Economic Situation," "The Political Situation." Our denominational workers will be particularly interested in the first part, "The Ethnic Situation," which introduces the significant question, "Will America Remain Protestant and Anglo-Saxon?" The author deals in a very impartial way with the origins of the American people, stressing the influences which have emanated from our Puritan ancestry, relics of which are still seen in certain dogmatic tendencies, such as Sunday laws, et cetera, crystallized in Chapter IV, entitled, "Puritan Resistance to Freedom of Thought."

Other subjects of special interest to which due consideration is given, are "Prohibition," "The Color Problem," "Race Consciousness and Eugenics," "Immigration," "The Ku Klux Klan," and "Native American vs. Alien Ideals."

The book has the advantage of not being written by a native American, and is therefore unbiased, while at the same time giving a very lucid account of conflicting influences which are at work in the American Republic. Inasmuch as these influences have to do with religion, the Catholic situation, et cetera, the book should be of special interest to our workers, although it is not a religious book. I have read the volume carefully, and would commend it to those who seek to get a good understanding of the national, political, social, and religious background of elements with which we have to deal. C. W. IRWIN.

For me to say that I have not been benefited by these experiences in study and prayer, would be to do despite to the Holy Spirit, for it is indeed true that the Lord has heard and answered prayer, and has strengthened me in my sincere resolve; but because of failure to understand the working of the Spirit of God upon the heart, genuine satisfaction was not realized.

It has been my custom, since the year 1914, to add to my library the books selected as the Reading Course for ministers and workers, and I have always faithfully read the books. For the course of 1929, one of the books selected was entitled, "The Coming of the Comforter." This book did not interest me in particular above other books, so I left it until next to the last book in the course. But when I began to read this book, there came to me the conviction that herein was provided the explanation which would enable me to settle the problem with which I had been secretly wrestling so long, the nature of which I had never been able to comprehend fully. I therefore read the book carefully, and reread certain portions; and as I studied the question which had been in my mind for years, regarding the sanctuary and its connection with the indwelling of the Holy Spirit, the words of the psalmist came to me with great force: "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion."

Since that time, perplexing problems have been solved with less anxiety, and the results are most satisfying. The study of the indwelling of the Holy Spirit has brought peace into my soul and joy into my life. I cannot boast, but I know the administration of conference affairs has become simplified, and my life is brighter.

A CONFERENCE PRESIDENT.

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

**Guard Against Historical Blunders.**

— A minister of the gospel should be sufficiently well informed on authentic history to avoid making a tactless blunder such as occurred during a lecture on the prophecies in connection with a tent effort. A chart was used in explaining about the ten kingdoms founded on the ruins of the old Roman Empire, on which it was emphatically pointed out that the Germans came from the Huns. Such a statement is not only a gross mistake, but creates antagonistic feeling and counteracts the influence of truth.

Every well-informed man and woman knows that the Huns were a people that came from the Far East, from Mongolia, and subjugated in later years the Germanic races and drove them to Western Europe. The German nation is made up from different tribes, i. e., the Alemans, Franks, Saxons, Bavarians, Thuringians, Frisians. The Huns, whose king Attila founded a mighty kingdom near the Danube, in Hungary, were in later years almost annihilated in the battles with the Germanic tribes, and the rest of the Huns were led by Irnak into the steppes of Eastern Europe. That was the end of the Huns in Western Europe. Let us abide by the facts of history, and seek to avoid giving unnecessary offense to any, especially where a point of accuracy is involved.

K. A. OFFERMAN.

*Brookfield, Ill.*

**When Challenged to Debate.**—Experience has taught me that the safest rule for the minister to follow is to avoid public debates as far as possible, not because it is difficult to meet and overthrow any position presented against impregnable truth, but rather

because it is the first work of the minister to win souls to Christ by presenting Him in His meekness and lowliness of character, and demonstrating the living power of Christianity in the daily life. The challenge to a public debate is usually made by a person who desires to display his power of argument and retort, and in accepting a challenge based on such a spirit, any man is in danger of being drawn into the same pool of self-aggrandizement, and may utterly fail of accomplishing anything for the glory of God.

The minister who feels that to refuse a challenge to public debate is equivalent to cowardice and weakness, has not obtained the true viewpoint, and thereby belittles his calling and weakens his influence. It should be understood that the party making a challenge must be able to present a backing which is worthy of such attention. When a man is indorsed by a recognized body of people to represent them in debate, and has their written agreement to that effect, then it becomes a matter of meeting the denomination, and not a combative individual.

At one time I was sent quite a distance to arrange for a discussion in a place where two Seventh-day Adventist ministers had been holding meetings with some degree of success, and a church had been established. As I investigated the situation, I found that the challenge to debate had come from a man entirely outside of the locality, whose only reason for the challenge was his desire for combat in a public way. Our ministers, however, felt that they were under obligation to accept this challenge, simply because to ignore it might give the impression that they were afraid they could not maintain their position. My first move was to have a personal interview with the challenger, and I found that he held no position in the church, or anywhere

else, which could be sufficient to support his claim to our time and attention, and I had reason to believe that the public would not care anything about hearing him.

Not wishing to ignore him entirely, I told him that in order that he might clearly understand our position, I would personally explain all questions to him, and would give a respectful hearing to his side of the matter. He had no interest in such a private affair, however, and in his persistence to carry through the public debate, he proposed to announce a meeting at which he would preach to the people, and thus prepare the way for a large audience at the debate. His attempt in this direction proved an utter failure, as it was evident the people did not care to listen to him, and he quickly left the place. Our meetings continued in the usual manner, with good success.

There are times when much good may be accomplished through public discussions, and there are times when the results are not commendable. I am of the opinion that each challenge to debate requires personal investigation of the conditions and circumstances involved on both sides of the question, in order to reach a justifiable decision.

W. M. HEALEY.

*San Diego, Calif.*

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WE are all aware of the fact that many a humble soul has had an intimate fellowship with the Saviour utterly unknown, save in theory, to many a profound theologian. Similarly, there have been some without the blessed advantages of this truth who have known their Saviour more intimately than certain favored ones whose proof texts put their opponents to confusion. Let us be slow to attack God's "other sheep." They must be called until there is but "one fold" under the "one Shepherd."

L. E. F.

# The Association Forum

A Round Table on Efficient Methods

## REVERENCE IN PUBLIC WORSHIP

Further Echoes From the Presidents' Council \*

(Columbus, Ohio, Sept. 20-22, 1929)

*Posture in Prayer, and Pulpit Decorum.*—The discussion turned to the consideration of another phase of the cause and remedy for irreverence in churches, namely, the confusion which arises through lack of uniform practice in the posture in prayer. A few pointed facts as to carelessness in pulpit decorum were also referred to as having a tendency to weaken the worthy standard of reverence which the laity should be urged to maintain.

E. K. SLADE (Atlantic Union): The confusion which we see in our churches during the prayer season is to be deplored. This is largely due to the fact that we do not have a uniform practice as to the proper attitude in prayer. In the congregation this is apparent by the fact that some people sit in their seats and bow the head, while others kneel, some kneeling with face toward the pulpit, and others turning their backs to the pulpit and bowing over the seat. I think we should decide just what is considered the most appropriate attitude for our people to assume in prayer, and that the preacher or the pastor in charge of the service should clearly indicate what the people are expected to do. And when the ministers in the desk do not all follow the same plan,—some kneeling with face to the audience, and others kneeling with back to the audience,—it does not make the best impression.

It has been a matter of regret to me when, in a large camp meeting, I have seen fifteen or twenty ministers step up on the platform and all turn their backs to the congregation and kneel down to pray. This is a matter to which considerable thought has been given in our field, and the plan which

is quite generally practiced at the present time is for the minister to kneel toward the desk, with his face to the congregation.

G. W. WELLS (General Field Secretary): I am quite agreeable to the plan of ministers' kneeling toward the audience while engaged in general prayer; but when the minister bows in silent prayer as he enters the pulpit, he is communing with the Lord alone, and at such a time I think it is much better not to face the audience. During the brief period of prayer on entering the pulpit, the congregation should bow the head while the minister is in silent prayer. For the minister to face the audience at such a time is inappropriate and causes embarrassment, according to the way I view the matter.

W. A. SPICER (President, General Conference): In each church I visit, I endeavor to find out what custom is followed in the order of service, so that I can comply with the custom and not appear out of order. Personally, I prefer to kneel facing the audience in the public prayer; and where a long line of ministers go into the pulpit together, it might be all right to kneel facing the audience at the time of silent prayer. But where just one

\* See Association Forum, January.

minister, or perhaps two, enter the pulpit, it does not seem the proper thing to bow in silent prayer with face toward the congregation. So as a general rule, I would prefer, for the silent prayer, to get down out of sight, and for the audible prayer to kneel in the presence of the congregation and lead them in prayer.

H. A. LUKENS (British Columbia): There is one advantage when all the people bow toward the pulpit, and that is that whether kneeling or sitting in the seats, all are facing the one who is praying, and there is not that appearance of turning one's back to the one who is leading in prayer. It is certainly desirable to have a uniform practice in our churches.

H. N. WILLIAMS (Newfoundland): I heard Elder S. N. Haskell and his wife give a Bible study on prayer, in connection with which they both demonstrated the plan of kneeling in prayer facing the rostrum. This seemed strange to me, as a lad at that time, but I remember I slipped into the church after the service was over and tried the plan myself; and right then and there I made the resolve that if ever I were a minister I would try to get the people to do that way.

In every church with which I have been connected during the past few years, I have put the proposition before the people and asked them to try the plan of kneeling with face toward the pulpit for six weeks; and in every instance the decision has been to continue this plan. It is awkward for a person to stand up, turn around, and then kneel down. But to slip from the seat onto one's knees, bowing the head toward the rostrum, is graceful and requires the least exertion. The aged and the infirm are in nearly every congregation, and such find it impossible to kneel; but by following this plan, whether bowing the head or kneeling, the attitude is uniform.

There is one matter which I wish to mention in this connection, and that is the attitude which some ministers exhibit while sitting on the rostrum during service. It is nothing less than disgraceful to see a minister slouch down in his chair, or sit with one leg crossed over the knee of the other, while in the pulpit; and when in addition, he whispers to the minister sitting beside him as his brother minister is preaching to the people, how can it be expected that the young people will overlook such things when they are urged to show proper reverence for the house of God?

L. K. DICKSON: Seventh-day Adventists have the habit of taking more preachers onto the rostrum than any other denomination. At camp-meeting time, especially, there are often fifteen or twenty ministers on the platform. The question has arisen in my mind as to whether that is always necessary.

J. L. McELHANY: Perhaps it is because we recognize that the place of the ministering priest is at the altar. I do not like to go into the pulpit alone; I want the support of my ministering brethren. I was once asked to fill the pulpit of a Methodist minister, during a brief absence, and it was a new experience for me to find myself standing alone before the people. I missed the assurance and the strength and confidence which comes by having my brother ministers in the pulpit with me.

AFTER this full and free discussion, a committee was appointed to embody the major points developed by the study of the problem into a series of resolutions, which were later adopted by the Council. (See *Review and Herald*, Nov. 14, 1929, pp. 13, 14.) It is hoped that these important counsels may be taken seriously to heart by every North American worker, for each has an integral responsibility, and general improvements can be wrought only by united endeavor.

# Around the World Circle

Echoes of Association Advance

*South America.*—From the office of the Ministerial Association of the South American Division there has just been received a copy of a mimeograph document, in Spanish, headed, "Interchange of Ideas—Advance Methods of Labor, No. 13," covering the first trimester period of 1930. This bulletin is a six-page reprint of material which has appeared in *THE MINISTRY*, pertaining to the conservation of the youth. In addition to this, the South American Division is issuing the monthly *Evangelista* for the benefit of Spanish-speaking workers. All this represents an immense amount of work kept in operation by Elder J. W. Westphal, while at the same time he travels over large areas to meet appointments for workers' meetings and ministerial institutes. The development of Ministerial Association work in the South American Division is very encouraging.

For five months, from November, 1929, to March, 1930, Elder A. G. Daniells joined Elder Westphal for a series of ministerial institutes throughout the division. Concerning these meetings, Elder Westphal reports: "From my own viewpoint, and, as I know, from the viewpoint of many of our workers, these institutes have been a great blessing and help. Elder Daniells' instruction has been greatly appreciated; it has breathed a spirit of courage, faith, and hope. Our roundtable experiences and discussions have been interesting and profitable." In a personal letter from Elder Daniells, reference is made to the institute in the Austral Union, which had just closed at the time of writing. He states:

"This institute was a most encour-

aging one indeed. One hundred and twenty workers were in attendance, and I have never seen our ministers and workers anywhere manifest a deeper interest than these fine people did. They were hungry for the things we had to present, and received them with all their hearts. I feel much encouraged regarding the development of the native workers in this field. If proper attention is given to the young people here, we shall not need to send missionaries down from the States much longer for the evangelistic work. I am surprised at the long list of workers who have been developed down here. Of course it will be necessary to supply qualified leadership, but these people who have spoken the Spanish and Portuguese languages from childhood, are far better prepared for public work than are Americans who must learn the languages. Two things are necessary: one is to instruct these young men and women thoroughly in the message, and the other is to lead them into a deep spiritual experience. I am truly glad that I decided to come to this field at this time, and did not postpone the trip another year."

*Central European Division.*—"The Bible Searcher" is the title of a pamphlet of forty-eight pages, printed in the German language, prepared by Elder L. R. Conradi in the interests of the German Ministerial Reading Course promoted in the Central European Division. In this form, Elder Conradi presents to his workers a set of lessons on the subject of "The Everlasting Gospel." The note of explanation on the inside front cover, reads: "It is expected that all participants will peruse

these lessons with Bible in hand, and wherever the Bible references are missing, these are to be supplied. For this purpose, each participant receives two copies of the pamphlet. He fills in both, and one he keeps and the other he sends in to the president of his conference. The first copy of 'The Bible Searcher' should be finished by June 30. For the second half of the year, all readers will receive pamphlet No. 2, in which the same subject will be continued, with the addition of church history in connection with the Bible study. If the examination [on lessons and other Reading Course books selected] at the end of the year is satisfactory, every participant will receive a certificate for the Reading Course." It is thus apparent that in the Central European Division, Reading Course study is made a true educational factor in the life and work of the conference laborer.

*Northern European Division.*—The latest word from the division office affords cause for encouragement by the report that the latter part of January shows 263 enrollments in the Ministerial Reading Courses operating in eleven languages in that division, with Great Britain, Norway, and Denmark yet to report. There has also come to hand a complimentary copy of a fifty-eight-page mimeograph document, in German, prepared by Elder Schilling, bearing the title, "The Preacher's Guide," which comprises "Studies for Preachers and Other Evangelical Workers" on the following subjects:

- (1) The Preacher's First Need,
- (2) Importance of the High and Holy Calling of the Evangelical Worker,
- (3) Who Is a Successful Preacher?
- (4) The Preacher's Rule of Conduct,
- (5) Who Is a Real Preacher? (6) How Can We Permanently Hold Our Membership? (7) The Preacher as an Educator of the Church, (8) The Great Active and Passive Value of Missionary Work, (9) St. Paul—a Character

Study. Elder Schilling writes that the object in preparing these studies in the German language, is to increase the ability and efficiency of the evangelical workers in the Baltic and Polish Unions, where educational advantages have been limited, and adds: "I have heard from some of the workers to the effect that they appreciate these lessons very much. We have a large number of fine young men in that field, who will make valuable workers if we help them get the right start."

**Just Between Seminars**  
Glimpses of Ministerial Training

*Pacific Union College.*—We have a very earnest company of young men and women studying homiletics, not in the usual manner, but from the standpoint of the student's own spiritual experience, and in doing personal work for those about him, and then applying these same principles in wider spheres,—the giving of Bible readings or preaching to the public. Elder Emmerston is teaching the course this year, and we hear many grateful expressions from the students taking the work. There are very few centers of population within access of the school, and therefore it is difficult to plan much in the way of public efforts during the school year; but our ministerial students, and those who are preparing for the Bible work, are getting a good experience in meeting with churches at a distance on the Sabbath. We also arrange, as far as practicable, for these students to be with the churches over week-ends, in order to assist in the Missionary Volunteer activities of the church, and also the regular missionary meeting. The enrollment in all our Bible classes this year is very encouraging, and a larger number than usual are planning to complete the ministerial or Bible major courses.

B. P. HOFFMAN,  
*Dept. Bible and Missions.*

*Atlantic Union College.*—The ministerial students are divided into academic and college organizations. These two groups give greater opportunity for experience in leadership. The youthful academic band is very active, and is fostering interest in the gospel ministry among the younger students. The college ministerial seminar subdivides, after the opening exercises, into two ministerial companies and a Bible workers' group, so that there are more opportunities for speaking and giving studies. There is an excellent interest in the work of the seminar, and I think we shall see results from these activities in a larger number entering upon definite theological training next year. Evangelistic efforts have been launched in three places, and in each place a good interest has developed. The students are gaining practical experience in speaking and in giving Bible readings, and in rendering music for gospel meetings.

T. M. FRENCH,  
*Dean of Theology.*

*Washington Missionary College.*—Our present enrollment in the theological department and Bible workers' course is forty-five. The ministerial seminar is very well attended, and a lively interest is manifested in all the religious endeavors of the college. In the spring, seven will graduate from the junior theological and Bible workers' course. Each week there are being conducted four field efforts, with a regular schedule of about twenty Bible readings. At Gaithersburg, Md., five students of the theological course are conducting a theater effort, having an average weekly attendance of one hundred. Another effort is carried on at Capitol Heights, Md., with four theological students in charge. Part of the services are conducted in the theater and part in the Seventh-day Adventist country church. The third effort is at Alexandria, Va., which requires the attention of four other students. The

other is the effort which I am conducting in the city of Washington, assisted by the students in various ways. There is a good attendance at this city effort, and three people have already accepted the truth and been baptized.

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

An additional word from R. N. Montgomery, seminar member, is as follows: "Our position here at W. M. C. is perhaps somewhat different from that in other colleges, inasmuch as the students are conducting three efforts, besides the city effort by Dr. Wilkinson, each of which requires a staff of five to eight students on Sundays and for field work during the week, to say nothing of the many Bible readings during the week with interested persons who attend the Sunday night lectures by Prof. Wilkinson, where we seldom have less than 250 present, and usually requests for fifteen to twenty-five visits with literature. We are of good courage, and our seminar meetings are well attended. Often we do not have enough seats to accommodate all. The Ministerial Reading Course books are now in the library, and I am sending you the names of those who have enrolled for this course."

*Emmanuel Missionary College.*—Our work is progressing nicely, and larger opportunities are coming to our ministerial department because of the solid way in which our student effort committee is building. Just recently additional churches have been turned over to us for Sabbath care, and we now have thirteen churches on our list, which afford quite a sweep of territory for evangelism. The reputation of the good work done by the students conducting the symposium on "The Mountains of the Bible" in the two churches at Battle Creek and in other centers, has brought us an invitation from the president of the Chicago Conference to visit three of his churches in the near future. Such calls bring

great encouragement to the hearts of these prospective preachers. We are about to launch two more symposiums for the second semester, and we earnestly pray that God may continue to use these fine up-standing young men.

H. S. PRENIER,  
*Dean of Theology.*

*Oshawa Missionary College.*—We have a promising class of ministerial students at Oshawa. Elder Hartin has brought in a strong influence, not only in that department, but in the whole school, and just now we are conducting a hall effort in Oshawa, for the double purpose of winning souls and training the young people in actual field work. The young people are very enthusiastic in helping in this public effort, and prospects for results are good.

W. C. MOFFETT, *Pres.*,  
*Eastern Canadian Union.*

*Canadian Junior College.*—Our ministerial association was organized six weeks ago, and we are doing our best to take part in active service both here at the college and in the field. The services, other than our regular meetings at the college, have been held in local schoolhouses. The best prospect at present is in the Popular Ridge school, where a number of interested people attend. This school is about twenty miles away. Another schoolhouse, about twenty-three miles away, is open for services on Sunday evenings. Some of these meetings have been well attended. Bad weather and heavy roads have prevented some from coming. We are working and praying that all these people may accept the message. The regular meetings at the college have been well attended, and we are endeavoring to make them as interesting, instructive, and spiritual as we possibly can. Every one who has taken part thus far has thoroughly enjoyed this practical experience. In other words, every one seems to recognize that the only way to learn to swim is to get into the water. Elder

Newbold is our faculty adviser and critic. He has given us valuable assistance and instruction. We wish to convey our heartiest greetings and best wishes to all seminarians.

D. C. McFETERS.

*Oakwood Junior College.*—After long delay, the Oakwood Junior College seminar is now a reality. Elder A. B. Russell, president of the Alabama Conference, was with us for the first regular meeting, and gave us excellent help, dealing with practical suggestions for success in the ministry. At the next meeting, two of the young men presented thoughts from "Gospel Workers," after which opportunity was given for discussion. Last week, one of the members conducted a Bible study on "The Purpose and Manner of Christ's Coming," and then opportunity was given for criticism, which brought out many helpful points. Another young man gave a short sermon on "The Signs of Christ's Coming." All did their part in a very creditable manner. We are looking forward to the time when the students can go out in the field of actual experience. The leader of the seminar, Reuben Simons, has had experience in holding meetings near the school, and is very enthusiastic concerning the organization and its possibilities.

I. V. COUNSELL, *Bible Teacher.*

*West Indian Training College (Jamaica).*—I am personally supervising a seminar for young men and women, composed of twenty-two of our most capable young people. We have our meetings on Friday evenings, after vespers. We plan on securing practical experience by assisting in near-by churches.

O. W. TUCKER, *Principal.*

*Lima Training School (Peru, South America).*—One of the last things which Prof. C. P. Crager did before leaving here was to help us organize the ministerial seminar, and the plan

is working surprisingly well. Meetings are held weekly, on Sabbath night. Officers are elected every eight weeks. Once each month a public meeting is held, and everybody is invited to attend. For field work, we hold meetings for the public every Sunday night, in our church in Lima. We are also conducting an effort in the rural section, in order to reach the farmers. A number of people are now awaiting baptism. We are distributing packages of literature, which are called for and exchanged each week.

D. E. LUST, *Principal.*

## Bible Workers' Exchange

For an Enlarged Service

### The Connecting Link

BY EDITH CROSS

**C**O-OPERATION," we are told, "spells success," and to whatever extent this may be true there should be a demonstration apparent in the attitude of the Bible worker toward the various phases of church missionary endeavor, and particularly in helping to train the church members for service in the winning of souls. Already the latter rain is beginning to fall, and in these solemn hours God is sending forth into the harvest field the men and women whose hearts are aglow with love and who have sought and obtained an intensive training in presenting the word of truth to others.

The Bible worker comes into close touch with our dear people in their homes, and discovers the secret longing of the heart to be of service to the Master. Her large contact with human nature serves to good advantage in fitting these persons into their proper place of service, and thus the

Bible worker becomes an assistant to the minister and the home missionary leader, and her influence as trainer, adviser, and fellow worker may be a valuable asset in all missionary endeavor. As the church members take up their assigned duties, they have blessed experiences which they are eager to relate, and thus the weekly missionary meeting becomes an inspiring occasion, the spiritual status of the church is improved, and the proclamation of the truth is ever advancing.

The Bible worker may serve as the connecting link between the need and the source of supply. For instance, there is the faithful colporteur, going from house to house in search of the honest in heart, in whose hands he places the truth-filled book. But he must pass on his way with only a passing touch. If the Bible worker and the colporteur co-operate to the extent of furnishing and using the names and addresses of the purchasers of books, the result will be far-reaching. First, the colporteur may have the satisfaction of knowing that the seeds of truth he has sown will be watered and cultivated by personal interest; and second, the Bible worker will find in these names a wide field of endeavor for practical experience by the church members, in scattering literature, giving Bible readings, or helpful ministry in many lines. All effective missionary training must be accompanied by practical application, so it is essential to find the field of operations. The colporteur offers a very fruitful medium for the missionary follow-up.

Then there is the radio, which is serving as one of the great agencies for the finishing of the work, and calls for extensive co-operation on the part of those who can visit the homes of people who become interested through the radio message. Those who are

**REMEMBER THE NOONTIDE HOUR OF PRAYER**

leading out in this soul-saving work receive hundreds of names and addresses of people all over the country, and if the Bible worker secures names of all inquirers in the city where she is located, even though the radio station may be miles away, the church members can do an effective work through the radio follow-up.

What a wonderful truth we find in Ephesians 4:16. Speaking of Christ, it says, "From whom the whole body *fitly joined together* and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." Of what use would be the members of our body if they were not "fitly joined together" and working in harmony with the head? God compares the church to the human body, and as we think of the part which each joint and muscle of the body performs, working silently and secretly, I have thought how vividly this represents the place of the Bible worker in the church. She must not place herself forward to be seen and heard, yet as she sees the need, and the burden of the work rests heavily upon her heart, quietly and almost imperceptibly she proceeds with "the effectual working in the measure" of her part in teaching the word of God in the homes of the people, and at the same time encouraging and training and guiding the lay members in the church to do their part in Christian service, thereby making increase of the body, which is the church, unto the edifying of itself in love.

There is an adage which reads, "Greater is he that setteth ten men to work, than he that doeth the work of ten men." It may add to our burdens if we co-operate heartily in all church missionary endeavor, but it is effort well worth while, and will repay a thousandfold.

*South Bend, Ind.*

## Extensive Training-Class Work in the Southeastern California Conference

BY GLENN A. CALKINS

**WE** believe that the statements made in the "Testimonies" to the effect that the work will be finished when the consecrated lay members rally to the tasks assigned them, are literally true, and we are endeavoring to the best of our ability to carry on Bible workers' training classes in the churches, under the direction of our experienced conference Bible workers. The course of training has now been completed in a number of the churches, and the results are very gratifying. Through this means the conference Bible workers are able to multiply their services many times over. In the San Bernardino church two classes have been conducted by Sister Burnett; Sister Carpenter has conducted three classes in Orange County, and will soon organize another class in Riverside; Sister Jenkins has had a large class in Redlands; Sister Williamson has conducted a joint class for the University Heights and East San Diego churches, and has been assisted in the teaching by Sister L. J. Burgess, who has had years of experience in the Bible work.

The class conducted by Sister Williamson and Sister Burgess had an enrollment of between forty-five and fifty, and the course of studies continued for nearly six months, concluding with a very thorough examination, as will be seen by the list of questions asked. After reading these questions, it is especially interesting to know that twelve members of the class received a grade higher than 90, while eight of them received above 95, and one was a perfect score. Two received grades of 99½. The class completed its work in August, and since then most of the members have been carry-

ing on a systematic series of Bible readings.

Just a few days ago I received a letter from Sister Williamson, saying that at present three of those who had completed the course were working in connection with an evangelistic effort being conducted by Brother John Ford in San Diego, while the others were working systematically in their own neighborhood, with excellent results becoming apparent.

It may be well to state that the examination questions used by Sisters Carpenter, Jenkins, and Burnett were a little different, but were equally comprehensive and thorough.

Those who had completed the training course at the time of our annual camp meeting were presented with a small certificate, giving brief recognition to the fact that they had finished such a course, and were thereby considered qualified lay members for giving Bible studies along doctrinal lines as taught by Seventh-day Adventists. The instructor of the class does not leave the members without first making appointments for them in the field, and going with them to the homes of the people to give such assistance as they may need in doing actual Bible work. We know that the blessing of the Lord attends the effort to prepare the church members to do their part in teaching the truth by the house-to-house method.

*Arlington, Calif.*

### **The Examination**

#### *Section I (5 Credits)*

- a. Name five essential qualifications of a Bible worker.
- b. Mention several ways in which appointments for Bible studies may be made.

#### *Section II (5 Credits)*

- a. What place should prayer occupy in a Bible study?
- b. How would you impress the thought of the text upon the mind of the reader?

- c. What would you do with irrelevant questions?
- d. As a general rule, how much time should be occupied in giving a Bible study?
- e. At what point is it well to close?
- f. How much time should be spent in visiting with your reader at the close of the lesson?
- g. What aids would you suggest to encourage your reader to study over the lesson during the week?

#### *Section III (3 Credits)*

Give three Bible references on each of the following points:

- a. Importance of studying the Bible.
- b. The future home of the saved.
- c. The personal, visible coming of Christ.
- d. The signs of His coming.
- e. Man's condition between death and the resurrection.
- f. The punishment of the wicked.
- g. Perpetuity of God's law.
- h. The relation between the law and the gospel.
- i. How we are justified.

Give one text instead of three for g, h, i.

#### *Section IV (10 Credits)*

Give Bible proof to show the following points:

- a. The Sabbath is a sign between God and His people.
- b. It was instituted at creation by our Saviour.
- c. It was made for all mankind.
- d. Jesus kept it when on earth.
- e. He taught His disciples to keep it.
- f. Paul, the apostle to the Gentiles, kept the Sabbath.
- g. The Sabbath will be kept by God's people in the new earth.

#### *Section V (10 Credits)*

- a. Give every text in the Bible where the first day of the week is mentioned.
- b. Where is the attempted change of the Sabbath foretold?
- c. Give two texts that refer to the restoration of the Sabbath.

d. How does God regard worship that is based upon the teachings of man?

*Section VI (15 Credits)*

- a. Name the four universal kingdoms brought to view in Daniel 2, and show how the four beasts of Daniel 7 refer to the same kingdoms, by explaining the significance of the symbols used.
- b. Identify the little horn of Daniel 7:8.
- c. Show the similarity between the first beast of Revelation 13 and the little horn of Daniel 7.
- d. Show that the two-horned beast of Revelation 13:11 refers to the United States.

*Section VII (5 Credits)*

- a. Where is the longest time prophecy brought to view in the Bible?
- b. When did this period of time begin and end?
- c. What solemn work was to begin at the end of this period?
- d. How was this work to be announced to the world?
- e. How do we know that the sanctuary mentioned in Daniel 8:14 must refer to the heavenly rather than to the earthly sanctuary?
- f. Make an outline of the 2300 days.

*Section VIII (10 Credits)*

- a. Give texts to show the two great characteristics of the last church.
- b. Give two means by which we may test a prophet.
- c. Name the ordinances of the Christian church, and give the scriptures for their institution.

*Section IX (5 Credits)*

Give Bible references for the following points:

- a. Christ taught that tithe paying is right.
- b. Withholding tithes and offerings is robbing God.
- c. Man's original diet was vegetarian.
- d. Temperance in all things is enjoined.

e. Probation will close a little while before Jesus comes.

f. The sins of some will be blotted out, while the names of others will be blotted out.

*Section X (25 Credits)*

Write out a Bible study just as if you were giving it to some one, on any subject you may prefer which we have studied in the class.

You may use your Bibles freely in answering any of these questions, but do not use your notebooks.

## The Query Corner

On Life and Labor

### Ministers of Popular Churches

*Why do not the honest-hearted ministers of nominal communions come out and join this movement? Surely there are many godly men among them, as their writings and influence testify.*

Yes, your closing statement is undeniably true. Indeed, in "The Great Controversy," page 390, we are expressly told that "the great body of Christ's true followers are still to be found in their communion." Any attempted answer to your inquiry must at best be but partial, for only God knows all the facts and factors. But the lesson of Pentecost and the early rain sheds much welcome light upon it, as there is a marked parallel involved in the latter rain and the approaching consummation of the gospel commission.

Be it remembered that even with the personal presence of Jesus Himself among the Jews, and the powerful appeal of His matchless teachings, parables, and miracles before them, there were but few of the Jewish religious leaders who ever identified themselves in any way with Jesus and His lowly band of disciples. Indeed, it was not until after the ascension of Jesus and

the coming of the Holy Spirit that the disciples were fitted rightly to receive and utilize the "great company of the priests" which were then "obedient unto the faith." Acts 6:7.

Comparatively few of the devout Jews became Christians before Pentecost. Yet failure to respond to the personal preaching and call of Jesus did not constitute rejection by God. Their receptive response was gradual. The record of Pentecost expressly speaks of "Jews, devout men, out of every nation under heaven." Acts 2:5. And under that Spirit-filled message by Peter they were "pricked in their heart." Verse 37. And Peter's *calling-out message* for that period was, "Save yourselves from this untoward generation." Verse 40. Then three thousand gladly responded. A few days later, speaking again to the Jews, Peter definitely recognized that their former rejection of Christ was "through ignorance" (Acts 3:17); and again honest hearers believed, to the number of five thousand. Acts 4:4. And still again, when filled with the Holy Spirit, the disciples spake with such boldness that the number of them that believed was called a "multitude." Acts 4:31, 32. Thus the number was "multiplied." Acts 6:7; 11:21; 12:24. And then follows Stephen's Spirit-indited sermon, and so we are introduced to Saul of Tarsus, the greatest Jewish convert of all times.

Likewise today, pending the final rejection of Babylon by God, He still speaks of "My people" (Rev. 18:4) in her communions. Surely this includes many of her ministers, corresponding to the company of priests in the apostolic times. Doubtless God is using them still to hold the torch of light aloft for "His people" in the denominations, which in turn are rapidly rejecting God and Christ and the Bible, and all divine salvation and standards. Soon all such honest souls will find themselves completely alien-

ated from the dominant spirit of Babylon, and forced to separate from her corporate body. Under the loud cry of this message they will identify themselves with God's remnant church. Probably we ourselves have not been ready to receive them. Our own spiritual deficiencies would be a stumbling block, and God has needed and used them where they are.

The following excerpts, out of many similar ones, will be helpful in reaching sound conclusions:

"We have a work to do for the ministers of other churches. God wants them to be saved. They, like ourselves, can have immortality only through faith and obedience. We must labor for them earnestly that they may obtain it. God wants them to have a part in His special work for this time. He wants them to be among the number who are giving to His household meat in due season. . . . Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding."—*Testimonies*, Vol. VI, pp. 77, 78.

"There are many who are represented to me as being like Cornelius, men whom God desires to connect with His church. Their sympathies are with the Lord's commandment-keeping people. But the threads that bind them to the world hold them firmly. . . . We are to make special efforts for these souls, who are in need of special labor because of their responsibilities and temptations."—*Id.*, p. 79.

"There are miracles to be wrought in genuine conversion, miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with Him, will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible places, men of intellect and influence."—*Id.*, p. 82.

"Notwithstanding the wide-spread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth,

there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for

the Lord's second coming."—"The Great Controversy," p. 464.

"Even those whom we suppose to have passed the boundary of God's mercy, will be won to Christ. The very last work in the controversy may be the enlightenment of those who have not rejected light and evidence, but who have been in midnight darkness, and have in ignorance worked against the truth. Therefore treat every man as honest."—"Gospel Workers," pp. 373, 374. L. E. F.

## OFFICIAL NOTICE

### TWO IMPORTANT APPOINTMENTS

#### Ministerial Association Meetings at the General Conference

[As Authorized by the General Conference Committee]

Civic Auditorium, San Francisco, Calif., May 25 to June 12, 1930

I. A THREE-DAY PRE-CONFERENCE CONVENTION, May 25, 26, 27, in Room "F," for such Evangelists, Pastors, and Bible Workers as are present, to study and discuss in round table some of the most important questions facing the ministry of this movement. The first meeting is appointed for Sunday, May 25, at 9 A. M. This Pre-Convention will prepare the way for those questions of universal interest to all workers, irrespective of lines of responsibility, that should characterize the appointment next noted.

II. THE DAILY ASSOCIATION HOUR, 1:30 P. M., in POLK STREET HALL, for all evangelical workers at the Conference. Vital, far-reaching themes and problems will be presented by strong, recognized leaders. The first of these daily meetings will be held Thursday, May 29, at 1:30.

A few of the suggested topics are listed here for preliminary personal study by those who are planning to attend the General Conference:

#### EVANGELISTS' COUNCIL

- Meeting the Modern Problem in Evangelism
- Lowering Costs, yet Increasing Results
- Getting the Ear of the Public *Slusher*
- Most Profitable Length of Effort *anderson*
- What Constitutes Thorough Instruction *Slusher*
- Converted Converts Our Goal *Bunch*
- Utilizing Possibilities of Local Church *Walter*
- Utilizing "Right Arm" in Evangelism *nelson*
- Reduction of Secondaries and Nonessentials
- Getting the Most out of the Music *and*
- Scholarly Carefulness About Quotations *Lacey*
- Getting People to Decide *Wickham*
- Problem of the Evolution Question *Wickham*
- Dealing With the Isms *Moffatt*
- Conservatism in Advertising *King*
- Development of Associate Workers
- Ingathering Whole Families
- Conservation of Fruitage
- Trends of Present-day Opposition. *A. B. D.*
- Presenting the Spirit of Prophecy
- Dealing With Capital-Labor Question *Baker*
- Dealing With Peace and War Question *Michael*
- Proper and Honest Interpretation of Texts
- Linking Personal Ministry to Sermonizing *Maguire*

#### DAILY HOUR DURING SESSION

- The Minister and His Own Soul
- Maintaining the Spiritual Glow
- Ministerial Ethics
- Development of Soul-winning Ministry
- Guarding the Influence of the Ministry
- Consistent Apparel for the Ministry
- Personal Health Reform
- Ministry and Sabbath Keeping
- Training of Associates
- Speculation and the Ministry
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MINISTERIAL ASSOCIATION SECRETARIES.

## Editorial Postscripts

**APPROACHES!**—Two opposite approaches to ministerial problems are current. One consumes the time in study of the difficulties of the problem itself; the other is directed largely to discovering God's solution for the problem. And then the problem melts away before the divine solution. Thus it was at Pentecost, and thus it is to be in this time of the latter rain. Indeed, we ourselves often constitute our own greatest problem. But when God has entire possession of us, the perplexity is solved. What we need individually is a personal Pentecost.

**DISTURBED!**—It is the man who is saying or writing something vital that challenges attention at the hands of critics, both friendly and unfriendly. Purveyors of bland, innocuous bread pills and soothing sirups pass unnoticed into merited obscurity. Critics are agitated because their positions are jeopardized and their stock in trade menaced. The best answer to the critic's thrust is to ignore him, unfalteringly declaring one's message. This disturbs him most of all. We are to hew to the line, letting the proverbial chips fall where they may.

**DISGUSTED!**—Our thoughtful, spiritual-minded youth are distressed and disgusted by attempts on the part of some visiting ministers at our colleges. They try to be brilliant and witty because they are before a group of college students. But these youth desire wisdom, not wit; they want help, not humor. Our young people are keen judges of character, and they easily detect motives. A college chapel is a poor place in which to show off. And it is poor ethics for a preacher to exalt any other than his Lord at any time or place.

**ASSUMPTION!**—There is a growing tendency on the part of some to ape the popular religious bodies about us, and to assume not only the forms of Babylon, but the very titles of her priests, ostensibly to lessen the gap between us in the public mind, and thus to gain favorable access. Most of her leading men are "doctors" of theology; and so some of our evangelists are gratuitously assuming that appellation, wholly without academic justification. It is a wrong trend that needs to be frowned upon. Its counterpart peril and caution in the time of Christ is found in Matthew 23:1-12. Read it.

**NUMBERS!**—We wonder if numbers are to be our criterion,—if we do not have a distorted sense of their values as indicators of success and divine blessing. Christian Scientists have numbers; Mormons have numbers; Russellites have numbers. So also do many Protestant bodies, and primarily the Catholic Church. Even Mohammedanism, Buddhism, and other ethnic religions have appalling numbers. There is no room for comparison and competition here. Has not truth ever been, and will it not always remain, in the minority? We must save all we can, but isn't one soul saved for eternity worth more than a thousand merely attached to the church on nominal profession? Lower the bars, and the church can be filled.

L. E. F.