

The Ministry

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between the members of the
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Trenchant Truths

THE world of fact and the world of truth are not two worlds, but one.

POSITIVE instruction, not negative condemnation, of our youth is needed.

MINISTERS of Christ, let us take our calling more seriously, and ourselves less seriously.

If the sacred flame does not burn within, the minister's privileges and responsibilities become the routine duties of a profession which secures him a livelihood.

How much time do we spend reading the frothy, flashy, hectic news of the moment in the daily press? Shall we not rather slight it, and add more to the serious study of the eternal word of God?

"Know thyself" is the message of philosophy. *Know Jesus*, "whom to know . . . is life eternal," is the message of Christianity. They are as dissimilar as black and white. Beware of the mouthings of vain philosophy.

It is not the "message" that transforms lives, forgives sins, and regenerates men; *it is the living Christ of the message*. Let us hold the two in the right relation. Nor is this in the slightest degree a disparagement of the message. It is merely the exaltation of Christ to His rightful place in the message. It gives irresistible potency and magnetic appeal to the message, and stops the mouths of critics of the movement.

"OCCUPY the hour!" The tragedy of a messenger without a message! No minister of the gospel has the moral right to occupy the time of a congregation unless he has a message from God. The people would better pray, or read the naked, living word of God, and praise Him. Better not speak, than attempt it devoid of a message.

Our only hope for finishing our great commission lies in that divine potency which enabled a few unlearned men to initiate it successfully,—the power of Pentecost. In the light of this stupendous fact, shall not every plan, program, and provision be studied, molded, and wrought out in relation thereto?

CHRISTIANITY is neither a creed nor an assent to a system of truth uncodified in creedal form. Its essence is a living relationship with the living Christ. Springing forth from this are faith, obedience, righteousness, loyalty, truth. These are inseparable with the soul in such relationship with its Lord.

THRILLING reports of missionary activity or achievement have their proper place, but they can never take the place of the required spiritual food for the soul. Such a diet is unbalanced, and results in a case of malnutrition. After a time statistics and records cease to nourish.

WANTED: Teaching priests. The story teller and the trick orator will usually pull the crowd away from the solid, substantial teacher and builder. His offerings appeal to this shallow age. But let us not be inveigled into such a vulgar practice. It is not re-

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Editorial Keynotes

Union With Christ

IN the study of "A More Spiritual Ministry" it is clear that Christ is the only source of spiritual life, and that the Holy Spirit is the medium through which Christ imparts His own life to the soul who will comply with the conditions for receiving this gracious endowment. Most forcefully is this truth set forth in the following statements:

"The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ."—*The Desire of Ages*, p. 805.

"The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the Holy Spirit is the Comforter, as the personal presence of Christ to the soul."—Reprinted in *Christ Our Righteousness*, page 162.

"Those who teach the word must themselves live in hourly contact, in conscious, living communion with God. The principles of truth and righteousness and mercy must be within them. They must draw from the Fountain of all wisdom, moral and intellectual power. Their hearts must be alive with the deep movings of the Spirit of God."—*Testimonies*, Vol. VI, p. 48.

A "more" spiritual ministry involves that constant fellowship with Christ which more and more enlarges the capacity for being "filled with the Spirit" as it is so freely bestowed for the "work of the ministry, for the edifying of the body of Christ." This fellowship with Christ means just what we understand by the terms "association," "companionship," "union." It is a very close relationship indeed. In the New Testament this relationship is spoken of as "*in Christ*." Dr.

A. T. Pierson tells us that this phrase is used one hundred thirty times by New Testament writers. "*In Christ*" expresses a union and companionship closer than is possible in the experience of any two persons dwelling in the flesh. No greater honor, no greater blessing or happiness, could be bestowed upon man than to be permitted to maintain this intimate relationship. It is a relationship which should be prized above every other relationship on earth, and should never be severed.

But here we pause for most serious reflection as to the genuine appreciation and unfailing constancy of this fellowship. As ministers of God, called, chosen, anointed for divine service, do we day by day, year in and year out, maintain this joyful, uplifting, life-giving association? Do we prize our privilege of being "*in Christ*" so highly that we would not knowingly permit anything to break the union?

It is at this vital point that so many, possibly all of us, fail, more or less. The causes of failure are varied, but whatever they may be, the results are the same, and are always serious. Perhaps one of the most common causes of a break in the divine fellowship is the pressure of our work. We get so busy doing the things which He has told us to do that we do not take time to commune with Him. This is a great mistake, a perilous deception. Our frantic efforts to do something to advance the cause of God lead to the neglect of daily contact with the word of God,—that word which is "like as a fire" to purify us from the dross and rubbish which would crowd out and grieve the Holy Spirit, which is "like a hammer that breaketh the rock in

pieces" and keeps the fallow ground of the heart receptive for the impress of the Holy Spirit; that word which conveys the heavenly manna, the bread of life of which we must daily eat in order to maintain the spiritual life.

With neglect of the word, there follows the neglect of prayer. Instead of spending the first hours of the day in communion with Him who is our life, our first thoughts rush out over the work of the day, and then the race with the affairs of life begins. What can follow such a program but spiritual weakness, loss of power, and serious inefficiency?

Brethren, we must awaken to the important truth that no amount of busy activity for Christ can be substituted for personal, daily association with Him. We indulge fallacious reasoning when we argue with ourselves that we are working so hard for the Lord that He will accept our activity in lieu of that fellowship which is involved by being "in Christ." Working to advance the cause of God, however earnest and exhausting our efforts, will not beget nor develop spiritual life in the soul. Suspended union with Christ breaks the flow of spiritual life to the believer.

"Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ."—"Testimonies," Vol. V, pp. 48, 49.

This sweeping statement surely shuts out every substitute the enemy may suggest.

"There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of truth places men in the church, but this does not prove that they have a vital connection with the Living Vine."—"Testimonies," Vol. V, pp. 228, 229.

The difference between a pretended union and a real union is the difference between a mere profession and a

real possession; between formalism and reality. Herein lies our danger, our peril. The minister of the gospel cannot realize too keenly the tremendous seriousness of this peril. A pretended union substitutes theory, form, activity—machinery—for a living experience, which involves a new birth, a new life, a new mind; in short, a new creation. This substitution results in spiritual feebleness and ultimate loss of the soul.

A. G. DANIELLS.
Auckland, New Zealand.

What Is "Righteousness by Faith"?

Or all the great principles of eternal life and truth revealed in the Scriptures, none is more important than the principle of righteousness. Though the term "righteousness" is used many times in the Bible, and is constantly incorporated into our discourses and writings, still many people do not seem to have a clear understanding of it.

The Scriptures speak of two distinct kinds of righteousness, which originate from different sources. One is the righteousness of man, produced by man's works, and the other is the righteousness of God, wrought by Jesus Christ. Paul speaks of the first classification as "mine own righteousness, which is of the law," and of the second, as "the righteousness which is of God by faith." Phil. 3: 9. Paul also states that Sabbath-keeping Israel sought righteousness by the works of the law, and did not find it. Why? "Because they sought it not by faith, but as it were by the works of the law." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 9: 32; 10: 3.

In these scriptures it is clearly im-

plied that those who seek righteousness by obedience to the law, can attain only self-righteousness, never God's righteousness. Yet, sad to say, thousands of earnest people give such Scriptural statements a superficial reading only, and do not realize that in their own lives they are repeating the very experience of Israel. Day by day they try to establish their own righteousness by strict obedience to the law, but fail to submit to the righteousness of God.

Righteousness is rightly defined as "right-doing." But whose right-doing? Righteousness can never be the right doing of any man. The Scripture declares that all man's righteousness is self-righteousness and in the sight of God is but "filthy rags." There is not, never has been, and never can be any righteousness except Christ's righteousness. If we have any righteousness, or "right-doing," other than that which is termed "self-righteousness" and worthless as "filthy rags," it must be the righteousness of Christ; and this righteousness comes by faith. God's moral law is the only standard of right-doing; therefore, Christ's righteousness is perfect obedience to the divine law.

The lesson which is given to us in the writings of the spirit of prophecy, and which it is so essential that we learn, is this: Christ's righteousness *imputed* is our "title to heaven;" Christ's righteousness *imparted* is our "fitness for heaven." The first part of this lesson is not so difficult to understand,—the imputing of the righteousness of Christ to cover our past sins. But the second part causes the greatest difficulty—the simple recognition and acceptance of the fact that Christ's righteousness imparted means Christ dwelling within us and perfectly obeying the divine law moment by moment. To Paul this fact had become a reality, and he declares the provision made "that the righteousness of the law might be fulfilled *in us*." Rom. 8: 4.

He does not say fulfilled *by us*, but "*in us*." Of course this necessitates our co-operation.

The following paragraphs clearly distinguish between the true and the worthless righteousness, and guide into the channel of "imparted" righteousness, which provides the "fitness for heaven:"

"In their professed service to God, the Jews were really working for self. Their righteousness was the fruit of their own efforts to keep the law, according to their own ideas, and for their own selfish benefit. Hence it could be no better than they were. In their endeavor to make themselves holy, they were trying to bring a clean thing out of an unclean. The law of God is as holy as He is holy, as perfect as He is perfect. It presents to men the righteousness of God. It is impossible for man, of himself, to keep this law; for the nature of man is depraved, deformed, and wholly unlike the character of God. The works of the selfish heart are 'as the unclean thing;' and 'all our righteousnesses are as filthy rags.'

"While the law is holy, the Jews could not attain righteousness by their own efforts to keep the law. The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven. God offered them, in His Son, the perfect righteousness of the law. If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own likeness; and thus through God's free gift they would possess the righteousness which the law requires. But the Pharisees rejected Christ; 'being ignorant of God's righteousness, and going about to establish their own righteousness, they would not submit themselves unto the righteousness of God.'—"Thoughts From the Mount of Blessing," pp. 84, 85.

When we consciously cherish Christ's presence within, and consciously will His "right-doing" in our lives, we are receiving the *imparted* righteousness of Jesus. He works in us "both to will

and to do of His good pleasure." This is righteousness, or "right-doing," by faith.

MEADE MACGUIRE.

Amoy, China.

Trenchant Truths

(Concluded from page 8)

ligious spellbinders, but spiritual, teaching priests that are needed to-day. Forget not the pitiable condition of God's people when "for a long time Israel hath been without the true God, and without a teaching priest, and without law." 2 Chron. 15: 3.

WHAT do the members of your congregation carry home with them? Are they charmed by your rounded periods, your startling quotations, your mastery of words, your impressive peroration? Is the fancy tickled, but the inner need not met? Shepherd, feed thy sheep.

THE heathen are often willing to add Jesus as a "teacher" to their galaxy of gods. But in that sense Christianity is intolerant. Jesus will not share the throne with pagan teachers. We must present Him as the one and only Saviour, able and willing to rescue men. No compromise is tolerable here.

How strange, how tragic, that so many sermons, prayers, and revival calls go no farther and penetrate no deeper into the sin problem than forgiveness for past transgressions. They touch the *guilt* of sin, but have naught to offer as relates to the *power* of sin. Yet the emancipation power of the gospel that can free a drunkard from the clutches of the drink passion can break the grip of less conspicuous sins. Let us bring to the people a full gospel. Never should we proclaim a half salvation. Probation's close and the cessation of divine intercession impends. We cannot presume to make provision for sinning on until the gate is shut.

MODERN churches are foisting upon the world religion without redemption.

WITHOUT the perspective of the second advent, everything a man sees is out of focus.

BUDDHISM's message is the extinction of life. Christianity's message is the more abundant life.

MISSIONARIES — with the language of the country, but without the language of salvation! Let it not be once named among us.

DEFINE your terms. It forestalls loose thought and careless utterance. And it prevents wrong conceptions and conclusions on the part of the hearers. Let us think closely, clearly, accurately, logically, reverently, and think to conclusions.

God has prepared the way for our last message through the magnificent work of the Bible societies and the pioneering of other denominations. We must give credit to whom credit is due. Yet we can never withdraw from specific territories and agree to restricted allotments, for God holds us accountable for the faithful and universal deliverance of His message (accepted by us and rejected by others). We must be faithful to our trust.

HERESY hunters are most likely to conceal an ungodly streak of hypocrisy within, being themselves heterodox on other points. Curiously enough, many a "heretic" simply has the moral courage and honesty to express convictions that many of the reputedly orthodox carry concealed in their minds. Some of course are stolid verbalists who glibly recite their sweeping fidelity without having made a profound study of the foundations of belief. God give us an intelligent faith in the message and in the men who have forsaken the world to proclaim it.

L. E. FROOM.

The Ministry

Forward and Upward

Inspiration, Counsel, and Caution

Wouldst Thou Be Great?

OH, far away and long ago,
On the hill, with the city spread below,
Once Jesus asked the chosen three,
As the bright spring sun shone brightly
free

On roof and gate—
Each one in turn, "Wouldst thou be
great?
Speak now thy wish; I will tell each one
How it may be done."

And John, he thinks of a life above
The need of toil, filled with dreaming love
And youthful fancies fond and fair,
And happy songs on the perfumed air
Where joys shall wait.

And he answers, "I would be great."
Come the words, with no moment's loss,
"Take up thy cross."

And now James thinks of a kingly throne—
He long has wished it for his own—
With a purple robe and a golden crown,
And a brow on princes frowning down
From high estate.
"Yea, Lord, I would be great."
Gently but swiftly the wise words fall,
"Be servant of all."

Peter thinks of a life of ease:
No more nights on the barren seas;
No more dragging the heavy net
Through cold and hunger and murk and
wet
Till hours wax late.
"Thou knowest I would be great."
Kindly, firmly, the true words leap,
"Feed My sheep."

EUGENE ROWELL.

La Grange, Ill.

"Full Proof of Thy Ministry"

BY J. L. MC ELHANY

THE words of admonition by the apostle Paul to Timothy, "*Make full proof of thy ministry*" (2 Tim. 4: 5), are as pertinent and applicable to the gospel minister to-day as they were when written. Every man called to the ministry should constantly see to it that he is measuring fully up to the standard regulating the call. Having been so called, and the call having been

confirmed by the church through ordination, the minister is from that time on continually to make full proof of that ministry. If a man is failing to make "full proof," then he should earnestly endeavor to seek the cause for his failure, and to overcome it. If he is unsuccessful in this, let him honestly recognize the facts in the situation, and give place to the worker who will measure up to the divine requirements.

The frequency of appeal by conference officers for counsel concerning workers who, by all the divine standards of their calling, are failing to make "full proof," clearly indicates this to be a present-day problem. In some conferences the situation is extremely grave. Year after year passes without any growth in membership; the churches languish, and seldom are new churches raised up. Workers who ought to be growing in power and strength as soul winners, seem content to work along in a groove, without advancement or results. Conference committees are distressed and perplexed to know how to plan for such workers, and at the same time carry forward their work in a strong, progressive manner.

Why should not every worker make an honest check on himself, to determine whether or not he is making full proof of his ministry? While it cannot be expected that any minister will ever find that he measures completely to the full bounds of perfection as revealed in the standard set before us, yet none are warranted in making this fact the bulwark behind which to entrench failure in the work of God.

In studying this present-day problem of failure to make "full proof" of the divine call to the ministry, as it is pre-

sented from the angle of many of our conferences, we are compelled to say that where men continue to exhaust their energies in fruitless ministry, candid advice should then be given to take up some other calling. Why should men continue in the ministry year after year and their labors be very largely or totally devoid of results? Surely it would be in harmony with the following instruction from the spirit of prophecy to counsel such workers to seek other lines of work aside from the ministry, but lines in which they may effectively serve the cause of God, just as so many of our faithful lay brethren do:

"Our ministers will have to render to God an account for the rusting of the talents He has given to improve by exercise. They might have done tenfold more work intelligently had they cared to become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with right motives and proper aims."—"Testimonies to Ministers," p. 194.

"There needs to be an elevating, uplifting power, a constant growth in the knowledge of God and the truth, on the part of one who is seeking the salvation of souls. If the minister utters words drawn from the living oracles of God; if he believes in and expects the co-operation of Christ, whose servant he is; if he hides self and exalts Jesus, the world's Redeemer, his words will reach the hearts of his hearers, and his work will bear the divine credentials."—*Id.*, p. 144.

"God holds us responsible for all that we might be, if we would improve our talents. We shall be judged according to what we ought to have been, but were not; what we might have done, but did not accomplish, because we did not use our powers to glorify God. For all knowledge that we might have gained but did not, there will be an eternal loss, even if we do not lose our souls. All our influence belongs to

God. All that we acquire is to be used to His glory. All the property that the Lord has intrusted to us is to be held on the altar of God, to be returned to Him again. We are working out our own destiny. May God help us all to be wise for eternity."—*Id.*, p. 147.

We earnestly appeal to each of our ministers and workers to give serious heed to these words of instruction, and above all things to "make full proof of thy ministry."

Washington, D. C.

Independence and Domination

BY O. MONTGOMERY

INDEPENDENCE and domination are strongly developed, prominent characteristics of the present age. Though presenting contrasts, they are closely allied to each other, and force their way into the church; and just to the degree that either or both find entrance and a field of operation, is the safety and interest of the work of God imperiled. For the purpose of a careful and we trust profitable survey of these ruinous tendencies, it is well to consider them first as separate characteristics, and then as they relate to each other.

The Lord has given us counsel concerning the dangers attending the operating of independence, and if this counsel is heeded, catastrophe will be averted. The columns of THE MINISTRY do not admit of the reprint of this timely admonition, but it is within the easy reach of every minister and worker in that well-known book, "Gospel Workers;" and I would request that before going on with this article the reader turn to pages 486-490, 443, 444, and note carefully every paragraph on those pages.

Having read as requested, it is now clear to the mind that the spirit of independence and self-direction in service among workers is entirely contrary

to the Spirit of Christ and to His purpose for His church. An attitude of independence, of disregard for counsel on the part of the worker, carries with it, as stated, "*grave danger to the prosperity of our work.*" It is also clear that for the worker to "neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement of the truth, is to reject the means that He has ordained for the help, encouragement, and strength of His people." And further, we are told, "*For any worker in the Lord's cause to pass these by, and to think that his light must come through no other channel than directly from God, is to place himself in a position where he is liable to be deceived by the enemy, and overthrown.*"

When the spirit of independence takes possession of the heart of a worker, sanctified judgment and discernment are dethroned; for the spirit of independence is not of God, and cannot bring to the heart of the worker the wisdom from above. "The meek will He guide in judgment: and the meek will He teach His way," is the promise found in Psalms 25: 9. Meekness and independence are opposites in character; sympathetic understanding and confidence are strangers to the spirit of independence.

While admonished to be on guard and earnestly to contend against everything that savors of a spirit of independence and "pulling away from one another," there is held before the laborer the duty of exercising his own judgment and developing to the highest degree initiative in carrying forward the work to which he has been called. Never should the impression prevail that he is restricted in access to the Source of power and blessing when laboring under the direction of a committee. He should ever seek the Lord in earnest prayer for counsel, discernment, and for power and efficiency

in his ministry. "*The Lord desires His workers to counsel together, not to move independently.*" "*Draw together, press together, draw in even lines,*" are words of counsel which should be heeded at this time.

God has established in His remnant church a system of organization through which has come great strength and blessing. Committees and boards have been duly constituted and vested with administrative authority for the direction of the work of God in the earth. God is working through His appointed agencies, and directing His work around the circle of the world through the organization He has established. Notwithstanding human frailties, and the mistakes of men in official positions, and in some instances the misuse of administrative authority, God is in this movement which is encircling the globe with light and power; and every worker in the movement, from the oldest to the youngest, should cultivate a high regard and wholesome respect for, and willingness to take counsel from, those who have been "appointed to bear the responsibilities of leadership."

Washington, D. C.

(To be concluded)

Personal Testimonies

Deeper Life Confidences

A New Experience in Public Effort

A few weeks ago I closed a public effort which, I think I may safely say, was the most satisfactory public effort I ever held. Never have I held a series of meetings in which I spoke with such confidence concerning the various doctrines of our faith, or where I preached Christ so fully. Never did these doctrines appear to connect more closely with each other, or to blend into the great truth of righteousness by faith,

than during this experience; and I am confident that I have never held a series of meetings where people accepted the truth with such a clear understanding of what genuine Christianity is and of how to relate themselves personally to Christ, that His life and power may take control.

As I studied the doctrines which we hold as a people in the light of the wonderful truth of victory and power, of righteousness, sanctification, and justification through Christ, I found food for my own soul; and the brethren and sisters, living within reasonable distance and faithful in attendance at the meetings, were truly fed and helped spiritually.

I believe that we have not yet realized the full result of our work in former years, and feel convinced that the seed which has been sown will sooner or later develop into a rich harvest, as we arise and shine with the glory of the Lord which rests upon us in acknowledgment of a full surrender for a victorious life in Christ. If our brethren everywhere could see what there is in this wonderful truth and provision of righteousness by faith, there would be no opposition or questioning on the part of any regarding it. But I have learned that the knowledge of this great truth comes by the revealing of the Holy Spirit. The study of the subject is important, but unless God by His Spirit illuminates the mind, it will appear as foolishness.

A VETERAN MINISTER.

Effective Illustrations For Sermon or Song

John Harper's Last Convert

THREE or four years after the "Titanic" foundered, a young Scotsman arose in a meeting in Hamilton, Canada, and said: "I was on the 'Titanic' when she sank.

"I was drifting alone on a spar in the icy water on that awful night, when a wave brought John Harper, of Glasgow, near to me. He, too, was holding on to a piece of wreck. 'Man, are you saved?' he shouted. 'No, I am not!' was my reply. He answered: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The waves bore him away; but, strange to say, a little later he was washed back alongside me. 'Are you saved now?' 'No,' I replied, 'I cannot honestly say that I am.' Once more he repeated the verse: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Then loosing his hold, he sank. And there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert."—A. R. Richardson.

Obscured Vision

I WAS sitting by my window one summer evening, watching for the first star to appear, as had been my custom in my evening reverie, and I knew well the position of the brightest star in the southern sky. The dark came on, and grew deeper, but the star did not appear. By and by other stars, less bright, appeared, so it could not be that the sunset had obscured the expected gleam. I was about to conclude that in some way I had mistaken the true position of my looked-for star, when suddenly a puff of wind blew through the branch of a pear tree which overhung the window, causing a leaf to move, and there was the evening star in all its brilliance. When we cannot see God's beautiful star of love, it is because of some earthly obstruction. It never fails to shine, but just as a tiny leaf hid that bright star from view, so some small things may prevent us from seeing the light of God's love.—Selected.

"THE Great Teacher never used a big word."

The Association Forum

A Round Table on Efficient Methods

Prerequisite Instruction for Baptism

[It is difficult to conceive a discussion topic more vital to the life and spiritual welfare of the church than this. The presentations which follow are not official dictums; rather, they are the earnest, honest convictions of individual ministers expressed through the Association Forum. But they are the convictions of leaders,—union and local presidents, successful evangelists, and faithful pastors. They present a challenge to every laborer in this movement, and should at the proper time and place be crystallized into a sound and wholesome working policy.—Ed.]

Standards of Our Fathers

BY J. K. JONES

Who has not sensed a renewed inspiration to loyalty in defense of the foundation principles of truth in the atmosphere of that song which is so often rendered in mighty volume by a Seventh-day Adventist congregation?

"Faith of our fathers! holy faith!
We will be true to thee till death!"

If we are to prove true to the "faith of our fathers," we must maintain the standards which they established.

Memory carries me back to my boyhood days, and I recall how careful our ministers were to instruct faithfully all persons in the fundamentals of our message before they were admitted into church membership. In those days, our membership lists did not increase as rapidly as in later years; neither were there corresponding losses in membership through apostasy and disfellowship, which has become present-day history. In those pioneer days no minister would take members into the church without explaining the gift of the spirit of prophecy and the work of Mrs. E. G. White in connection with the remnant church. Thorough instruction was given on all points of faith and practice, such as the keeping of the Sabbath, the state

of the dead, tithe paying, health reform, dress reform, the ordinance of humility, et cetera. There was no possibility of uncertainty in any mind as to our position on the health question — why we discarded the use of pork, tea, coffee, tobacco; or as to the reasons for maintaining simplicity in dress, which involved the discarding of specific things, such as artificial flowers, feathers, rings, bracelets, necklaces, or following the latest styles in any particular.

To-day there is a tendency on the part of preachers to skirt around such topics as these, and make no attempt to explain our denominational position regarding such matters before admitting people to church membership; and this policy results in serious misunderstanding and often fatal results. How frequently do we find people in our churches who have been baptized by some minister who failed to do his duty in giving instruction on these vital topics, and after this minister has gone on to other parts, there is brought to their attention by his successor these unexpected features of church membership. I have seen most serious situations develop in churches as the result of this very thing. People who thought they understood all that church membership involved, and had been freely admitted to membership,

when they came to find out that there was much more required, have rebelled against further instruction, oftentimes creating widespread dissension and apostasy. To be specific, I have known of persons' being taken into the church without being instructed concerning the ordinance of feet washing, and when this came to their attention, they felt that they had been deceived, and left the church. I have known of other cases where no explanation or instruction was given concerning the gift of the spirit of prophecy to the remnant church, and this has caused trouble and separation from the church.

The worker who avoids the presentation of these vital truths, may be considered a fine preacher, and be lauded and praised; he may baptize a large number of believers, and write up glowing reports for our papers; but I pity the worker who follows him and attempts to perfect and establish the work begun.

Our work is to *preach the full message*, not a part of the message. God does not require some men to preach the whole truth, and others only portions of the truth.

I fear that in our desire to gather in large memberships, we are in danger of lowering the standards. There is little, if any, satisfaction in a system which permits one man to bring in a large number of partially instructed members, while the follow-up worker must drop many of these "new members" from the church records. We manifest deep concern about the necessity of bringing many into the church, but what concern do we feel for the large number going out from us? In all fairness and honesty, we owe it to Christ, to the message, to the individual accepting the truth, to the church, and to the evangelist or preacher involved, to be absolutely candid, and to hold back nothing, presenting every phase of truth clearly and distinctly.

To seek for persons to join the

church, and at the same time fail to tell them all that is involved,—what they will be expected to give up, what they will be expected to do, etc.,—seems a terrible thing to me. I would far rather see a worker bring in twenty-five members each year, but people who understand all points of the message,—the spirit of prophecy and all the rest,—than a hundred members who are largely ignorant of what is involved, and must find out for themselves, after being admitted to the church, just what it means to belong to the Seventh-day Adventist Church, getting this information through reading our literature or from the lips of some strange worker upon whom devolves the unpleasant task of bringing testing truths from the realm of obscurity created by his predecessor. There is no occasion for any withholding in proclaiming a well-rounded message, for honest hearts require honest dealing, and will respond in an honest way. Greater caution and care along this line may lessen the size of some reports, but it will also mean less apostasy and discord in the church.

Union Springs, N. Y.

The Test of Discipleship

BY D. P. WOOD

THE responsibility for the maintenance of spiritual standards of the church rests with the ministers, and one of the keenest tests of faithfulness in meeting this responsibility is concealed in the minister's attitude toward the proper instruction of new members.

We are living in an age of great achievement, and surely this should also be true in service for the Lord. But in order to make a glowing report of achievement in numbers, our ministers have received many individuals into church fellowship who were not prepared for the step. Should we not be more interested in the quality

of thoroughly indoctrinated converts rather than in the quantity of names added to the church roll? Where there is a real burden for souls resting upon the heart of the minister, every precaution will be taken to instruct thoroughly each person who wishes to unite with the church.

Our work as ministers or evangelists is not done until we urge home upon the hearers the necessity of a change in character in accordance with the pure principles of the truth. Many new converts are gained through convincing arguments which we present, but they lack true heart conversion. The message which we preach seems logical and clear, and appeals to the intellect, but it does not touch the heart or change the character. It is character, however, and not mental assent, which will entitle them to heaven. Christ is to be presented as the center and attraction in all the doctrines; and without a personal acquaintance with Christ, the mental assent to doctrines is but a dead form.

In "Testimonies to Ministers and Gospel Workers" we are told:

"The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether those who profess to be converted are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world, and be separate, and touch not the unclean thing. When they give evidence that they fully understand their position, they are to be accepted."

—*Page 128.*

Not alone in the doctrines of the Sabbath, the coming of the Lord, the state of the dead, the prophecies, et cetera, should the new members be thoroughly instructed, both as to the letter and the spirit of these important truths; there should be equal instruction concerning the matter of tithes, the gift of the spirit of prophecy, and health reform in

all its phases. It is a fact that comparatively few Seventh-day Adventists have a proper knowledge of this great truth, and that many people of the world are far in advance of us in precept and in practice of health reform principles. Our ministers have not been faithful in giving instruction along this line, and the reason is apparent,—it is because ministers do not conform their lives to these principles. I believe that in this matter, example is stronger than precept. How can we apply the "test of discipleship" as the Lord requires us to do, unless we ourselves are fully standing on the Lord's side, having come out from the world and separated from every unclean thing? Again I say, the responsibility for the maintenance of spiritual standards of the church rests with us as ministers. It is a solemn responsibility.

Brooklyn, N. Y.

The Greatest Need

BY L. K. DICKSON

THE greatest need, as I view the matter, is more definite proof of real conversion in the life of the candidate before he is baptized. If there is to be neglect anywhere in preparation for this sacred rite, let it not be in this regard. Better by far that one be uninformed on doctrines than to be unconverted. The great cause of so many leaving the church by apostasy is not so much because they do not know or believe the doctrines which we teach, but rather because of the fact that they have never known what a thorough and true surrender of heart is.

Conditions will never better themselves in our churches until we check the flow of unconverted members entering our ranks. My personal conviction as to one very strong factor in remedying this serious situation, is based on the need of more careful personal visitation on the part of the evangelist.

There must be time for personal work as well as pulpit work. Nothing can take the place of personal work. The evangelist who has awakened interest under the power of the Spirit of God, is the most effective personal worker for prospective candidates. One half the danger will be passed when we learn more about presenting Christ in every discourse on the doctrines which make us a separate people, and the other half will be effectively met when the evangelist receives a greater conviction as to the importance of his personal visitation.

New York, N. Y.

The Scripture Basis

BY A. A. CONE

EVERY person who professes conversion, should give evidence that he really has turned from sin in heart and life. Every truth held by this denomination as essential to salvation should be presented to the new believer, accepted by him, and put into practice in his life before his baptism; at least, he should have been instructed in all these things, and should have signified his intention to walk in harmony with them.

From the very beginning of a series of meetings, or from the point of contact in personal work, emphasis should be placed upon the fact that God's standards for the Christian are higher than are the standards of the world, and that these divine standards make no provision for anything in life and practice which leads to sadness, sickness, or death, or that in any way defiles mind, body, or soul. By referring in our studies from time to time to the texts of Scripture found in 1 Corinthians 6: 20; 10: 31; 3: 16, 17, we establish a basis for teaching tithing, health reform, dress reform, temperance, and the evils of theater going, pernicious literature, and indulging in

the follies of a jazz-mad world. By keeping these principles fresh in the minds of the people from the beginning of our contact with them, little or no difficulty is experienced in securing intelligent acceptance of all the so-called vital points of truth.

The "Moral and Spiritual Standards," adopted by the Autumn Council at Des Moines, Iowa, in 1925, I always present for consideration by new converts, in order that they may understand our position as a denomination on all these points.

In the earnest attempt to do thorough preparatory work I instruct and examine candidates by asking them to subscribe to the following covenant and inquiries:

Covenant: "We, as candidates for baptism and for membership in the Seventh-day Adventist Church, hereby signify our intention to take the name 'Seventh-day Adventist,' covenanting through divine grace to keep the commandments of God and the faith of Jesus Christ. In a covenant of this character, we recognize the entire Bible as the rule of our faith and practice, and leave room for the Spirit of God to enlighten us in regard to the truths of His word, not being bound by any creed."

CATEGORICAL EXAMINATION: [Full accord with principles signified by raising right hand.]

"1. Do you accept the Bible as the rule of your faith and practice?

"2. Will you study to learn the truths of the word, and practice those truths in your life?

"3. In so far as you have studied and investigated the doctrines as taught by the Seventh-day Adventist denomination, do you believe and accept of them?

"4. Have you confessed your sins to God, as far as they have been made known to you; and have you on your part, as far as in you lies, tried to make matters right with your fellow men?

"5. Do you claim by faith in Christ that God for Christ's sake has forgiven

your past sins, and that He is yours and you are His?

" 6. Do you recognize the fact that as truly as God claims the seventh part of time as His, so He claims one tenth of all our income as His for the support of His work in advancing the gospel of Christ, and will you faithfully render to Him His own — the tithe?

" 7. Will you submit to the decisions of the body of the church in matters of church discipline? In other words, will you seek the peace, harmony, and unity of the church, rather than press an individual opinion to cause confusion in the church?

" 8. Will you contribute of your substance, as God may prosper you and as He impresses your mind, for the up-building of the various branches of His cause? In other words, do you recognize the principle that when you take in light, you at the same time assume the responsibility to give that light to others, using your means as God impresses you, also your time and your talents, that others may be blessed with the light of truth that has brought blessing to you?

" 9. Will you seek to build up the interests of the church by attendance at its meetings, ordinances, and by adding your influence to extend its work, while the church leaders, on their part, exercise their watchcare over you?

" 10. Do you understand the principles of Christian temperance as taught by Seventh-day Adventists, and will you carry out those principles in your daily life, abstaining from the use of liquors, tobacco in all forms, coffee, tea, swine's flesh, and all habit-forming drugs? In short, will you study the subject of Bible temperance, and practice it in your life?

" 11. In matters of dress, do you accept the Bible rule of plainness and simplicity? Do you subscribe to the principles concerning the matter of dress as adopted by the Autumn Council of this denomination in 1925, and which have been read in your hearing to-day?

" 12. Do you believe in the Bible doctrine of 'spiritual gifts' in the church, and do you believe in the gift of the spirit of prophecy which has been manifested in the remnant church

through Sister E. G. White, and which has been connected with this message from its very commencement? And as far as you understand the instructions from that source, are you in harmony with them?

" 13. Do you recognize the binding obligation of all ten of the commandments as spoken by the Lord from Mt. Sinai, and by God's enabling grace will you keep those commandments, the fourth with the rest, rendering to the Lord as His sacred time the seventh day of the week, by the world called Saturday?

" 14. By submission to Christ and His grace, will you seek to grow in grace as well as in the knowledge of His truth?

" 15. Do you, by going forward in baptism, thus declare that from henceforth you will have no part in such soul-destroying amusements as card playing, moving picture shows, theaters, dancing, and all other entertainments and amusements which tend to deaden and destroy the spiritual life and perceptions, *i. e.*,

" a. To abstain from novel reading, and the reading of all fiction and stories condemned by the instruction to the church through the spirit of prophecy?

" b. To co-operate to the extent of your ability in every program of the church for the finishing of the work of God in the earth?

" c. To refrain your lips from all destructive criticism, faultfinding, and all evil speaking, and to refrain from all evil thinking of your brethren; persistently believing in and defending the innocence and good name of your brethren in the faith, closing your eyes to any and all evil reports and rumors which others may bring to you that are intended to lessen your confidence in any member of the church, admonishing as a brother or a sister, any of your brethren who may indulge in criticism or talebearing, or a lack of confidence in the officers of the church, the leaders in this movement, or in the brethren?

" d. To live peaceably with all men, as far as lieth in you, carefully observing the laws of the land, in so far as those laws do not conflict with the

laws of God; also observing the rights and liberties of others, and in every way endeavoring to be a good and loyal citizen of your country, a good neighbor, and exert a good influence in your community?

"Do you from the heart subscribe to all these principles?

"16. Do you believe that Jesus is soon coming again to take the faithful to live with Him?

"17. In view of the fact that the Scriptures say that 'every man that hath this hope in him purifieth himself, even as He is pure,' do you to-day signify your intention to endeavor, by the help of God, to live a purer and better life from this time onward?"

Reading, Pa.

(This discussion to be continued in October)

Kindly Correctives

For Better Workmen

Notes on Pronunciation

BY CHARLES E. WENIGER

WHEREAS the second of these studies presented a list of words correctly accented on the final syllable, this study presents many ordinary words whose accent should fall on the first syllable. The reader's ear will note that obedience to the correct accentuation tends to soften the language, to make it more agreeable in sound; but that incorrect accentuation frequently lends an element of crudity to the speaker's pronunciation. Syllables to be accented are printed in *italics*; syllables often wrongly accented, in **bold-faced** type. This and the succeeding list will repay careful study.

1. *Ad'mi-ra-ble*; although the simple verb is *ad-mire'*, the stress belongs on the first syllable of the form *ad'mi-ra-ble*, not *ad-mi'ra-ble*.

2. *Ad'vent-ist*; it is a matter of great wonder that so many of our own members should mispronounce their church name by accenting it thus: *Ad-vent'ist*.

The Call to t

BY G. W.

GOVERNMENTS of earth appoint persons as "ambassadors," "ministers," "her power appointing them. Their business called, and sent. Their time is devoted them, and they do not act according to an ambassador without direct and sovereign in a very embarrassing position indeed.

The gospel minister is called an ambassador without a commission or authority to call men and make such an appointment of the church? Is it not essential that he shall be conscious of the divine, sovereign

God, by His providence, may call me? call concerns itself more immediately with spiritual office comes from the Lord the Spirit. A spiritual call concerns itself office has been created by Christ; the presence and power of the Holy Spirit; this is manifestly different from the call to our this life only.

The call to the gospel ministry is a call accepts the call has but one aim and object building them up in Christ. He is not called to live, but to live a life. He is not thinking love. Over and over we find the great aim of his call to the ministry:

1. "Paul, an apostle of Jesus Christ, 1 Tim. 1: 1.

2. "Paul, an apostle of Jesus Christ,

3. "I thank Christ Jesus our Lord, into the ministry." 1 Tim. 1: 12.

4. "The ministry, which I have received of the gospel of the grace of God." Acts 20: 24.

5. "The Holy Ghost said, Separate whereunto I have called them." Acts 13: 4.

When a man is thoroughly possessed of the spirit summoned to preach the gospel by divine Ghost to be an ambassador for the King of the church, this conviction cannot fail to uplift his whole life. If he knows that God of the gospel ministry in a way which no other work, then at once and forever his sacred and divine calling. All selfish interests aside, and his entire life and energies at the business of rescuing men and women from

The greatest work, the noblest effort in which man can engage, is to proclaim the gospel. The minister stands as God's mouthpiece and guardian, a watchman upon the walls of Zion at the approach of the enemy. Chosen of God, he is faithfully to extend a helping hand in the impending doom.

The Ministry

WELLS

is to represent them. They are known alds." They stand in the name of the is not their own. They are chosen, to the interests of the power sending heir own option. One claiming to be eign appointment, would find himself Such a venture would be absurd. assador. But how can he serve as an appointment? And who is authorized it but Christ, the great Head and King who goes as an ambassador for Christ t appointment?

ien to ordinary occupations. Such a ith temporal things. But the call to ough the direct impress of His Holy with spiritual things. This spiritual involved depends upon the immediate herefore, the call to this spiritual office ecupations pertaining to the affairs of

divine call. The man who hears and ect in life—the rescuing of souls and alled to the gospel ministry to make a ng of profit and loss, but of service and apostle Paul stating the divine nature

rist by the commandment of God."

by the will of God." 2 Cor. 1:1.
who hath enabled me, . . . putting me
eived of the Lord Jesus, to testify the

me Barnabas and Saul for the work
2.

l with the conviction that he has been e appointment, and moved by the Holy of the universe, and has the recognition il to spiritualize all his activities and od has called him into the sacred work distinctly different from a call to any he recognizes that his is a peculiarly terests and worldly ambitions are laid e absolutely consecrated to the supreme m the bondage of sin.

t, the highest calling, the most sacred ant poor lost sinners to the Lamb of God. e to the people. He is to be a spiritual Zion, ready to sound the note of alarm God, sealed with the blood of consecra- hand to rescue men and women from Washington, D. C.

3. *Af'flu-ence*; cf. *in'fluence*, etc.; don't allow stress to fall on the second syllable: don't say *in-flu'ence*.

4. *Ag'ri-cul-ture*; although a slight secondary accent must occur on the syllable *cul*, the main accent comes on the first syllable.

5. *Ap'pli-ca-ble*, not *ap-pli'ca-ble*.

6. *Ar'mi-stice*; this word, in common use since the World War, should not be accented *ar-mi'stice*.

7. *Chap'er-on*; regardless of use as noun or verb, the accent remains on the first syllable; pronounce *ch-like sh-*.

8. *Com'bat-ant*; the verb is likewise *com'bat*; the first syllable may be either *kom-* or *kum-* in pronunciation.

9. *Com'mu-nism*, *com'mu-nist*.

10. *Com'pa-ra-ble*, although the verb is *com-pare*; cf. *in-com pa-ra-ble*.

11. *Con'ju-gal*, not as if *con-joo'gal*.

12. *Con'tu-me-ly*; this correct accent should never give place to *con-tu'me-ly*, which is common.

13. *Con'ver-sant*, although the verb is *con-verse'*.

14. *Def'i-cit*; *def'i-cit* sounds uncouth.

15. *Des'pi-ca-ble*; although this word seems to convey a stronger meaning when *des-pi'ca-ble*, there is no authority for such a stress.

16. *Dir'i-gi-bile*, not *dir-i'gi-bile*.

17. *Dis'ci-pline*, not *dis-ci'pline*.

18. *Ev'i-dent-ly*, not *ev-i-dent'ly*.

19. *Ex'pli-ca-ble*, not *ex-pli'ca-ble*; cf. *in-ex'pli-ca-ble*.

20. *Ex'qui-site*, not *ex-qu'i-site*.

21. *For'mi-da-ble*, not *for-mi'da-ble*.

22. *Gen'u-ine*, pronounced as if spelled *jen'u-in*.

The remainder of this list will appear next month.

Washington, D. C.

NOTHING is more indecent than a dead preacher speaking to dead hearers the living truths of the living God.
—Baxter.

Delving Into the Word

Studies on Fundamentals of the Message

The Message of Joel

BY B. G. WILKINSON

I. Joel, the Prophet of Last Day Things

THE book of Joel proves itself to be written by God from the fact that three of its great prophecies are already fulfilled. These may be noted as follows:

1. *Joel foretells the day of Pentecost* (Joel 2:28), and the fulfillment is shown by Peter's words recorded in Acts 2: 1, 14, 16-19.

2. *Joel prophesies the darkening of the sun* (Joel 2: 31), and this met fulfillment in the dark day of May 19, 1780. Concerning this we read: "May 19, 1780, stands in history as 'The Dark Day.' Since the time of Moses, no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: 'The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.'"—"The Great Controversy," page 308.

3. *Joel foretells preparations for Armageddon* (Joel 3: 9-12), which was partially fulfilled in the preparations for the World War.

In view of these three definitely fulfilled prophecies, we may confidently expect that all other prophecies by Joel will be as surely fulfilled.

Prophecy Concerning "the Day of the Lord"

Joel was the first of the inspired prophets whose writings form a part

of the Bible, who saw the events connected with "the day of the Lord," and he refers to it as follows: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1: 15. He also states, "The Lord also shall roar out of Zion." Joel 3: 16. It may be noted that Amos, in the introduction of his prophecy, stated the same fact, "The Lord will roar from Zion" (Amos 1: 2), yet Amos prophesied while King Uzziah lived. Amos 1: 1. Isaiah also prophesied concerning "the day of the Lord," but he did not begin to prophesy before the year in which King Uzziah died (Isa. 6: 1); therefore Joel is the first of the prophets (I refer to those prophets whose books became part of the Bible), even before Isaiah and Amos, to prophesy concerning "the day of the Lord."

II. Joel Sounds the Keynote for All Succeeding Ages

Chapter I.

Verse 2: "Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?" HEAR! The prophet will foretell something to come: a colossal scene, greater than the flood, greater than crossing the Red Sea, greater than anything which heretofore has happened in the memory of man.

Verse 3: "Tell ye your children of it, and let your children tell their children, and their children another generation." The coming event must be retold from one generation to another. It must be passed on until it becomes a proverb; it must be the keynote for coming ages.

Verses 4-15: As when one pitches a

tent, he drives the first stake, then the last, and sights into line all the intervening stakes; so with Joel. He drives the last stake when he drives the first. After a series of instructions, then painful descriptions followed by instructions, comes the CLIMAX in verse fifteen: "*Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.*"

That which is to be told from one generation to another (as stated in verse 3) is information concerning the four great devastating powers described in verse 4 as follows: "*That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.*"

In his commentary on the first chapter of Joel, Dr. Pusey says: "The locusts, accordingly, are not chiefly the insects which bark the actual trees, but every enemy which wastes the heritage of God, which He calls by those names. His vineyard, the Jewish people, was outwardly and repeatedly desolated by the Chaldeans, Antiochus Epiphanes, and afterward by the Romans."

We cannot say definitely that by the palmerworm, the locust, the cankerworm, and the caterpillar God had exactly in mind Babylon, Medo-Persia, Grecia, and Rome, yet the following significant statements are worthy of due consideration:

a. These devastators are called "a nation." Joel 1: 6.

b. They are likened to a "lion" (Joel 1: 6), as is Babylon elsewhere.

c. They are likened to an army. Joel 2: 25.

d. They are identified as "the heathen." Joel 2: 17.

e. They are spoken of as rational creatures. Joel 2: 17. (See also Rev. 9: 4.)

If, however, the prophet has pre-

cisely in mind literal locusts, canker-worms, palmerworms, and caterpillars, he must by these foresee the devastations of the seven last plagues, which later we will notice in reference to Joel 1: 16-20.

In verses 7 and 8 we find the region or people to be devastated by these four great powers, designated by the following terms:

a. A Vine.—"He hath laid my vine waste." Christ called His church a vineyard. Matt. 20: 4.

b. A Fig Tree.—"And barked my fig tree." Christ likened His people to a fig tree. Luke 13: 6, 7.

c. A Virgin.—"Lament like a virgin girded with sackcloth." Paul likened the church to a virgin. 2 Cor. 11: 2.

The Serious Call to Repentance

Verse 9: The spiritual barrenness of the church is revealed, and the situation implies that the final stroke is near: "*The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn.*" Since the "meat offering" and "drink offering" are called "a blessing" (Joel 2: 14), their absence at this time shows that God's people are greatly devoid of spiritual power.

Verse 11: The serious condition of the ministry is portrayed: "*Be ye ashamed, O ye husbandmen [appropriate term for evangelists whose duty it is to weed out sin and sinful habits by their preaching]; howl, O ye vinedressers [appropriate term for teachers who extract the wine from the word — the true doctrine], for the wheat and for the barley; because the harvest of the field is perished.*"

Verse 13: The priests are not only to be ashamed, as called for in verse eleven, but in view of the unprecedented, impending calamity, the "ministers of the altar" are called to pass days and nights in prayer and supplication before God. "*Gird yourselves, and lament, ye priests: howl, ye min-*

isters of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God." The "evil servant" (Matt. 24: 48) would not lay aside his delicious programs to do this, and so is appointed a portion with the hypocrites.

Verse 14: As all the land was to be stricken, a fast and a solemn assembly was also enjoined upon "all the inhabitants of the land." "*Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.*"

The Day of the Lord

Verse 15: Here is stated the reason for making this serious call to repentance. The "day of the Lord" is the climax of the prophecy, and this day is declared to be "at hand;" therefore the church must know that it is at hand. "*Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.*" The great signs which precede this impending event, "the day of the Lord," Joel brings to view a little farther on. (See Joel 2:31; 3:9.)

The reference to "the day of the Lord" by other prophets should be kept in mind in connection with the study of Joel 1: 15:

a. Zephaniah states that when the day of the Lord is near, it "*hasteth greatly.*" It was slow for some time, but near the end it moves with incredible velocity. Zeph. 1: 14.

b. It will be ushered in by a great decree (Zeph. 2: 2), and in Revelation we find that this decree announces the close of probation; it is the decree which seals the unjust as forever unjust, and the holy as forever holy. Rev. 22: 11, 12.

c. The day of the Lord is called "a day of wrath." Zeph. 1: 15.

d. In connection with the "day of wrath" a great hail will be poured

out (Job 38: 22, 23), but the hail is designated as the ending of the seven last plagues; therefore, the seven last plagues begin when the "day of the Lord" begins.

The Seven Last Plagues

Verse 16: Immediately after declaring that "the day of the Lord" was upon them, Joel cries: "*Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?*" It is serious when joy and gladness are departed from anything. But when these are gone from the house of God, the worst has come; the Bible no longer breathes hope, and the days of Amos 8: 11-14 are fulfilled, when people wander from sea to sea seeking the word of God.

Verse 17: The hope of the future is gone. The seed is not simply unfruitful, but it is rotten, and the barns are not repaired, because it is manifestly useless to do so. "*The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.*"

Verses 18-20: Here is brought to view the effect of the fourth plague. A comment on these verses, found in "The Great Controversy," page 628, reads as follows: "In the plague that follows, power is given to the sun 'to scorch men with fire.' . . . The prophets thus describe the condition of the earth at this fearful time. . . . 'How do the beasts groan! the herds of cattle are perplexed, because they have no pasture. . . . The rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.'

Sound the Keynote

"The day of the Lord" was to be the keynote of the church down through the ages, the great event toward which all other events were hastening. What part would it play when that day was "at hand"?

Washington, D. C.

(To be continued)

Confirming the Foundations

Historical, Theological, and Scientific Research

An Ancient Description of Modernism

BY GEORGE McCREADY PRICE *

MODERNISM may be described as a modern way of looking at all the great facts and problems of Christianity. Modernists usually admit that there may be no real finality about their view of things; all they care for is that they shall be up to date and that their view accords with the latest teaching of science. In essence, Modernism seeks to account for the origin of the world and of the plants and animals upon it by purely naturalistic processes. This is sometimes termed the theory of *uniformity*, which says that the present is the measure of the past and of all the past. It is the denial of miracle, a denial of the supernatural; and in natural science it is opposed to the view that there ever was a great universal deluge by which the plants and animals of the world were destroyed and their remains buried in stratified deposits. Similarly it is opposed to the belief in an actual creation at the beginning, which must have been a supernatural event; for Modernism is naturalistic through and through, and thus it is thoroughly evolutionary, for evolution means a naturalistic development of the plants and animals (including man), in accord with processes now going on.

In that wonderful prophecy of 2 Peter 3: 3-7, we have a true picture

of Modernism. The scoffers, or "mockers," as one translation expresses it, are represented as saying, in the last days, "Where is the promise of His coming?" In other words, Where is there any sign or indication of the second coming of Christ? And the reason they give for this view is that "since the fathers fell asleep, all things continue as they were from the beginning of the creation." In other words, these men argue from the present uniformity of nature and the absence in modern times of anything like a miracle or the supernatural, that there never was any violent interruption of the present course of nature, not only from the close of creation, but "from the beginning of the creation." Thus we see that these last-day scoffers teach not only the present uniformity of nature without miracle or anything supernatural, but they extend this reign of present natural law clear back to the beginning of things. And they make this view a reason for denying any such event as that of the second coming of Christ in the future, because such a coming would be a supernatural event, and a violent interference with the present order of nature.

I wish to emphasize the vivid accuracy of the picture which Peter here gives of the evolutionists and Modernists of our own day. It will probably be admitted that during the past twenty-seven or twenty-eight years I have given considerable study to the subject of the evolution doctrine. And I can testify that *I would not know how to put into a few brief words as good a description of what Modernists believe and how they argue regarding both the future and the past.*

* Professor Price's position as an authority in the religio-scientific field needs no reiteration here. Formerly professor of geology in Union College, and now president of Stanborough College, England, he is also author of a dozen scientific treatises dealing with varied aspects of the anti-Christian evolution theory. We have promise of several articles from him for this section.—ED.

We as Adventists believe in the Sabbath as a memorial of a creation completed. Thus the Sabbath marks the boundary line between a *supernatural origin* of things and a present *naturalistic* order, by which the things which were created are still perpetuated and sustained. When Christ was being tried before the Sanhedrin for an alleged violation of the Sabbath, by healing a man on that day, He said, "My Father worketh hitherto, and I work." Thus it is evident that all that God does at present in preserving and perpetuating the things which He has made, is not in any way out of harmony with the idea of the Sabbath as the memorial of a finished or completed creation.

But, according to Peter, the scoffing Modernists of the last days illegitimately argue from the basis of the present quiet and orderly course of nature back into the past, denying that there ever was any such thing as an actual creation by which the present order of things had its beginning; for they say that the present order of things has continued "from the beginning of the creation."

But Peter tells us something even more significant. He explains how these Modernists came to adopt this method of thinking and reasoning. He says that they entered into this condition of mind as the result of ignoring or disregarding the record of a universal deluge. He makes clear that "they are *willingly ignorant of*," or as another translation expresses it, they "willfully forget," the great fact of a universal deluge in the long ago by which the animals and plants were destroyed and their remains buried in deposits of clay, and sand, and gravel. Peter's argument is that since there was such a destruction of the world by water long ago, there may reasonably be a destruction of the world by fire in the future; for both events are under the control of God and His word.

But the scoffing uniformitarians of the last days argue with a degree of consistency, harmonizing with their premise, that there never will be any supernatural end of the world, or any second coming of Christ, because there never has been any violent interruption of the ordinary course of nature in the past.

Here again we see the marvelous accuracy of this divine record, for history shows that Darwinian evolution was based upon the evolutionary geology of Lyell, who taught a theory of geological uniformity, and denied that there ever was a universal deluge in the long ago. Even now it is a fact that the whole scheme of evolution can be maintained only by denying that a world cataclysm like that of the deluge ever took place, and that the fossil plants and animals were buried by any such event.

Other prophecies in the Bible outline political events, and some picture the conflict over strictly religious issues. *This prophecy in Peter gives us the conflict of the last days regarding scientific and philosophical problems.* It is a most accurate picture of present-day conditions in this respect, and it shows how important it is for us to understand these matters and to be able to explain them to the world. The Sabbath as a religious institution, and the universal deluge as a scientific event, are the two great master keys with which to solve the perplexing problems of the last days. These divine truths are intimately related to each other. And happy is the minister who is able to see in them the needed solution to all the modernistic and evolutionary problems of our day.

Watford, England.

INSTEAD of seeking to have more of the Holy Spirit, we should yield ourselves to Him, that He might have more of us.—*Hopkins.*

Studies in Historical Theology

BY N. J. WALDORF

No. II — The Government of the Apostolic Christian Church

I HAVE purposely used the term "apostolic Christian church," because there is a difference between that church and the ancient Catholic church, which later became the Roman Catholic Church.

The apostles of Christ organized the first local churches as they went about preaching the gospel. We must bear in mind that in those days there were no state, union, or divisional conferences; neither did there exist tract societies, home commissions, or educational or Missionary Volunteer departments, as we now have. Persecution was an ever-present foe, following closely on the trail of the apostles and believers as they went from place to place, and it was impossible for them to keep in touch with each other, as we now do. Printing presses, railroads, the telegraph, et cetera, were unknown. The conditions under which the church was organized and operated must be taken into account when we deal with the early church and its government.

Under four distinct headings, the organization of the church as set forth in the New Testament, is herewith presented: (1) The Legislative Power of the Local and General Church; (2) The Executive Power of the Local and General Church; (3) The Judicial Power of the Local and General Church; (4) The Ministry.

The Legislative Power of the Church

The inspired writings of the New Testament do not give in detail the principles of the government of the church, but what we have is sufficient guide to us in our study of church order and organization. In Acts 15 we have a brief history of the first general council, held in Jerusalem, for the pur-

pose of deciding what should be done in regard to the division which had occurred over the matter of circumcision. This council was composed of the representatives or delegates chosen and sent by the churches to meet with the elders in Jerusalem for consideration and settlement of the questions. After much prayer and discussion, the recorded canon was drawn up, and received the signal approval of the Holy Spirit. (See Acts 15: 1-33.) It was commanded that the believers "abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." *This was pure legislation.*

The Executive Power of the Church

Executive power was invested by the convened delegation in the committee which they chose to carry out the decision of the council. This committee was composed of Paul, Barnabas, Barsabas, and Silas. (See verse 22.) When these men reached Antioch and delivered the message of the decision of the council in Jerusalem, they represented *the executive power of the whole council.* (See verses 30-32.) This was no arbitrary command. They spoke as the highest authority in the church — the General Conference Council — which had made a decree, under the approval of the spirit of prophecy, without doubt, for Barsabas and Silas were prophets also. (See verse 32.)

The Judicial Power of the Church

The apostle Paul gave the church instruction that under no consideration should brother go to law with brother. (See 1 Cor. 6: 1-8.) That is to say, they should not go to the civil courts of Rome for justice. Instead, each church should select its own tribunal, or court of justice, for settlement of the case under dispute. It must be remembered that the church had no right to inflict penalties that were contrary to Roman law, or even in harmony with Roman law, for that matter, as

the judicial power of the church relates to its own *church discipline*, and not to Roman civil law. For example, in 1 Corinthians 5: 1-13 reference is made to a member of the church who was guilty of incest, and Paul admonishes, "Put away from among yourselves that wicked person." In another instance, Paul says, "A man that is a heretic after the first and second admonition reject." Titus 3: 10. This instruction is in harmony with that found in Matthew 18. Thus it can be seen that every church, as such, had local autonomy in its own sphere of work, in the legislative, executive, and judicial departments.

The Ministry

The gospel ministry, as a profession, in New Testament times and ever after, has nothing in common with the Levitical priesthood or the pagan sycophants. In the organization of the early church, deacons were appointed to the secular work in the church. Acts 6: 1-7. One of the deacons, Philip, was an evangelist. Acts 8. Elders were chosen for the ministry of the church in general, local elders being appointed for each church. From the time of Paul's call to the ministry (as recorded in Acts 9) to the time he was ordained to the ministry (Acts 13), there is an interval of about ten years, during which time Paul worked as one we now term a "licentiate." Later in his work as an apostle and elder, he said, "Lay hands suddenly on no man." 1 Tim. 5: 22.

Paul called himself a "servant," "apostle," "prisoner" and yet he was an ordained elder of the church. Peter called himself an "apostle" (1 Peter 1: 1), and an "elder." 1 Peter 5: 1. We have the record, in Acts 20: 17, of where Paul called the elders (Greek, *Presbyterous*) together for a council, and told them that the Holy Spirit had made them overseers (Gr., *Episkopous*) in the church. (See verse 28.) In the epistle to Titus, Paul instructs him

to ordain elders (*Presbyterous*) in the churches in every city, and specifies the qualifications which must be found in individuals elected as bishops (Gr., *Episkopous*). (See Titus 1.)

In the New Testament the terms "elder" and "bishop" are synonymous. The local elder was also a local bishop. The general elder or apostle was also a general bishop. All elders were bishops, and all bishops were elders. The local elders had a limited sphere of influence, whereas the general elders had a larger field of operation, preaching in many churches. The early Christian church had no class distinction. They were all brethren. In their assemblies, all had a vote. Each local church had its own home government; it was a pure democracy. When occasion arose, they sent representatives from the churches to a general council, which then became a representative democracy.

(In the next article the aim will be to point out what the early church faced in the Roman world.)

Orlando, Fla.

Bible Workers' Exchange

For an Enlarged Service

True Yokefellows

THE apostle Paul contributes to the phraseology of inspired statements the term "yokefellow," and applies it to one who has shared with him the stress and strain of service, as well as the fellowship of the divine presence, under the yoke of Christ. Only once does the term occur in the Scriptures, and standing thus alone, a deeper and richer shade of meaning enhances its application. "Fellow workers," "fellow laborers," and "fellow helpers" are often referred to in a general sense as classification in the household of the Lord, but here is a specific combination of service and experience which

involves two workers in the most personal and co-operative way.

The term "true yokefellow" may with due propriety be applied in our day to the Bible worker and the Christian nurse working in co-operation with the minister, each voluntarily taking up the yoke of service, which becomes "easy" and "light" as the Master makes the yoke to rest in balanced proportion upon His obedient children. The Bible worker seeks a fitness for presenting the written word of truth in such a manner as to win the hearts of the multitude, and the nurse, having been called, trained, and made efficient in caring for the body, as the gateway to the soul, skillfully applies the "opening wedge" for the entrance of the light of truth to darkened minds, and extends the glad "right hand" of the gospel message, thus paving the way for the unprejudiced, candid, and co-operative consideration of Bible teaching.

A few experiences of such yokefellows in the proclamation of the third angel's message are cited in this connection, in the hope of proving a means of encouragement to more extensive yoking up of the Bible worker and the Christian nurse in reaching the masses who are in such dire need of the whole gospel for both body and soul.

In "The Bible Workers' Exchange" of last year (the former mimeograph bulletin) reference was made to a series of tent meetings conducted by Miss Jessie M. Weiss, a Bible worker connected with the East Pennsylvania Conference. Subsequent reports, printed in the *Review* and elsewhere, have revealed that a large number of believers have been baptized and duly organized into church fellowship. It is indeed a most inspiring experience, and demonstrates the truth of that statement which is so assuring, "God will do the work if we will furnish Him the instruments."—"Testimonies," Vol. IX, p. 107.

The "true yokefellow" in this experience was Sister Esther Bergman, R. N., superintendent of Washington Sanitarium field missionary work. Just how the Bible worker and the Christian nurse pulled together under the yoke of service in this encouraging experience, is shown by the following letter written by Miss Bergman:

"When Sister Weiss was notified that we [Miss Bergman and a corps of nurses in training] were coming from Washington to join her in the tent effort, she at once put a notice in the newspaper, announcing that nurses from the Washington Sanitarium would be present at the evening services, and would be willing to give any help or advice, free of charge, to those who came to the medical tent either before or after the evening service. As we talked over the program for the evening meetings, we decided that a health talk should precede each lecture. The song service had been announced to begin at 7:45, but we noticed that people began to come earlier, and so we changed the song service to begin at 7 o'clock, and this gave us thirty minutes for a health talk. As we went up on the platform at 7:30 every evening, we were encouraged by seeing the seats well filled with people who had come early for the health service. In giving the health talks, I made it a rule, no matter what topic was under consideration, to first of all read a text from the Scriptures having direct application to the topic of the lecture to follow that evening, and thus made the health talk contribute to the effectiveness of the Bible teaching service. For example, when I explained to the people the importance of knowing how to take the patient's pulse and temperature, and demonstrated how this is done, I called attention to the fact that God takes the temperature of His people to determine their spiritual condition, and He says that some are 'lukewarm'—neither cold nor hot; and that the Lord tells us that the lukewarm state of Christian experience is a very dangerous condition, and should be remedied at once.

"Each health talk was accompanied by a demonstration — simple treatments, making the patient's bed under unusual conditions, et cetera. All the material we needed for use in giving these demonstrations was provided by the people who attended the meetings. When the health talk was ended, at the close of the half hour, we nurses left the platform and stationed ourselves in the rear of the tent, where we were able to find seats for late comers, assist mothers in caring for their children, and corral unruly or restless children in a near-by tent, where they were entertained with Bible stories. At the close of the service, we mingled with the people. As we were in uniform, our connection with the meeting was well understood, and people were very friendly, often expressing appreciation for the information in the health talk, and extending invitations to us to visit them at their homes. In fact, the larger part of our work in connection with this tent effort consisted in our work in the homes, by which we were brought into touch with many and varied physical needs, and by giving attention to these needs we were able to break down prejudice. As an example, I will refer to one case in particular:

"Mr. _____ became very much prejudiced after listening to the presentation of the subject, 'The Mark of the Beast.' A little later he became ill, and his son asked me to call and see if I could do something to relieve him. I gladly agreed to do so, and secured his consent for a treatment twice daily. He became very appreciative, and was kind enough to say that I had done the only thing which afforded him any relief and made him comfortable. On one of my visits at the home of this man, I found three ministers assembled there. Only one of the three was able to rise to the occasion and appear to be on friendly terms, the other two maintaining a very serious and unfriendly demeanor. As I was taking the blood pressure of some of the neighbors who came in, one neighbor suggested that perhaps the ministers would like to have their blood pressure taken. So the invitation was extended to them to come out and take the test. The

friendly minister responded at once, and he soon called the other two ministers to join him; and very soon prejudice melted entirely away, and a spirit of fellowship and good feeling took its place."

This combined effort in Drums, Pa., serves as a striking object lesson of what can be accomplished by true yokefellows in Christian service. In writing to Miss Bergman, some time after the close of the effort, Miss Weiss states:

"I often wonder since the Drums effort whether there will ever be another effort that I can enjoy like that one. Somehow it seemed different in so many ways from the many efforts I have been in. The Spirit of the Lord is still working on the hearts of the people, and after all, that is the only way the work can be done."

But it is the exception, rather than the rule, where opportunity is afforded for such team work in public effort as that of Bible Worker Weiss and Nurse Bergman. The fact still remains, however, that Bible teaching and health teaching may be and should be combined in individual effort.

Sadie Baker, a Bible worker of Williamsport, Pa., expresses her conviction that "the Bible worker, to become the most effective worker, should have a nurse's training and a knowledge of healthful diet and cookery," and tells of her experience in securing a nurse's training, in organizing and conducting nurses' training classes in churches, and in assisting city evangelists as Bible worker and health lecturer. We quote briefly from Sister Baker's letter, in proof that the two lines of work are indispensably linked together, even though at times the lone worker must bear the double yoke:

"Some years ago I read that a sanitarium was to be established in Loma Linda where men and women were to be trained to do medical evangelistic work. I said at once, This is God's plan, and I expect to be there and re-

ceive that training! The time came in 1918, and I went. I finished my nurse's training in 1920, then had the privilege of associating in a medical evangelistic effort in Redlands, Calif. I attended the General Conference at San Francisco, and there I saw seventy home nurses receive their certificates. Since that time I have been organizing home nurses' classes in the churches where public efforts were held. In one city I went ahead of the evangelist, and organized the home nurses' class in the church. Eighty-six joined this class, and fifty or more were added later. As a result of this class work, the church was united as a body, and the members were organized into different bands for service. The conference president told me that if the evangelistic effort accomplished no more than the bringing of unity into the church and organizing the members for service, he considered it time and money well spent.

"When the evangelist arrived, the entire church membership was ready to join with him for effective work. The evangelistic effort developed an interest which led to organizing home nurses' classes for the benefit of those investigating the truth, and in teaching these classes I was assisted by the church members who had received instruction. As a result of the combined effort,—evangelism, Bible work, health teaching, and demonstration,—about a hundred people were baptized. I have been following this plan for the past six years, and the results have been most gratifying. The health teaching is an effective avenue for securing Bible readers, and I always have all the readers I can care for. I am a firm believer in Sister White's emphasis on education, when she said, 'Educate, educate, educate;' and I am convinced that as we educate the people to study God's word, we should combine education along the lines of hydrotherapy and healthful living."

Violet E. Gilstrap, a registered nurse in the California Conference, who has had extensive experience in conducting home nursing classes in churches, states:

"In my estimation, the Bible worker without a knowledge of how to give treatments and teach health principles is as fully handicapped as the nurse who endeavors to engage in soul-winning work without a knowledge of how to give Bible readings."

At the time of writing, Nurse Gilstrap was engaged in teaching a special class [which organized itself for the purpose] of regularly employed conference Bible workers the simple methods of hydrotherapy and measures for prevention of disease; for these Bible workers have been brought to realize that it is not enough for them to know how to prevent disease in their own lives by living up to the laws of health, but that they ought to be able to demonstrate these principles to others. This teaching is balanced by a class conducted by the Bible workers for training the members of the home nursing class to give Bible studies in connection with giving treatments.

Referring to her connection with the St. Helena Sanitarium health extension work in San Francisco, Miss Gilstrap states:

"I made many visits each week. These visits were in behalf of those physically ill, but almost every case was to a greater degree spiritually ill. I carried in my kit 'Steps to Christ' and the Bible, and often it was my privilege to read from these books. Then I could pray with the people, and the results accomplished in these cases were both physical and spiritual. These people could not be reached by the Bible worker unless able to bring them physical relief. I will mention one case in particular, to show that the nurse must be qualified to do more than relieve the physical need, just as the Bible worker must be prepared to combine instruction in the Bible and in health principles:

"One day a lady came in for treatment. She was in a state of nervous breakdown, and I found it necessary to keep in close contact with her by making visits to her home. I found that her spiritual condition was even

more alarming than her physical state. She had been brought up in a Seventh-day Adventist home, but had backslidden and severed all contact with the church. In connection with the treatments, I talked with her seriously about her need, and assured her that in order to regain her health it would be necessary to go to the root of the matter, and make things right in her relation to God. The woman broke down and cried, and between sobs she acknowledged that she knew that her trouble lay in failure to study the Bible and to pray. She said, 'I don't know how to pray any more.' It was my special privilege to have prayer with this woman, and to hold Bible studies with her for several weeks. Then she began to attend the weekly prayer meetings, also Sabbath school and church service. Her physical condition began to improve, and it was evident that she had entered upon the road of steady gain. This woman and her husband joined the baptismal class, and in a short time both were baptized. Now it would have been impossible to reach this woman without first gaining her confidence; and nothing will so readily win the confidence of a prejudiced mind as being able to administer to the physical well-being."

The Divine Call to the Bible Work

A SMALL group of Bible workers were engaged in conversation during an intermission at the Lake Union Conference session, and a near-by listener overheard the following statements of personal experience.

One said: "I could not get away from the Bible work. I had taken the nurses' training before entering upon the Bible work, and at one time I decided that I would leave the Bible work and return to the nursing profession. But in making the necessary adjustments for such arrangements, I became very much troubled and could not sleep because of the burden resting upon me. I realized in a new sense that God had called me to the Bible

work, and also what it might mean to me personally if I deliberately chose to take myself out of the Lord's hands and follow my own way. For days and nights I struggled with the problem, but at last, on my knees, I surrendered to be used of the Lord in the way which He had so clearly indicated, and in any place to which He might lead. And ever since I have been very happy in my work."

Another worker said: "I remember the experience of a worker in our conference, which occurred a number of years ago. This sister had recognized that God had called her to the Bible work, and for a time she engaged in this work and was successful in reaching the hearts of people and bringing them into the truth. She was an experienced office worker,—a bookkeeper, secretary, and promoter,—and while working in the city where the conference office was located, there developed a great need in the office for such help as this woman could render, so she temporarily gave up the Bible work and went into the office. In doing so, she quieted her conscience by promising the Lord that she would return to the Bible work just as soon as the necessary help could be found for the office. A few months went by, the office helper was found, and the way was open for her to continue the Bible work. However, she was urged to stay on at the office, and special inducements were made. She yielded to the suggestion, and proved untrue to her vow to return to the work to which she knew God had called her. In a very short time this sister became ill, and has ever since suffered with an affliction which keeps her confined to her room. She feels that it is a judgment of God resting upon her, because she refused to follow the course which she knew to be God's plan for her life."

These remarks made a deep impression upon the silent listener, as to the reality of the call of God.

Around the World Circle

Echoes of Association Advance

Qualifications for the Mission Field

BY W. H. BRANSON

MISSION work must never be regarded as a career. The incentive of the true missionary is never to build up a reputation, but his one ambition is to save lost men and women from eternal death. The graduate student missionary, coming direct from the portals of the college to the mission field, must never lose sight of the fact that he is entering upon his "commencement." His college education prepares him to recognize in the experience of his predecessors the textbook for further study, and he will humbly seek help and advice, rather than immediately endeavor to change all plans in operation which inexperience might deem subject to decided improvement.

Our need in the mission field is for men and women who possess the essential qualifications:

1. It is of first importance that the individual be thoroughly converted, that he believe every phase of the third angel's message, and that he possess a *missionary heart*. To be a successful missionary requires the ability to love the people to whom sent, in spite of any and every repulsive characteristic. He must believe with all his heart that God has made of one blood all nations, and that it is no condescension on his part to be called to labor among uncivilized, unlearned, primitive people. A proud, haughty, domineering spirit is of no use in the mission field. Rather, it is a great detriment, and should never be allowed to land on mission soil.

2. He must not be an extremist on any point.

3. He must have ability to adapt himself to conditions,—eat all kinds of food, live in cottage or grass hut without complaining, and be as willing to ride a donkey, or to walk, as to travel by motor car.

4. He must be a confirmed optimist, and thereby immune to "the blues." In the mission field, one is separated from kith and kin; many of the ordinary comforts of life are lacking; unhealthy climate, poor housing facilities, and still poorer equipment must be encountered. Any tendency to melancholia thrives under such conditions, but a sunny, happy disposition helps to surmount all these difficulties.

5. He must be an all-round specialist. There is no place in the world where all-round men are more needed than in the mission field. The missionary may be a recognized specialist in some particular line, but this should not hinder him from helping in any other line. He may be an ordained minister of the gospel, a professor, or a doctor, but he must also be qualified to lend a helping hand in building, farming, brick making,—any kind of practical work which is to be done. He must be a missionary *first*, and a specialist *second*.

A call for recruits has just come in from Elder W. H. Anderson, one of our pioneer missionaries, now in charge of the work in West Africa, and his needs are clearly stated as follows:

"Find me men and women who will go into these native villages and love men and women who are dirty, filthy, repelling; men who will spend days and weeks away from home in the interests of the work, wives who are willing to remain at home alone while

their husbands are gone. It is necessary for every woman in the Angola field to be separated from her husband for weeks at a time. Those who are not willing to do this, cannot do the work. Let them stay at home and not come to Angola.

"We want just plain, common, solid, sensible human beings. We do not want faddists of any kind, nor extremists along any line. We need men and women who are straight on all points of this message, and who are sure of its speedy triumph, and willing to do anything to save souls and finish this work. We want missionaries who will live on the earth among men, and not up in the clouds of imagination.

"We need men who can teach and preach. They need to know the routine of church school work, so they can supervise and inspect our outschools, and they must be able to do the work of an evangelist. We are not looking for officials, but for workers,—real 'buck' privates in our ranks in Angola."

Such are the actual qualifications demanded in the mission field. Where are the men and women possessing them? Only the Spirit of God, who "searcheth all things, yea, the deep things of God," can locate them, and our prayer is to the Lord of the harvest that He will send forth laborers into the field who are prepared to stand under the burden and heat of this great day of opportunity. We must have missionaries, but we must have those who understand and possess the qualifications which the mission field requires.

Claremont, South Africa.

Forward With Evangelism

BY CARLYLE B. HAYNES

THE most important duty our ministers and workers have before them at the present time is the organizing of their churches for service, so that the resources of this movement in men

and money may be thrown into a great evangelistic forward movement for lost souls. Unless this is done, there can be little hope that our cause will enlarge and grow as it should.

I know of a place where a Seventh-day Adventist worker has a church of forty members in a surrounding population of 100,000, and the forty members get 75 per cent of his time and strength, while the 100,000 get the 25 per cent. I know of another place where 175 members in a population of 400,000 receive 90 per cent of the minister's time and energy, and the 400,000 get the remaining 10 per cent. I know of a conference of 600 members in a territory that has 5,000,000 inhabitants, and the 600 members claim and use fully 90 per cent of the time, energy, and strength of the eleven workers in the conference, and spend 90 per cent of the operating income on themselves, while the 500,000 get what is left of time and money and effort.

My brethren in the ministry, these things ought not so to be. And the change which ought to be made should be brought about at once. To enlist every member of the church as a worker for God should now be the first work of every pastor, every evangelist, and every executive. Nothing is quite so important as this just now.

Begin by preaching to your churches the principles of Christian service. Lay upon the hearts of your members the responsibility of laboring for God. Announce that the church is about to be organized for work, and every person will be placed in some band, and will be expected to report with regularity. Then sit down quietly with your church officers, or alone, and carefully go over the list of your church members. If not already existent, decide upon what bands you will form. You will need a literature distributing band, a correspondence band, a Bible readers' band, a visiting band, and such others as may meet the need in your

church and neighborhood. Get slips of paper and head them with the names of these bands you are going to organize. Now go down the list of your members, and put their names, one by one, into these various bands, writing them in on the slips of paper underneath the name of the band in which you think they are fitted to serve. Then read your lists to the church. If changes need to be made, be ready to make them. But don't stop until every person in the church is a member of a band. Then inform each band just what its duties will be. Make these very plain. See that it has material to do it with. Then, most important of all, search out and train leaders and assistant leaders for these various bands, and place them in charge of these working groups.

There ought not to be one member in our churches without a definitely assigned task in connection with the work of God. There ought not to be one drone among us. There is work for all, and God expects all to work.

Buenos Aires, South America.

Editorial Postscripts

THE hour approaches when we are to go forth to "proclaim the Sabbath more fully." Unquestionably this includes more extensively, but the primary thought is more completely, comprehensively, compellingly. Its full significance will be disclosed in the experience still before us. The arguments have been made; the spiritual compulsion will come through a Spirit-filled and Spirit-led people. Without being less prominently the sign of our loyalty to the personal Creator in this age of evolution, the Sabbath is to become outstandingly the visible sign of realized re-creative power in the midst of the fallen churches that are losing the vision of

genuine regenerative power in human lives.

THE quest for truth is not in itself the embracing of truth.

SHEPHERD and sheep are related, complementary terms, for the existence of the shepherd implies the presence of the sheep. And the one supreme qualification of the shepherd is love, as Jesus thrice told Peter. Knowledge, eloquence, earnestness, leadership, sociability, financial or organizing ability, are desirable and needful accessories; but they are secondary. First of all comes love, *love, LOVE*.

VISION is not something mystical or vague. It is simply seeing straight over a widened horizon. There is such a thing as spiritual as well as physical "astigmatism," "myopia," and "strabismus." The proportion is distorted. The angles are wrong. The truth is not seen steadily and seen as a whole. It is not seen as it really is. Men are seen as trees walking. Blessed are they of pure hearts, for they shall not only see God hereafter, but shall see the truth as it is in Jesus now.

IF all our church members won through evangelism were thoroughly converted and living radiant Christian lives, our course would be plainly marked out in the path of intensive evangelism for nonbelievers only. But we recognize with sadness that this is not so. Therefore, we have a double responsibility, in developing the defective spiritual life of our membership, and simultaneously meeting the requirements of the Great Commission and bringing the gospel proclamation to its triumphant conclusion. Before God, we dare not neglect our responsibility to the needy churches. Let us workers truly add converts "to the Lord" as well as to the church.

L. E. FROOM.

Our Enthusiastic Friends Say —

GRATEFUL! — "I have been more than pleased with THE MINISTRY. I am so thankful to have the good matter supplied in this convenient form, and I know our ministers everywhere are grateful for what is being done in this way. On several occasions I have noticed ministers carrying the little magazine with them, reading it. It is in such convenient form, it slips into a book or into one's pocket so that it is just the thing, and just what we need. May God bless you in your work on this and on other lines having to do with the improvement of our ministry." J. E. FULTON, *President Pacific Union Conference.*

PLEASED! — "I was very much pleased with the last issue of THE MINISTRY. It is not often that I can read a complete issue of any publication at one sitting; but I found THE MINISTRY so interesting and helpful that before I realized it I was reading the last page."

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

USEFUL! — "Six months' service of this helpful periodical has endeared it to the hearts of our workers. Several favorable comments were heard while we enjoyed camp meeting together. I find the workers are using it, and it has meant much to them."

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

PRACTICAL! — "We very greatly value THE MINISTRY. It is certainly filling a long-felt need in the ranks of this cause. I like the get-up of the paper, and particularly I appreciate the fact that it isn't all inspiration, but that you are getting the men to tell the 'how' of how to do things."

J. H. MCEACHERN, *President Nevada Conference.*

UNIFYING! — "I greatly enjoy the visits of THE MINISTRY, and feel that it has a unifying influence upon our workers as a whole, helping us to keep rank and step in the forward movement of the message."

GEO. R. E. McNAY, *President South Dakota Conference.*

Re-echoed From the Divisions

ILLUMINATING! — "I wish to thank you for the splendid help that is coming to our ministers and workers through the columns of THE MINISTRY, which is now arriving with regularity. We all appreciate very highly the illuminating notes that it contains for us."

E. L. MAXWELL, *President Austral Union, South America.*

IMPORTANT! — "I believe THE MINISTRY is one of the most important of our publications."

GEO. McCREADY PRICE, *President Stanborough College, England.*

KEEN! — "THE MINISTRY surely is a fine little magazine. Alive, up to date, and keen on new methods. That is what we need. Nothing is worse than a dead ministry. It is easy to get into a rut in the ministry, and especially the foreign ministry. Glad we can have this paper coming to us from month to month to let us see how the brethren in the homeland are keeping awake to the requirements of the hour. I like very much the various discussions undertaken."

FREDERICK LEE, *Editor Chinese Signs of the Times, Shanghai, China.*

PROFITABLE! — "The writer takes time from a busy life to read clear through every issue of the magazine, with pleasure and profit."

A. B. COLE, *Tract Society Secretary Japan Union Mission, Tokio, Japan.*

EFFICIENT! — "Permit me to express my hearty appreciation of THE MINISTRY. I wish to congratulate the leaders of our Association for this excellent and efficient medium of communication throughout the world circle, inspiring and educating for a deeper consecration and better service in finishing God's work of grace. Mrs. Trummer and I read THE MINISTRY with much interest and care, and we desire to unite with all our laboring brethren, to renew our efforts with more earnestness and faithfulness."

MAX TRUMMER, *Director Antioquena Mission, Medellin, Colombia, South America.*