

The Ministry

A Medium of Communication
between the members of the

Ministerial Association of Seventh-day Adventists

Headquarters: Takoma Park, Washington, D. C., U. S. A.

Vol. II

November, 1929

No. 11

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Trenchant Truths

"THINGS as they are" is the greatest enemy of "things as they ought to be."

REMEMBER, one may keep the feet on the path, and never reach the goal.

REFORMATION without renewal is but a substitutionary expedient, a pseudo-movement.

Do we want quantity or quality?—a large popular church, or a smaller spiritual one? The distinction is fundamental.

As the gospel is infolded in the Old Testament and unfolded in the New, therefore, wherever our text, we are to preach the everlasting gospel.

CHRIST always related truth to life. His teachings were never simply academic or scholastic. They provided a way of living as well as constituting a way of truth.

WHAT is the test of leadership nowadays? Is it spiritual power or managerial ability? business acumen or soul winning? generalship or piety? These are not opposites, but they are by no means synonyms. Let us not confuse them.

EDUCATION is not a matter of academic degrees, but of a trained mind. There are college-trained men who have little to commend them, save a degree. There are likewise many men without degrees who are highly educated. Never does one reach a saturation point in the matter of scholastic attainment.

THE cleansing of the sanctuary in heaven must be paralleled by the individual work of cleansing God's people on earth.

No one's Christian experience will continue just on momentum, not even a worker's. There must be daily a fresh renewal of fellowship with the living Lord.

JESUS lived in the time of Jewish apostasy with its warring sects. But He held Himself to the constructive. Progress is the product of affirmation, not of negation.

SECULARIZING encroachments upon our Christian education are among the most ominous blights that can possibly smite the church. Let us resist every such deadly inroad.

MUSICIANS are familiar with "grace notes." Let us as ministers not forget the grace notes in presenting the major themes of God's law, the judgment, coming retribution for sinners, and the like.

BEWARE of the old covenant pledge, "I promise to do thus and so." Rather, let our tests be, "I believe in," or, "I accept thus and so." This is basic in consideration of church covenants and tests of fellowship. The new covenant basis is the platform of this movement.

No man nor any body of men, however constituted, has the right to decide for another in a matter involving personal conscience. God still speaks to individuals. He still calls particular persons to particular responsibilities. Nothing must be permitted to break down this individual accountability.

L. E. F.

Published monthly for the Ministerial Association of Seventh-day Adventists, by the Review and Herald Publishing Association, Takoma Park, Washington, D. C., U. S. A.

Single Subscription Price: \$1 a year.

Entered as second-class matter, Dec. 19, 1927, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Editorial Keynotes

The Minister and His Own Soul

BEFORE my departure for Australia, nearly two years ago, there chanced to come into my hands a book entitled, "The Minister and His Own Soul," written by Thomas Hamilton Lewis, President Emeritus of Western Maryland College. In the pressure of making preparation for my journey, I failed to take this book with me. But the title burned its way into my heart, and it kept burning there until, when I returned to the office a short time ago, I made it one of my first items to look for the book and read it carefully. After doing so I felt convinced that this would be a most excellent volume to include in the Ministerial Reading Course for 1930. But by the time I had reached this decision the selections for the Reading Course had already been made, and it was too late to include this volume. It was, however, decided to place this book in the suggestive list of "elective" volumes, announced in connection with the Reading Course, and thereby bring it to the special attention of ministers, which, it is hoped, will result in the book's being secured and read by many. It was also agreed that I furnish, through *THE MINISTRY*, a few brief studies dealing with the theme of "The Minister and His Own Soul," and in these studies I shall deem it appropriate to draw freely from the suggestions set forth in this volume.

Personally I wish to tell my fellow workers in the ministry that the reading of the messages given in this book to ministers of the cross by a deeply spiritual man, at the close of his long service in the gospel ministry, has been a distinct blessing to me. The

lofty ideals set forth — so Scriptural, so sound, so practical — lift the calling of the gospel minister to a very high plane indeed. In his introduction to the book, Bishop McDowell makes the following statements:

"The thing that has held me, as I have had the privilege of reading the manuscript, has been the spirit living and glowing on all the pages and in each of these chapters. This 'good minister of Jesus Christ' has manifestly kept his soul on top through the half century in which he has been a minister. The spiritual glow has not gone either from his life or his calling. All this combines to make this one of those creative volumes which go with sure power to the making of better ministers of those who follow its counsels and catch its spirit."

True to its title, the book places commanding emphasis upon the importance of the minister's giving heed to his own soul, and is a striking reinforcement of Paul's counsel to the young preacher Timothy, when he said, "Exercise thyself unto godliness." 1 Tim. 4:7. At the very beginning, the author lays down this important principle: "Sometimes good service to the public is not possible without good service to one's self first of all. The minister is an outstanding example of this. He serves the public more by example than by precept." The meaning of this statement is explained in the following sentence: "Many a good sermon is wasted, not because it goes over people's heads, but because it is trampled on daily by the preacher's walk and conversation." In this, Dr. Lewis sets forth a solemn, humbling confession, which ought to lead every minister in this great move-

ment to most serious thought. In our efforts in behalf of souls who are drifting away from Christ, how often are we confronted by the reference to glaring inconsistencies seen in the daily walk and conversation of ministers! The people see and hear things which they cannot harmonize with the high calling of the ministry, and this leads to lack of confidence, then to doubts, and finally to departure. Brethren, let us take this to heart, and pray fervently, and watch unto prayer, that nothing in our lives shall become a stone of stumbling to those with whom we associate.

Still further awakening statements found in the opening pages of the book, to which I desire to call special attention, are these: "The primary concern, therefore, of ministers . . . is personal goodness." "If their own soul is not right, they will be wholly wrong as individuals, and as ministers blind leaders of the blind." "The capacity for and the source of all the power we can legitimately employ as ministers, must come . . . from the precious deposit in our own souls of personal goodness." "No amount of work done for others will make us good, and also, neglect of our own goodness makes us impotent to help others."

By insistence on the positive need of "personal goodness" the author does not have in mind the cultivation of the amiable, pleasing qualities of personality one may possess by inheritance. He directs us to something higher and mightier than that:

"The preacher of the cross is not limited to the resources of his own natural qualities, even when these are refined and heightened by divine grace. He is to be re-enforced by direct communication of spiritual power from on high, to be made the instrument of supernatural activities. In this process his own spirit is to be made holy, his love purged of all hy-

pocrisy, his word to be informed with absolute truth, and his power to be merged into the power of God."

It is in such language that this author presents what he conceives to be the first and most essential qualification for efficiency in the preaching of the gospel. How deeply grateful men of ordinary talents and limited advantages should be that this kind of preparation for effectual service in soul winning is the most essential, for we may all go to the limit in this kind of preparation.

The sound, reliable, vital principle enunciated by the author of "The Minister and His Own Soul" is thoroughly and beautifully re-enforced by the following statement from the Spirit of prophecy:

"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." "The gospel that we present to save perishing souls must be the very gospel that saves our souls."—*"Testimonies," Vol. VI, pp. 48, 52.*

And all that is set forth in this study regarding the minister and his own soul is based on the life and example of Jesus Himself. He "loved righteousness, and hated iniquity," and in behalf of His ministers and their work He said, "For their sakes I sanctify Myself, that they themselves also may be sanctified."

In this age of frenzied activity, there must come to the minister a deep conviction regarding the vital importance of dealing with his own soul, coupled with a firm determination to take the necessary time for this primary and vital essential.

A. G. DANIELLS.

Forward and Upward

Inspiration, Counsel, and Caution

My Constant Guide

BY JOHN DUXBURY

COME, gracious Lord, O come, with me abide,
Not for one brief and passing hour or day,
But constantly my ever-present Guide,
My shield, my help, my strength. This
do, I pray.

Grant me to share the wonders of Thy
grace,—
Closer companionship than friend with
friend.
Within my heart may Thine own Spirit trace
Thy likeness there. So shall our spirits
blend.

Give me to know the depths of love divine,
My ever-longing soul doth seek of Thee.
I give my heart, my life; my all is Thine.
Thou gavest all, didst live and die for me.

But, Lord, of what avail Thy love for me
If not to share with others and to lead
To Thee in tenderest love and sympathy?
Give me Thy Spirit's urge. This do I
plead.

Nashville, Tenn.

Avoiding Friction

BY W. A. SPICER

VERY generally, the world over, I think, the relationships in our work illustrate the text: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1.

But let us ever plan against friction. Difficulty may arise in personal relationships of workers just because the work is not planned out systematically so that every worker knows his own task and the sphere of his jurisdiction. Hardly anything is more injurious to the worker than friction, and this sometimes arises from two men's mixing into the same task. It is a splendid sight to see a conference president or an institutional leader, or a district leader or church officer, laying out the duties of all so methodically that everybody knows exactly what is expected of

him. One thing it is useful to remember: we are to watch the points of contact, where our work touches the work of another. We are to have no personal conflicts with any fellow worker. At no point in the whole organization of the church is anybody set with authority to contend for personal opinion and judgment. "No man liveth unto himself." We are set in associate work. We ourselves, all of us, are under authority. We have counselors to give us counsel in every matter that would lead to our being pressed into personal conflict with any.

These committees or boards of counsel which have been chosen as advisory bodies for all executive officers, are the Lord's own creation to insure that no one mind shall decide things at any point in the work. The arrangement is a rampart of defense for every executive, an assurance of concert of counsel for every worker. Any worker inclined to feel that an executive is arbitrary in his relationships, should know that any matter that involves possible conflict of opinion and judgment is a matter in which the executive is acting under counsel with his committee. There must not be personal friction and personal conflict in the work.

Many years ago in the Mission Board office, I recall that the principle laid down for the guidance of workers in remote mission fields was that no two workers were ever to discuss differences to the point of really sharp conflict of opinion. As soon as ever controversy arose, before there was any chance for personal feelings to arise, it was to be agreed mutually that each party to a difference would set his view down on paper for the mission

committee, or bring it by word of mouth, each party strongly and earnestly and yet calmly and in a Christian spirit stating his understanding of the case. Then it is a matter for disinterested and neutral advisers to give the counsel in the fear of God.

If a local committee is too much involved to give impartial consideration, union or division or General advisers are available. That worker has had an unfortunate experience who, in the course of thirty or forty or fifty years, has not been able, generally and resignedly and cheerfully, to accept the earnest counsel of his brethren in any part of the world. The Lord does help committees where all seek to reach the right understanding of a case and unite upon the counsel to be given.

Personally I have never found anywhere on earth a body of associate workers whose counsel I would not rather have than my own in any matter in which any personal interest might influence judgment or where any opinion of mine might lead to conflict with others. Let us plan and pray to keep friction over personal differences or relationships out of the work of God.

Washington, D. C.

Keep the Church Pure

BY E. E. ANDROSS

UNDER the influence of God's Holy Spirit, every great reform movement has enjoyed a period of rapid development. It has won the hearts of the honest, sincere seekers after truth. The archenemy, alarmed at the conquests of truth, rallies his forces, and in addition to the many other cunning, artful devices he employs to paralyze the movement, he has always led some of his emissaries to make a false show of conversion to the truth, in order to get inside the Lord's fortress and be-

tray it. This is one great danger that always confronts the church of God whenever she is viril with life and power. The New Testament church, also the church of the Reformation, suffered greatly from this method of attack. The danger demands constant and vigilant watchfulness.

There is, however, another method employed by the great deceiver, which is perhaps even more subtle and fatal to every period of conquest in the life of the church, and that is the influx of those who may be intellectually but not spiritually converted, or those who may be prompted to seek membership in the church through fear or some other motive than sincere love to God. Although outwardly assenting to the doctrines of the gospel, and outwardly conforming, for a time at least, to the high standard of holiness that the church must ever maintain, yet lacking a change of heart, these individuals bring with them into the sacred precincts of the Lord's family the leaven of unrighteousness, which soon manifests itself in love of the world, its fashions, its customs, its pleasures, its lusts. Except the individual is genuinely converted, and all these evil things completely eradicated from the soul temple, they will in time assert the supremacy, and the church, after sustaining serious loss in prestige, is compelled to eliminate all such worldly elements, or suffer ultimate defeat.

The church is not a reform school or a house of correction. It is the holy family of the redeemed. True, it has not yet attained unto perfection, but with face set as a flint Zionward, it is to "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14. Its members are to tread the narrow path that leads to holiness and heaven, and never to be contaminated by the pollutions of this world. Its ranks are to be recruited from those who have died to this world, and entered into a new

life in Christ Jesus; who have been born of the Spirit into the household of faith.

When ancient Israel departed from Egypt, a mixed multitude accompanied them. It was this mixed multitude that caused the greatest trouble to Moses and his associates. They were constantly an element of weakness. They left Egypt in company with God's people because they feared the judgments of an offended God, not because they loved the God of mercy and truth.

In the days of the apostles, the Lord wrought mightily for His people, and thousands were converted and united with the church. During that period the church was represented under the figure of "a white horse" and its rider: "I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6:2. In the early history of the church the Spirit of the Lord wrought so mightily upon the hearts of the people that the unconverted were afraid to join themselves to the church, and yet we are told, "Believers were the more added to the Lord, multitudes both of men and women." Acts 5:14. A little later on the mystery of iniquity began to work; men arose speaking perverse things to draw away disciples after themselves, and in time the church was corrupted.

Today the same dangers confront us. It is our solemn duty to do everything in our power to proclaim to all men the glorious gospel of the blessed God. As far as lies in our power, we must "make disciples of all the nations." Under the mighty influence of the Holy Spirit in the "latter rain," the hearts of multitudes will be stirred by the solemn truths of the third angel's message. But many are moved by a desire to escape the judgments of God rather than by love for Him. The intellect responds, but not the heart. Unless

we do our utmost to bring all into heart relation with the Author of truth, and thereby keep out of our ranks this undesirable formal element, we shall find the church is being robbed of much of the power of God, and great perplexity and trouble will follow.

Satan adopts this intellectual assent method, hoping thereby to rob the church of power, and to bring the truth of God into reproach. He cares not how many make profession, if they lack in possession of the spiritual life. We must build upon a solid foundation. Today the exhortation of Paul to Timothy, "Preach the word," is most appropriate. The free use of the "sword of the Spirit, which is the word of God," will be the most effective agency in keeping this undesirable element from our ranks.

The church is represented in the Bible as a great spiritual temple, and the people of God as builders of this temple. Material is to be brought into the temple in order that it may be completed. We are exhorted by the great apostle in these words, "Let every man take heed how he buildeth thereupon. . . . Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:10-13.

Two kinds of material are brought for this building; one is highly inflammable and will be quickly destroyed, while the other will endure the test of fire. It is our solemn duty to put into the temple only such material as will endure the fiery trials of these last days. The material that we bring to the foundation must be tested by the word of God. If it does not measure up to this test, it should not be in the Lord's temple, for this building is to be composed wholly of gold, silver, and precious stone.

"The Christian who faithfully presents the word of life, leading men and women into the way of holiness and peace, is bringing to the foundation material that will endure, and in the kingdom of God he will be honored as a wise builder."—*The Acts of the Apostles*, p. 599.

"If you lower the standard in order to secure popularity and an increase of numbers, and then make this increase a cause of rejoicing, you show great blindness. If numbers were evidence of success, Satan might claim the pre-eminence; for, in this world, his followers are largely in the majority. It is the degree of moral power . . . that is a test of its [the church's] prosperity. It is the virtue, intelligence, and piety of the people composing our churches, not their numbers, that should be a source of joy and thankfulness."—*Testimonies*, Vol. V, pp. 31, 32.

Every minister, before administering the ordinance of baptism, should exercise the greatest care in the examination of the candidates, and so far as it is possible to determine, only those who are genuinely converted to God, whose characters have been transformed by the power of the Holy Spirit, and whose lives have been brought into harmony with the teachings of God's word, should be baptized. Such a course as this may for a time seem to cause the work to move forward more slowly, but it is the only safe course to follow, and in the end, instead of retarding its progress, will be the means of keeping the church pure. Through a purified, beautified, glorified church God will work with power.

Balboa, Canal Zone.

Music's Chief Mission

BY H. A. MILLER

I KNOW and feel that we should not follow the world in our music work.

Musicianship is first, with sufficient technical background to speak plainly and well. Technical drill beyond that is a positive waste of time, just as much so as spending valuable time discussing the latest fashions and allowing the soul to go naked. Personally, I prefer to have a wooden dish passed to me, if it has food upon it, than to receive a few devitalized crumbs upon a cut-glass plate beautifully incrustated in gold. Why not be as resolved concerning music as was Paul concerning what he would preach? It is time that we bring only Jesus Christ, and Him crucified, into every department of our work.

Some poor blind-eared souls look at the piano keyboard as a pastureland for the grazing of their animal natures, as expressed in jazz and cheap popular music. Others see only a gymnasium or race track for hair-raising stunts,—the highly technical, designed to call forth such expressions as, "Isn't that wonderful! How can you do it?" There remain still, some who have not bowed the knee to Baal; and may their number be as much a 'surprise to us as was God's statement to the honored prophet Elijah. These see only a tone garden planted by the Lord, where the beautiful flowers of praise, hope, love, and joy may flourish and spread their delightful perfume to weary hearts, and faithfully point tired souls to the Creator and the re-Creator. Alas! how we follow Him "afar off" when we unknowingly chase after the standards of public recognition set by the world.

Music's chief mission is not to entertain. Her main reason for existing is not as an educational force. She lives for much the same purpose as do the flowers, which have been styled by one "whose heart God had touched," as "wanderers from Eden." Music's chief mission is to attune the heart with the Infinite.

Washington, D. C.

The Association Forum

A Round Table on Efficient Methods

THE EFFECTUAL USE OF THE QUESTION BOX

SOME form of question box or query corner is employed by virtually every evangelist. Indeed, nearly every newspaper, and religious and secular journal employs some form of this plan, thus attesting its value in various fields. Briefly, it is an invaluable adjunct for sustaining public interest because of its direct, personal, and informal element. It is a convenient way of answering or anticipating inevitable objections. It constitutes a helpful plan of dealing with minor related things that could not claim a full hour. It also affords a convenient means of advertising future subjects by deferring major questions for a full evening's presentation. Appeals from less experienced men, and desire for an interchange of methods relating to the conduct of the question box even on the part of veterans, has led to the gleanings of the following suggestions.

L. E. F.

Psychological Reasons

BY LLEWELLYN A. WILCOX

I AM an ardent believer in the question box plan, and believe we should recognize the psychological reasons for the success of the idea. People have ever been of a curious turn of mind, and never more so than in this present day of progress and enlightenment. Every up-to-date newspaper conducts its "Question and Answer" department as a matter of public service, and it is of some significance to note that the editor of *The Pathfinder* states that a very large proportion of the queries reaching that department deal with religious matters. This widespread desire to be informed is commendable; and while the popular pulpits of today, having very little spiritual light to impart, have popularized the question box idea, why should not the people of God, to whom has been committed the message of truth for this day and hour, make a wise use of this method for informing the public of the true teaching of God's word?

Fully convinced that the sons of light may sometimes wisely learn

from the "children of this world," I incorporated the question box as a feature in a city effort which I held some time ago. Attention was called to it in the first announcements and posters circulated, and in the first public service I made definite mention of it; but it was not until the close of the first week of the meetings that the question box put in an appearance. The box was put in a conspicuous place, and announcement made that questions written on paper and slipped into the box or handed to the ushers, would be answered on the next night.

It is probable that on the night when the question box is introduced no questions will be received. In my experience, none were expected, so, in order to get started, we "stuffed" the box, and on the next night answered our own questions, again calling attention to the plan designed to render personal service to all who desired to make special inquiry. On the third night of our question box service the questions began to come in, and for ten weeks thereafter they continued to come in so thick and fast that it became necessary to devote one en-

tire evening each week to answering them. We announced this meeting as "Question Night," and by printing some of the most striking questions in the newspapers, we found that the attendance on these nights was larger than usual.

The plan works. In the first place, it attracts many people to the service out of curiosity to see how certain questions can be answered from the Bible, as they doubt that the Bible has anything to say on such matters. In the second place, it brings people back from night to night. And in the third place, it serves as a pathfinder into people's lives, helping the evangelist to find out what the people are thinking about, what they are interested in, and to discover what has not been clearly understood of the subjects presented.

Preaching is somewhat like shooting at random; but when we answer direct questions, we have definite targets. I make it a special point to impress upon the people that the answers are from the Bible, and are not the result of my own personal opinion; and this serves to establish confidence in the minds of the people. I have often given more study to the answer of one question than to the preparation of an entire sermon, but it paid. I know of several persons who accepted the truth because of the question box service, who would not have become interested otherwise. Our series of meetings was known as "The Chautauqua," and embraced health lectures, food demonstrations, parents' meetings, children's meetings, stereopticon views, chalk talks, mission talks, and other features; but nothing was more popular than the question box. The usual plan for the question box service was to allot five or ten minutes to answering questions during the half-hour song service preceding the sermon.

The handling of the various ques-

tions found in the question box is a matter requiring tact and foresight. Some questions on vital and testing truths come in before it is time to present the subjects, and instead of attempting to make reply, it is well to state that the plan is to spend an entire evening on that subject soon, so the answer will be deferred until then. Sometimes I have saved the first question which came in on some doctrinal point, as, for instance, the Sabbath, until I had received two or three more of a similar nature, and then I would read all the questions to the audience, and state that since so many have been inquiring, we would spend a whole evening in answering questions on this particular subject.

One experience impressed it upon my mind that no question, of whatever nature, should be treated in a flippant manner. One evening I found this question in the box: "Is it wrong to commit suicide?" My first thought was to pass it by with a careless answer, but a prompting Voice bade me be cautious. I answered the question in a careful, sympathetic manner, and later I learned, to my great joy, that the answer had been the means of saving a man from committing the actual deed.

Arlington, Calif.

Getting Started

BY T. G. BUNCH

IN order to get the question box service started, I place in the box questions which afford opportunity to present some phase of truth. After it is once started, there is usually plenty of material in the box. I find it is a good plan to answer questions the same night they are received, as far as it is possible to do so, as a ready answer at the time of inquiry inspires confidence in the preacher's knowledge of the Scriptures, and consequently in

his sermons. Some unanswered questions may properly be held over until the next service, as this maintains the interest, and also affords opportunity to look up information, if desired.

In addition to calling attention to the box which is available for slipping in questions at any time, I call for questions to be dropped into the baskets with the contribution. I find the donations are larger when the baskets are passed at the close of the preaching service, and the people have the advantage of being able to ask questions on the subject which has just been presented. I have never devoted an entire evening to answering questions, as I find people prefer to listen to a sermon. A short question and answer service each evening produces best results.

Loma Linda, Calif.

Advantages

BY A. J. MEIKLEJOHN

I FIND it a good plan to read the questions the same night as received, and state that the answers will be given the next evening. There are several reasons for adopting this plan: First, it helps to bring people to the meeting the next evening to listen to another sermon on some phase of the message; second, some people who have not asked questions, become curious to hear the answer to some of the questions read, and so return, when they might not otherwise do so; and third, opportunity is afforded to prepare a suitable answer to difficult questions.

There are times when I dispense with the question box service each night, but two or three times a week follow the preaching service by an informal after service for the answering of questions, at which time I mingle with the people and try to become better acquainted with them, seeking to

overcome reserve and get all to become acquainted with one another. One method of accomplishing this result, is to have a person come forward and state his question. This creates more personal interest, and I find people will often stay for these after meetings, when they refuse to give their names and addresses for personal visits.

Denver, Colo.

Padlocked Box

BY H. M. S. RICHARDS

I USE a good box with a padlock on it, so that people who have no right to its contents cannot meddle with it. The box is unlocked in the presence of the audience, so they can see the slips of paper taken out. I believe that the answers to questions made the same night they are placed in the box are more effective, even if incomplete, than answers which the people know have necessitated much preparation on the part of the speaker. I urge people to sign their names to the questions, not for my own information, but as an indication of serious inquiry. As a precautionary measure, I announce that all questions that appear to me to reflect on any religious denomination, or questions dealing with personalities, will be ignored.

Alhambra, Calif.

Helps Secure Larger Offerings

BY W. P. MCLENNAN

I HAVE found that the question box contributes decidedly to the interest in evangelistic services, and also helps in securing offerings to apply on the expenses. I usually call for offerings three times a week, at which time I make a strong appeal for funds. But each evening the baskets are passed to gather up questions which are to

be answered that same evening, and in connection with this I incidentally mention that there would be no objection if we found some coin mixed with the questions. We have received considerable sums of money with the questions. I invite questions on subjects already presented, collecting them at the beginning of the service and answering them at the close. During the special music number following the sermon, there is opportunity to go over the questions handed in, and arrange as seems best. The question box service helps to establish confidence in the preacher as one who is acquainted with the Bible, which is decidedly in its favor.

Memphis, Tenn.

The Best Night

BY STEMPLE WHITE

I THINK it is well to have one night in the week devoted to a question box service. Monday night is usually the most difficult time to get an audience, and I find that the question box idea proves a drawing feature for an interesting Monday night service. Where wisdom and tact are used in answering the questions, the results are good, but I do not want too much of the question box. I believe the same time spent in preaching the word brings better results. But each preacher must use his own harness.

Dallas, Tex.

Best Results Without Question Box

BY R. E. HARTER

I AM in favor of a short service, right to the point. The world today demands "short orders." Every sermon should do a special work and accomplish some purpose. It should establish the hearer on some definite truth. To bring in anything else, is

to detract. I want the people to go home thinking of the sermon. The inquiries found in a question box cover such a wide range that the answering of them is like firing into a flock of ducks, hoping to hit one. I accomplish much better results without the question box.

Chicago, Ill.

Location of the Question Box

BY G. R. WEST

USUALLY I place the question box in the rear of the building, so that people may slip their questions into the box as they come in for the service, it being understood that all questions that are in by a certain time will be answered the same evening. I have found it better to answer the questions before the service, rather than at the close; and when there is an accumulation of important question, I have devoted an entire evening to answering them.

Kansas City, Mo.

Before the Sermon

BY E. G. CROSIER

THE question box is placed at the rear of the tent or hall, where it is in plain sight and easy of access. While the preliminary song service is in progress, I look over the questions, and immediately after the opening hymn and the prayer I am ready to answer them. There are several reasons why I prefer to answer questions at the beginning of the evening service: First, it tends to establish confidence in the minds of people who may be present for the first time, and leads them to take a deeper interest in the sermon following; second, it tends to awaken the desire to assist financially at the time the offering is taken;

third, I consider it preferable to have the sermon remain uppermost in the minds of my hearers as they leave the tent. We have found that the question box service every night, for about ten minutes before the preaching service, is one of the greatest features tending to the success of our meetings. We usually receive from eight to fifteen questions each night.

Fort Smith, Ark.

A Guiding Principle

BY HAROLD N. WILLIAMS

I CONSIDER it unwise to devote an entire evening to the answering of questions. Our business, as ministers, is to give a straight, positive, aggressive evangelistic message. The question box service deals largely with the negative side. This is a phase of thought which must be met, but it should not be allowed to supersede the straightforward, positive preaching of truth. I believe that the principle presented in "Testimonies," Volume IX, pages 147, 148, should guide us in the question and answer service. I surely believe in the question box, and in holding a question and answer service; but great care should ever be exercised to see that negative questions are not emphasized to the detriment of positive truth, and that the question service does not take the place of the lecture or sermon in which truth is presented in convincing form.

St. Johns, Newfoundland.

The Danger Zone

BY H. S. PRENIER

QUESTIONS were quite the thing when I began my ministry in 1907, but now I cannot get people to ask questions, and I decline to write my own for the purpose of conducting a question box service. It has appeared to me that

the spirit, method, and content of the average minister's answering process has led him to neutralize the work of the Holy Spirit in the sermon he may have just finished. There is usually danger of appearing self-important, a promenading of "BIG I" which eclipses the blessed, lowly Jesus, and a smartness and sarcasm which are not compatible with the Christ spirit. I would side-step no question; I would face frankness with sincerity; but it seems to me there are better methods than the stressing of the question box service.

Berrien Springs, Mich.

Successful and Profitable

BY F. W. JOHNSTON

I HAVE found the question box plan to be a very successful and profitable one, first, because it enables the evangelist to get an idea of what his audience wants to know; and second, if he desires to repeat some point already presented in his sermon, he can write out appropriate questions, and thus prepare the way for a repetition of the topic to be studied. In a recent series of evangelistic meetings, six hundred questions were handed in, each bearing the name and address of the inquirer. I collect the questions one night, and answer them the following night. The people are always present to hear the answer to their questions. It has been my custom to answer the questions after the lecture. During the singing of a song, opportunity is afforded to all who wish to do so, to leave the auditorium before the question and answer service begins; but as a general thing all the people remain, and enjoy the half hour spent in this way. To my mind, this is a much better plan than devoting the entire evening to questions.

Minneapolis, Minn.

Two Methods

BY J. E. SHULTZ

I HAVE tried two methods of handling the question box plan; both have proved successful, but each has its disadvantages and drawbacks.

METHOD No. 1: At the close of the lecture I announce that immediately following the benediction there will be an oral question box service, and invite all to remain who have any Bible questions to ask or are interested in questions asked by others. I state that the purpose of the meeting is not to create controversy, but honest questions will be given candid consideration. I assure them that I do not pretend to know everything about the Bible, and that if I am unable to answer the question, I will frankly say so.

At the first of these meetings it is advisable to have a few people prepared to start off with a number of lively questions, or in case of a lull in the inquiries, to keep the interest going. The audience soon catches the inspiration of a live question and its definite answer from the word of God, and enthusiastically enters into the service. It is a good policy to limit each person to three questions in an evening, so as to give all a fair chance. Oftentimes there are persons present who are inclined to heckle or expostulate. The attention of such people should be called to the fact that this is a *question* meeting, in which to *ask* questions, and that you are there to answer these questions, if possible, from the Bible, history, or established facts; therefore, personal comment or argument in such a meeting is out of order. Make it plain that there is no ill feeling on your part, and that you will give further detailed explanation at some other time, if desired.

Success lies in having the questions and answers very brief. Do not spend undue time on one question. If a question requires time for further

study in order to make the proper answer, refer to the fact that you have authoritative statements which you wish to procure and present at the next meeting. When the people see that you do not present merely your personal opinion, but are prepared to furnish Biblical, historical, and scientific proof, confidence becomes established. Questions of a foolish nature are always intermingled with others, and may be treated fairly by the emphatic acknowledgment, "I do not know!" and quickly pass on to another question.

METHOD No. 2: Ushers are stationed at the door, and as the people enter they are handed a pencil and a small sheet of paper bearing a printed announcement of the question box service to follow the regular lecture, with an invitation to write down any question desired to be considered at that time. This plan serves to good advantage in keeping the people quiet and absorbed in thought while waiting for the opening of the service. I print these announcements on the mimeograph, employing some small cartoon or drawing to make them attractive. While the last song is being sung, or during the rendering of special music, the ushers gather up the pencils and slips of paper. Many a person who is too timid to ask a question audibly, will write his question on paper. This plan also obviates the possibility of having cranks or hecklers interrupt the meeting by talking, as oral questions are out of order. Questions which require time for study can be shuffled toward the last, and just at the close of the meeting it may be announced that the following questions (reading them) have been handed in, but because of the lateness of the hour they must be held over to receive first attention at the next meeting. This is a help in advertising the next meeting, and stimulates interest.

Boston, Mass.

Delving Into the Word

Studies on Fundamentals of the Message

Parallel Movements (Concluded)

BY TAYLOR G. BUNCH

PARALLEL No. 11. It was near the close of Israel's wanderings that the fiery serpents entered the camp. This was a time when the people were "much discouraged because of the way," and began to murmur against Moses and against God. The sting and poison of the fiery serpents were symbolic of the sting of "that old serpent, . . . the devil," and the poison of sin. The children of Israel were suffering and dying by thousands, and besought God for deliverance. Then the Lord instructed Moses to make a brazen serpent, put it upon a pole, and instruct the people that by looking at the serpent of brass the poison of the fiery serpent would be counteracted and they might live. This brazen serpent was symbolic of Christ on the cross of Calvary, through whose atoning blood is found the only antidote for sin.

The Israelites were not required to do any specific thing to save themselves from the serpents, only to look upon the brazen serpent, in faith believing the assurance given of healing and restoration. So it is in the parallel of today. When the advent people are discouraged because the way to the heavenly Canaan seems long and dreary and the ravages of sin are apparent on all sides, then a message from God comes to point to the cross of Calvary and bid all look and live. How cheering that such a message is now being given, and thousands are finding deliverance and new life by beholding the cross and accepting its glorious provision.

12. Near the banks of the Jordan, Moses gave final and explicit instruc-

tion to Israel. He reminded them that they were to enter into a land possessed by mighty nations, with walled cities and giants, and assured them that they would never be able to conquer those obstacles in their own strength, but only by faith in God. Note the strong language he uses: "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land. . . . Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people." (See Deut. 9:1-6.) Here is a message of victory and righteousness by faith in Christ. This is the lesson the Israelites had failed to learn during the forty years in the wilderness. "God so arranged the plan that man could take no credit to himself for achieving the victory. God alone is to be glorified. So it shall be in the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified."—"*Testimonies to Ministers*," p. 214.

13. Because of the rebellion at Kadesh-barnea, where Israel lost sight of Christ, their Leader, and of His atonement on Calvary, and of His righteousness and victory by faith, the Lord refused to permit them to practice circumcision or celebrate the Passover till their wilderness wanderings were over. (See "Patriarchs and Prophets," p. 406; also Joshua 5.) In Romans 4:11-13, circumcision is declared to be the sign and seal of the righteousness which is by faith. By faith alone could sin be severed and the righteousness of Christ imputed to the sinner. The antitype is true to type.

Since the experience which came to

the advent people in 1888, in their general attitude toward the message of righteousness by faith, many have largely lost sight of the great truth which is the very kernel and life of the gospel, and is divinely declared to be "the third angel's message in verity." God's people have to a great extent forgotten their deliverance from the world and the zeal of their first love, and the message of the hour is forcefully stated in Weymouth's translation of Revelation 2:4, 5: "Yet I have this against you—that you no longer love Me as you did at first. Be mindful, therefore, of the height from which you have fallen. Repent at once, and act like you did at first, or else I will surely come and remove your lamp stand out of its place—unless you repent."

During our wilderness wanderings since that epochal period we have also to a sad degree lost sight of Calvary, and through the Spirit of prophecy we are warned concerning this tendency: "There is too much bustle and stir about our religion, while Calvary and the cross are forgotten."—"*Testimonies*," Vol. V, p. 133. The present increasing emphasis upon righteousness by faith, and bringing to its rightful place as the center and circumference of all doctrine, the work of Christ and His atonement on Calvary, is a true sign that we are on the borders of the heavenly Canaan.

14. The book of Deuteronomy records the instruction which Moses gave to Israel just before his death, at the time when Israel stood on the banks of the Jordan, just ready to cross over into the Promised Land. Moses brought to their minds a review of all God's dealings with them during the forty years; he placed striking emphasis upon their rebellions and apostasies, and especially referred to the experience at Kadesh-barnea, advising them to profit by that serious mistake. He made clear to their comprehension

just why they had been kept out of the Promised Land so long. Things that had puzzled them were now made plain,

A MESSAGE

BY G. W.

HERE is a message to Zion—not a mere "Blow ye the trumpet in Zion, and the preachers and the leaders in Zion in condition. The great peril of the denunciations of ministerial leadership. I am confident that if, by the blessing of God, we shall find that we have a treasure hidden in the treasury thousands, tens of thousands, and hundreds of thousands, in the finishing of God's work. There is sufficient work for every day Adventists to finish this work in this time. Let every one of us to relate himself rightly to the Lord when writing the following:

"I would make my brethren alarmed by my pen and voice,—live in the Lord, and enter by and by where there is no need to be obedient to the heavenly warnings; grasp the warnings, the rebukes, the threatenings, the wayward, sinful heart. Let the transgressor be true, holy, and lovely as the pure white raiment of the lake. Transfer your love from the world to you on Calvary's cross. Train your lips to offer up your prayers as holy incense.

"I ask you again, How can any who are in this time, indulge in impure thoughts and actions? He that never slumbers and never sleeps, who has no thought of the mind? Oh, it is because He can do so little for them."

Notice the nature of this appeal to Zion. It is to let the transforming grace of Christ's atonement on Calvary lead the leaders must take away the stumbling block of the world, the flesh, and the devil, and be holy and true. There is no excuse for a man who is defeated by the enemy. Our danger is not from without. It is not upon what we depend; it all depends on what I let Christ do for me. The Lord has made ample provision for

Washington, D. C.

and with true repentance for past mistakes they turned with renewed hope and courage to enter upon their promised possessions.

The present is the time for the ad-

vent people to review their past history and profit by the mistakes which have been made. The instruction given

ments and experiences, and give us confidence and courage to persevere to the end of our pilgrimage.

TO ZION

WELLS

message which Zion is to give to the world: sound an alarm in My holy mountain." need to be alarmed concerning their own domination lies in the rank and file of that when the leaders meet the demands of a body of men and women who will turn thousands, and millions of dollars for the present money within the ranks of Seventh-day Adventists generation. O that God might arouse us to God. Such was the burden of the following words:

...ed if I could. I would urge upon them, walk with God, if you would die in the Lord abide forever. Be not disappointed the neglected appeals, the entreaties, the prayers of God, and let them correct your sins by the forming grace of Christ make you pure, like the lily which opens its blossom on the earth and affections to Him who died for us, let us strive to speak forth His praises, and to

...to have the precious, solemn message for the world and unholy deeds, when they know that the Lord sees every action and reads every iniquity is found in God's professed people. "Testimonies to Ministers," pp. 430, 431. The leaders in Zion. The admonition is "do the necessary work. Ministers and laymen must be made pure and every one's being spiritually weak or being not from without or from our brethren, but from any one else does, that my salvation may be made manifest in my life. I am thankful that through our salvation.

15. It was at the last stage of the journey, while Israel stood on the banks of Jordan, that the great apostasy, known as the Baal-peor crisis, occurred. A spirit of worldliness and licentiousness swept through the camp, like poison through the human system. A number of Israel's leaders fell a prey to the wiles of the Midianitish women, and immorality became so common that its blighting curse was looked upon lightly. When the loyal leaders sensed the situation, they were filled with indignation. The wrath of God was manifested, and guilty leaders and people, to the number of twenty-four thousand, perished by a terrible plague. It was this situation which caused the priests and leaders to weep "between the porch and the altar," imploring God to spare His people.

In attempts to keep the advent movement out of the heavenly Canaan, by attacks from without and apostasies within, Satan will make his last attempt, as in the Baal-peor experience, through bringing about a spirit of worldliness and immorality which will pollute the ranks of both leaders and laity. This will take place when God's people stand on the borders of the heavenly Canaan. When those who are true and loyal realize the situation, they will "weep between the porch and the altar," crying to God to spare His people. They will "sigh and cry" for all the abominations that are done "in the midst" of the church. The revival of true godliness will make manifest the terribleness of this sin, and it will be severely dealt with, first of all touching any leaders who have departed from the path of integrity and uprightness.

The loyal leaders in the advent movement at the present time share the profound conviction that we are enter-

through the Bible and the Spirit of prophecy to guide us to the Promised Land should be reviewed and appreciated as never before. Such investigation will clear up many puzzling state-

ing upon the great apostasy which has been designated as the "shaking time." Many ministers are now weeping between the porch and the altar, and many more will sense the need and join the petition to God to spare His people from the ravages of licentiousness. (See "Testimonies to Ministers and Gospel Workers," pp. 427, 428, 450.) What more explicit information could be called for than that which is given in the following paragraph:

"Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come. . . . As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment."—"*Patriarchs and Prophets*," pp. 457, 458.

But even though the final shaking near the end of the journey will sift out the "mixed multitude" and purge the church so that it will be "holy and without blemish," the advent movement will sweep triumphantly into the heavenly Canaan.

Then will take place the antitype of the Feast of Tabernacles which was instituted to commemorate Israel's wilderness wanderings. It was a festival of great rejoicing, because of God's mercy and long-suffering toward them during their wilderness pilgrimage. It was also called the "Ingathering" or "Home Coming."

"The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruit of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. . . . And every voice in the whole universe will unite in joyful praise to God. . . . The people of Israel praised God at the Feast of Tabernacles as they called to mind His mercy and their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan,—forever delivered from the bondage of the curse, under which 'the whole creation groaneth and travaileth in pain together until now,'—they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out."—"*Patriarchs and Prophets*," pp. 541, 542.

There on the sea of glass before the throne of God the redeemed of the advent movement will sing the song of Moses and the Lamb. There they will join in the great Hallelujah Chorus of redemption that will resound throughout the universe and will never grow old. The song of Christ and Calvary will make it impossible for the tragedy of sin ever to be repeated. "Affliction shall not rise up the second time."

Loma Linda, Calif.

COULD we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an altogether different light.—*Mrs. E. G. White.*

Kindly Correctives

On Speech and Conduct

Notes on English Pronunciation — VIII

BY CHARLES E. WENIGER

HERE are three representative groups of words very commonly mispronounced. In each the cardinal error lies in the faulty pronunciation of a consonant or consonantal combination. Correct pronunciations are in *italics*, incorrect in **bold-faced** type.

1. The *g* in words of the first group should be sounded like *j* in *jay*, not like *g* in *go*. Pronounce *gesture* as if spelled *jes'chur* (or *jes'tiur*), not *guess'chur*. For *gyroscope* say *ji'ro-scope*, not *guy'ro-scope*. Recently an otherwise good speaker shocked many of his hearers by repeatedly mispronouncing *gyroscope*, and thus ruined the effect of what might have been a forceful illustration.

Other words in this group and their suggested pronunciations are: these *gesticulate*, *jes-tik'yu-late*; *gibbet*, *ji'b-et*; *gibe*, *ji-be*; *gist*, *ji-st*; *gyrate*, *ji'rate*; *harbinger*, *har'bin-je-r*; *largess*, *lar'jes* (remember that a *largess* is a *large* reward); *longevity*, *lon-jev'i-ty*; *orgy*, or *ji*.

2. The *ch* in words of the second group should be sounded like *k*, not like *ch* in *chat*.

The prefix *arch-* is usually pronounced like the architectural form *arch*, but in the case of the word *archangel* and its derivatives, so frequent in theological diction, and of some other words of different etymology, the prefix or a similar root form is pronounced as if spelled *ark*.

For *archangel* say *ark-an'jel*; for *architect*, *ar'ki-tect*; for *archipelago*, *ar-ki-pe'l-a-go*; for *archive*, *ar'kive*; for *chimera*, *ki-me'ra*; for *Eustachian*, *yu-sta'ki-an* (even many medical men mis-

pronounce their own technical term); for *Chinnereth*, *kin'e-reth* (and not to be outdone by the doctors, the preachers frequently mispronounce a place name belonging to their field).

3. The *si-* in words of the third group is pronounced as if it were written *sh-* as in *ship*, not like *zh-* as in *azure*. Say *con-ver'shun*, not *con-ver'zhun*. Other words in this class are *animadversion*, *diversion*, *version*, and the like. This mistake is very common. Remember how you quiet the baby, and say *Sh-*.

Washington Missionary College.

Personal Testimonies

Deeper Life Confidences

My Greatest Blessing

I BELIEVE that the greatest single blessing that God has bestowed upon me has come in connection with teaching the life of Jesus in the college. Ever since I gave my heart to God I have had a very deep interest in this unparalleled life, and have recognized that the greatest revelation of God that has been given to men is through the life of Christ. I have therefore been impressed that I should lay greater emphasis on understanding His life, and preaching His life in the light of our message, than on any other part of the Bible. Three times in my college classes I have surveyed that matchless life, and each time I have sought in a very special way to get a more perfect insight into its inner meaning.

In connection with the study of the Gospels I have used "The Desire of Ages," and books by other authors, and in class work we have gone step by step over the events of His life. As we came to the closing scenes, centering around the cross, we felt that we were treading on holy ground, and personally I prayed that God would cleanse me once again, and enable

me to experience a new loyalty to Him. I have caught a clearer vision of the character of Jesus as it is portrayed in the beauty of holiness. He does not appear as unapproachable, but as a divine-human Saviour, and under the rays of His matchless love I am overwhelmed with a sense of my own utter unworthiness. Jesus means more to me than ever before. The greatest blessing that can come to any minister is found in the study of the life of Jesus in the light of our times, accompanied by a willingness to surrender to the control of the personal indwelling Christ.

A College Bible Teacher.

The Query Corner

On Life and Labor

The Right to Investigation

Is it proper for a worker in ordinary responsibility to search critically but reverently into the historic evidences for our prophetic positions to satisfy his own mind as to their surety? One well-meaning fellow laborer told me recently that it would unsettle my faith, and that instead I should accept unquestioningly the findings of the pioneers and the scholars of this movement. Is that really the attitude we should hold?

Emphatically, No!

In the first place, no one can speak with the full weight of profound conviction if he has not thoroughly investigated and been convicted in his own mind and conscience of the absolute verity and trustworthiness of the positions we proclaim. He who depends blindly upon the researches of other men, will, if they waver or are discovered to be mistaken at some point, be tempted to query their other positions, which may be perfectly sound. And for our presentations to be really effective in convincing and

convicting others, they must first stand the test of our own conscientious conclusions, reached by adequate personal research. And any other basis cuts the nerve of conviction in presentation. More and more do we need and want men of assurance.

Second, if the truths of our message will not stand the test of thorough, fair, and candid investigation, it is time we found it out. And every honest man wishes to discard any questionable argument or unreliable quotation upon its discovery. (See "Gospel Workers," p. 299.) Nor is this a dangerous principle. Truth is not advanced by error. Truth has nothing to fear. It will not only stand all legitimate tests, but will shine forth with added luster because of the process. Only error or partial truth seeks to hide behind the screen of prohibitive silence or closure upon free investigation.

Third, we have no doctrinal oligarchy or prophetic hierarchy in this movement, before whom all other minds bow. There is no episcopal authority that supersedes personal accountability and individual privilege of investigation and conclusion. Thus it has been from our denominational inception, and thus, by the grace of God, must our attitude continue.

Concerning the investigation of the early days, we read: "In 1844, when anything came to our attention that we did not understand, we kneeled down and asked God to help us take the right position; and then we were able to come to a right understanding and see eye to eye. . . . We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. . . . We accepted the truth point by point, under the demonstration of the Holy Spirit."—"Gospel Workers," p. 302. We do not admit that only a small coterie of super-minds are capable of

understanding the deeper things. God pity the rank and file of us if such were the case. Truth is for all its lovers and searchers. "All the light of the past, all the light which shines in the present and reaches forth into the future, as revealed in the word of God, is for every soul who will receive it."—*Testimonies*, Vol. VI, p. 11. (The inquirer is earnestly invited to study "Testimonies to Ministers," pp. 105-111; "Testimonies," Vol. V, pp. 703-711; "Gospel Workers," p. 301.)

Fourth, the proper procedure in case of discovery of new gems of light and truth is to lay it before brethren of experience, in a humble, teachable spirit. "When a brother receives new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor, to see if the points presented can be substantiated by the inspired word. . . . Every soul must look to God with contrition and humility, that He may guide and lead and bless."—*Gospel Workers*, p. 303. Thus extremes will be modified, and balance prevail. "In the multitude of counselors there is safety." This is safe, sound, and indispensable counsel. It will test the reliability of our findings. It will constitute a blessing to others and a safeguard to ourselves.

So let there be freedom of discussion and research. Such is the spirit of this message, and such is the groundwork of all true unity therein. Only let there be a scholarly reserve as to finalities on points that have been variously interpreted by equally loyal and learned men, and which are not yet settled. Sound conclusions come only out of a balanced weighing of all the factors and evidences. This our brethren will help us to do. Let us ever respect the men with whom we differ in our conclusions, extending to them the same honesty of mo-

tive and conviction that we desire for ourselves. In essentials there will come ultimate unity. In nonessentials, differences are not vital. Again we say, Let there be freedom and encouragement of reverent individual study.

L. E. F.

Just Between Seminars Glimpses of Ministerial Training

Greetings, Ministers-to-Be

MINISTERIAL training is again under "full speed ahead" in the colleges of the Northern Hemisphere. To the advanced seminarians with whom THE MINISTRY had pleasurable contact last year, we extend cordial greetings and renew past acquaintance. To new recruits just entering upon training we bid a welcome to the height which is before you. Service in the gospel ministry or the Bible work is the paramount privilege of time and of eternity. Training for such a peerless calling is therefore of supreme importance, and is worthy of your most earnest thought and ardent endeavor. Permit us to wish you a year of successful growth and invaluable experience. From month to month during the school year, items of interest and inspiration to seminarians will appear in this section. Your achievements will be the basis of these interchanges. So until next month, farewell.

MINISTERIAL ASSOCIATION SECRETARIES.

Interne Items

No single provision in conjunction with denominational ministerial training has ever brought such courage alike to theological students, Bible teachers, and conference leaders. All are beneficiaries, and the cause at large is advanced, both in homeland and mission field. The indispensable outlet for ministerial students is therein provided.

So unique in value is the plan considered by the *Expositor*, well-known ministers' journal, that it printed the plan and its specifications in full in its July issue, a significant tribute to its value.

Under the provision, fifty-five sterling young men and women have begun gospel service to date (September 16). These are grouped as follows: 14 young women, 41 young men. They are divided among the unions in the following way: Atlantic, 10; Central, 4; Columbia, 4; Lake, 9; Northern, 4; North Pacific, 8; Pacific, 2; Southeastern, 1; Southern, 3; Southwestern, 4; Western Canadian, 6.

So let courage prevail among ministerial and Bible worker students in training. This movement needs, wants, and is waiting for you. Your place is open. Become fitted for that place.

L. E. F.

Bible Teachers' Problems

Their Study and Solution

On a New Road

BY H. U. STEVENS

ON page seventeen of the book "Education" is a statement to the effect that we should lead our students to the fountains of truth, and not be content with what men have written about truth. To be exact, I quote as follows: "It is the work of true education . . . to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth."

After vainly endeavoring to reach this ideal, I came to realize that a change in class method of approach to the Bible was necessary, especially in the book study of the Bible. Instead of studying notes on the Bible and looking up references in the Bible,

it seemed to me of primary importance to direct the attention of the student to the Bible first, supplementing this first-hand contact with the Scriptures with other helps.

The second year I was asked to teach the epistles class, I determined to study the epistles themselves first of all, and leave what men had said about them to take second place. A recognized essential was an understanding of the circumstances of time and history out of which the epistles were written, and we found that this was obtained in natural order in connection with the study of the meaning of the text.

My first assignment was the book of Colossians. We used the American Standard Revised Version, which is divided into paragraphs, and we started in to study the book chapter by chapter, paraphrasing the language and finding the dominant thought in each paragraph. I found plenty for students to do outside of class, while I prepared studies on the more difficult passages encountered. I am free to admit that I found it a hard struggle to walk alone with the Scriptures in the classroom after using crutches so much. I was told that students could not interpret the Scriptures for themselves. But I had met such doctrine too many times outside of the classroom, as proclaimed by the papists, to give much heed to this argument. It seemed to me that what the student needed was an opportunity, under consecrated leadership, to learn how to interpret Scripture. It is true that before one learns to swim he must flounder about considerably, but it is all to good purpose. So in this first-hand method of Bible study, experience brings conviction, and leads to discovery of better ways. Every first-hand effort to understand the Scriptures has brought its reward.

As a result of our first efforts, Colossians became a familiar book, and we

understood Paul's style of writing and his message as we had never done before. This was a two-hour course, and during the first semester we studied Colossians and Ephesians. My greatest perplexity was the slowness with which we advanced, but some of my students, who were enthusiastic over this way of studying the Bible, encouraged me by saying they considered it better to get a little thorough knowledge, than to slide over a great deal of assigned material and end with only a shadowy impression of the Scriptures studied.

As opportunity afforded in my connection with other classes, I tried out this method of direct Bible study in relation to other books, and always with satisfactory results. The study of the books of John and Matthew was more simple than the study of the epistles, for the material was easier to comprehend; but the study of Revelation was the most difficult.

At the opening of the second semester of that year, I determined that in all my classes I would follow the method of first-hand study of the Scriptures, which had given such satisfactory results in the preceding semester. I worked out a plan covering four Bible classes, as follows: (1) The Epistles Class: The book of Romans. (2) Old Testament Prophecies: The Book of Daniel. (3) Analytic Bible: The Book of Hebrews. (4) The Book of Revelation. Here were four classes studying four different books. Two of the classes met on two days in the week, and the other two met three days in the week.

The general program was as follows: I would assign a chapter, as, for example, the first chapter of Romans, asking the students first to read the chapter through; second, to take up a study of each paragraph separately, giving the substance in their own written words; and third, as a conclusion to the study of each para-

graph, determine an appropriate title, containing as far as possible the dominant thought or prominent feature in the paragraph. Difficult points in the paragraph, upon which they needed light or wished to study further, were duly noted.

Each paragraph in the chapter was studied in this manner, after which each student was asked to make a general survey of the whole chapter, writing a brief summary showing the connection of the principal thoughts, and as a final item, determine an appropriate title for the entire chapter. In my own study, I followed the same plan, and the digest which I prepared was mimeographed and furnished to the students *after* they had handed in their studies. The papers passed in by the students were examined and graded according to the prescribed requirement, as to neatness, and the apparent success with which the student penetrated into the meaning of the Scriptures.

At the class exercises we gave consideration to the difficult points and the larger features, and the students, having a good understanding of the subjects and the problems of the chapter, entered into the discussion in a very practical way. After they had handed in their studies, I gave them mine, and assigned the next chapter for study. Thus we worked through the whole book.

After studying the books in this way, concluding by a little memory drill, the classes were able to think through their several books paragraph by paragraph, giving titles of chapters and paragraphs with corresponding numbers, thus demonstrating that they had such a comprehensive grasp of the content of the book studied that they could refer to any portion of it as desired.

For a year and a half I have used this method of study, and find it very profitable. When I began this study,

my knowledge of the Bible was, I think, as thorough as that of the general run of our conference workers; but as I came to handle the Scriptures in this first-hand way, I found myself on a new road. It has given me a grasp of the Scriptures such as I had never known before, and it has brought joy to my own soul. I can carry on this method with about two lines of study daily, while working in new material, and keep the classes interested and progressing. After one such careful study of a book, it becomes familiar, and does not take so much of my time in preparation for subsequent classes. There is always an abundance of profitable work for the students. While the student cannot get over as much Scripture as he can in a survey course, yet he does become acquainted with what he studies, and develops a love for the word of God which is not to be found in superficial study.

Survey courses have their place and are indispensable as an introduction to more advanced, detailed study. In "Education," page 190, it is said that "the student should learn to view the word as a whole, and to see the relation of its parts." This statement presents a phase of Bible study which will need to be carried on, not only in an introductory survey course, where perhaps special emphasis should be given to it, but throughout the whole course of Bible study, along with a more intense study of the parts. A student needs a certain grasp of the parts before he can successfully grasp the broader relations; and some prefer the emphasis on these larger relations later in the college course. Complementary to a study of these larger relations, and I believe basic to a comprehension of them, is the intense study of the parts which is also strongly emphasized in "Education," page 189:

"In daily study the verse-by-verse

method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained."

With a general background in Scriptural knowledge, such as a survey course should give him, the larger relations of the parts will become clearer to the student as he makes each part his own and studies its relations to other parts. But without this more intense study of the several parts, his knowledge of Scripture will surely remain superficial and inaccurate.

The method I have described needs to be supplemented from time to time by questions on the chapters, and references to the Spirit of prophecy and to commentaries. The questions should be primarily sociatic, not catechistic. A few thought-provoking questions are of more value to a college student than many of the catechistical type which can be answered from memory or by simple reference to the text.

I believe there are valuable elements in the book study plan, and I purpose to continue this method until I find a better one, modifying it as experience and circumstances may demand. The topical method of study has been thoroughly used in our Sabbath schools and in the giving of Bible readings, *et cetera*; and while this is a valuable method, I believe the more intensive book study of the Bible should obtain a larger place in our colleges.

College View, Nebr.

REAL teaching preachers are conspicuously needed and conspicuously rare.

Around the World Circle

Echoes of Association Advance

Ministerial Institute in Britain

BY W. T. BARTLETT

THE workers of the British Union assembled at Stanborough Park, Watford, for a ministerial institute during the last ten days of July. This was a very enjoyable occasion, and one of deep profit. At the opening meeting, Elder W. H. Meredith, president of the union, called the attention of the workers to statistics setting forth facts as to actual situations in the progress of the work, and used these statistics as a fitting basis for the call to deeper consecration and more thorough endeavor. We found that our loss by apostasy presented sobering figures, and were also startled to find that only about one fourth of the cities in the union having a population of more than ten thousand, have been entered with the proclamation of the message. Under the spur of these facts the workers gave serious study to planning for more effective effort.

Two periods each day were allotted to round table discussions, in connection with which talks of a stimulating and practical character were given on such subjects as advertising, securing names, bringing people to decide for the truth, preparing for baptism, and organizing the church. One of the general decisions reached through round table discussion was that of returning to the former custom of conducting tent efforts during the summer months. For various reasons, tent efforts have been abandoned in this field during recent years, but after considering the arguments for and against the employment of tents, it was unanimously recommended to the union committee that this method

be revived. The principal reasons in favor of the tent effort were these:

(1) To attract the attention of people and secure a fair-sized audience in a hall for the purpose of listening to an unknown speaker, requires a considerable expenditure of money; but the pitching of a tent does a great deal to advertise itself, and thus lessen the advertising expense. (2) Some questioned the propriety of holding meetings in a cinema (theater), on the basis that people who are attracted to such a place may not prove to be the best material for developing genuine Seventh-day Adventists.

Two meetings were held by the Bible workers, for the consideration of their special problems.

The program of the institute was a very full one, and incorporated the help of a number of general workers, whose instruction was greatly appreciated. Elder F. M. Wilcox, the editor of the *Review and Herald*, gave a series of studies on the subject of the Spirit of prophecy, and in his sermons set forth the perils of our people and called for a revival of true godliness; Elder J. H. Schilling, of the Northern European Division, presented the subject of the high calling of the ministry; while Elder L. H. Christian and Elder W. E. Read took up various phases of the sanctuary doctrine. We were also stirred and edified by three talks by Mrs. L. Flora Plummer, on the Sabbath school work. The interests of the Fireside Correspondence School were represented by Prof. M. E. Olsen; and the basis for effective co-operation between evangelist and nurse, in public efforts, was set forth by Miss Kathryn L. Jensen.

Watford, Herts, England.

The Minister's Books

Reading Course and Reviews

Ministerial Reading Course For the Ensuing Year

To the evangelist on the public platform, to pastors of churches, to the missionary enveloped in the darkness and superstition of heathen lands, to the Bible worker going from door to door throughout all countries of the world, and to the gospel colporteur moving in and out through all grades of society like the shuttle in the loom, there is offered each year a priceless opportunity for improving the mind and expanding the conception of spiritual life and service by the reading of books which are inspirational, helpful, and constantly useful.

It is not difficult for the casual observer to detect the man or the woman who reads and keeps abreast of religious thought. Such worth-while endeavor is not to the end that one may have something new to preach or teach, but it is to broaden the Christian outlook and deepen the personal experience in the living, ever-present Christ, which will impart power and persuasiveness in leading men and women to loyalty in life and service.

In these days, when the religious press is rapidly drifting into evolution and positive skepticism, when even Bible commentaries are tintured with Modernism and have become unsafe as authorities, why should busy workmen waste time to wade through books containing insidious error in search of something worth while, when a special Ministerial Reading Course committee gives much time and prayerful thought to selecting Reading Course books which are helpful and true to the fundamental principles of the Christian faith?

During the year 1929, more than a thousand ministers and gospel work-

ers improved the Ministerial Reading Course opportunity, and reports indicate complete satisfaction, enjoyment, and benefit. It is with pleasure that we announce the Ministerial Reading Course books for the year 1930.

First in choice and importance is the volume from the Spirit of prophecy, "Fundamentals of Christian Education." This book needs no introduction to readers of THE MINISTRY. Never was there a time more urgently demanding that the principles of Christian education which have been recognized as fundamental in our denominational history, be reviewed and proclaimed throughout the land as a vital part of the third angel's message to a world blinded by the sophistries of Satan.

Second, a masterful treatise on the inexhaustible theme of the cross, entitled, "The Cross in Christian Experience," by W. M. Clow. "If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary," is a statement found on page 81 of "Testimonies to Ministers." Throughout all the writing of the Spirit of prophecy no subject is more clearly set forth as furnishing to the Christian leader the basis for efficiency, high attainment, and unwavering zeal. Every paragraph in this book of 323 pages is of vital interest, affording abundance of key thoughts for the public speaker. "If the substance of this book were received and reproduced by the ministry of our churches, it would put iron in our blood, heart into our work, and joy into our people," says W. H. Griffith Thomas.

Third, "Certainities of the Advent Movement," by W. A. Spicer. This latest book by the well-known author is the outgrowth of studies given at ministerial institutes of some years ago and on subsequent occasions. It touches all denominational landmarks with a reconfirmation which is bal-

ancing and stimulating, and will be read by ministers and workers with keenest interest and profit. This book comes from the press just in time to be included in the 1930 Reading Course set.

Fourth, "Christianity and Liberalism," by J. G. Machen. The best introduction of this book to Seventh-day Adventist workers is afforded through an excellent review written by one who is thoroughly familiar with its content,—Prof. W. W. Prescott.

"In this time when apostasy is so general and so few are standing in an uncompromising way for 'the faith which was once for all delivered unto the saints,' it is heartening to find a strong defender of the vital truths of Christianity, such as J. Gresham Machen, who occupies a leading position in one of the great theological institutions of America. Brief extracts from the introduction will indicate the general plan and purpose of the book.

"In the sphere of religion, in particular, the present time is a time of conflict; the great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only the more destructive of the Christian faith because it makes use of traditional Christian terminology. This modern nonredemptive religion is called "modernism," or "liberalism." . . . Modern liberalism may be criticized (1) on the ground that it is un-Christian and (2) on the ground that it is unscientific. We shall concern ourselves here chiefly with the former line of criticism; we shall be interested in showing that despite the liberal use of traditional phraseology, modern liberalism is not only a different religion from Christianity, but belongs to a totally different class of religions. . . . In setting forth the current liberalism, now almost dominant in the church, over against Christianity, we are animated, therefore, by no merely negative or polemic purpose; on the contrary, by

showing what Christianity is not, we hope to be able to show what Christianity is, in order that men may be led to turn from the weak and beggarly elements and have recourse again to the grace of God.'

"The author speaks in no uncertain language concerning the present religious condition:

"Despite all superficial continuity, a remarkable change has come about within the last seventy-five years. The change is nothing less than the substitution of paganism for Christianity as the dominant view of life. Seventy-five years ago, Western civilization, despite inconsistencies, was still predominantly Christian; today it is predominantly pagan. . . . Paganism is that view of life which finds the highest goal of human existence in the healthy and harmonious and joyous development of existing human faculties. Very different is the Christian ideal. Paganism is optimistic with regard to unaided human nature, whereas Christianity is the religion of the broken heart.'

"It is encouraging to find the author emphasizing the truth concerning obedience to the law of God on the part of Christians:

"Paul as well as the Judaizers believed that the keeping of the law of God, in its deepest import, is inseparably connected with faith. The difference concerned only the logical—not even, perhaps, the temporal—order of three steps. Paul said that a man (1) first believes on Christ, (2) then is justified before God, (3) then immediately proceeds to keep God's law. The Judaizers said that a man (1) believes on Christ and (2) keeps the law of God as best he can, and then (3) is justified. . . . Paul saw very clearly that the difference between the Judaizers and himself was the difference between two entirely distinct types of religion; it was the difference between a religion of merit and a religion of grace. If Christ provides only part of our salvation, leaving us to provide the rest, then we are still helpless under the load of sin. . . . The faith which he [Paul] makes the means of salvation is not

an idle faith, like the faith which is condemned in the epistle of James, but a faith that works. The work that it performs is love, and what love is Paul explains in the last section of the epistle to the Galatians. Love, in the Christian sense, is not a mere emotion, but a very practical and a very comprehensive thing. It involves nothing less than the keeping of the whole law of God.'

"Limited space prevents further extracts, but the general spirit and purpose of the book are indicated in the foregoing paragraphs. I heartily commend the book."

The Combination Price for the Ministerial Reading Course of 1930 is unusually low—\$3, postpaid (not including "Fundamentals of Christian Education," which need not generally be purchased). This price is subject to necessary adjustment in Canada and foreign fields. Book and Bible Houses are prepared to care for Reading Course orders without delay, and at the General office of the Ministerial Association, Takoma Park, D. C., as well as the Ministerial Association offices at all division headquarters, the 1930 Reading Course roster awaits the individual enrollment signature.

To double our present reading circle of a thousand members is our worthy and reasonable objective in 1930. To every reader of THE MINISTRY a most cordial invitation is extended.

MRS. J. W. MACE.

Illuminated Texts

Side Lights From Translations

Isaiah 53: 4

"SURELY He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted."—*American Standard Revised.*

"Surely He bore our sicknesses, and our pains—He carried them; while

we regarded Him stricken, smitten of God, and afflicted."—*American Baptist Improved.*

"Surely He hath borne our griefs and carried our sorrows; and we, we did regard Him stricken, smitten of God, and afflicted."—*Darby.*

"Surely He hath borne our infirmities and carried our sorrows: and we have thought Him as it were a leper, and as one struck by God and afflicted."—*Douay.*

"However, He carried our griefs, and He bore our sorrows,—

"But we thought He was struck with God's stroke and afflicted."

—*Fenton.*

"Surely He hath borne our griefs, And carried our sorrows:
Yet we did esteem Him stricken,
Smitten of God, and afflicted."

—*Moulton.*

"Surely He hath borne our griefs,
And carried our sorrows:
Yet we did esteem Him stricken,
Smitten of God, and afflicted."

—*Newberry.*

"Yet surely our sickness He carried,
And as for our pains He bare the
burden of them,—

But we accounted Him stricken,
Smitten of God and humbled.

—*Rotherham.*

"Surely our sickness He hath borne,
And our pains—He hath carried
them,

And we— we have esteemed Him
plagued,

Smitten of God, and afflicted."

—*Young.*

"But only our diseases did He bear Himself, and our pains He carried: while we indeed esteemed Him stricken, smitten of God, and afflicted."—*Lesser.*

"He bears our sins, and is pained for us: yet we accounted Him to be in trouble, and in suffering, and in affliction."—*Septuagint.*

Effective Illustrations

For Sermon or Song

Appropriate Use of Illustrations

THERE is an Arab proverb which says, "He is the best speaker who can turn the ear into an eye." Some of us are inclined to despise illustration. Perhaps we have had good reason. May Providence shield us from the preacher whose sermon is a string of anecdotes. I have one ministerial friend who is afflicted with this disease. The last time I saw him he said to me, "I have three fine illustrations, and now I am looking for a text."—*Selected.*

"AN illustration is a window to let in air and light."

Bible Workers' Exchange

For an Enlarged Service

In Times of Crisis

BY K. H. WOOD

THE experience of the past three years in the Kiangsu Mission [Far Eastern Division] has proved the work of the women's Bible work department to be of unique value. For a time almost all other departments were seriously affected by political and revolutionary disturbances, while during this same period our Bible women were able to continue their work in much the same manner as hitherto. During crises when our evangelists were under surveillance and unable to conduct public meetings, our Bible women could gain entrance to homes and study with the people, telling them of the meaning of events taking place. Well-trained women Bible workers are able to reach a class of people and do a work that other workers cannot reach, and thus help effectively.

Shanghai, China.

November, 1929

Crossing the Line of Decision

BY JESSIE L. HESLIP

THE Bible worker finds that the precious souls with whom she labors differ widely in disposition, habit, and education, and that no two human experiences are alike in every particular. Starting from the same premise, people arrive at different conclusions; the duty one finds to be a great trial, another finds delight in performing. Since the problems are as numerous and varied as the dispositions with which she has to deal, let us consider the ultimate end of all her problems, — bringing the individual up to the clear line of decision, and then one step farther, which carries across the line.

If we ever keep in mind that in the matter of decision it is the Holy Spirit that leads across the line, and not the human instrument, we shall seek to keep self out of sight and let the Lord guide. Our readers may be led to give assent to the truth which we teach, but it is the Spirit of God which brings them to decision. It is in this way that we become "workers together with Him."

How clear and how assuring is the instruction imparted to workers through the Spirit of prophecy: "I saw that the mere argument of the truth will not move souls to take a stand with the remnant; for the truth is unpopular. The servants of God must have the truth in the soul. Said the angel, 'They must get it warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear.' A few that are conscientious are ready to decide from the weight of evidence; but it is impossible to move many with a mere theory of the truth. There must be a power to attend the truth, a living testimony to move them."—*"Testimonies," Vol. I, p. 113.* Herein lies the secret of suc-

cess in bringing souls to decision.

Guiding principles in dealing with souls on the way to the point of decision, may be briefly enumerated, as follows:

1. *"Sanctify in your hearts Christ as Lord."* 1 Peter 3: 15, A. R. V.

2. *Make each study clear and convincing.* In order to do this, we must never attempt to conduct a study on any subject which is not perfectly clear to our own mind and heart.

3. *Magnify Christ and His word.* We should avoid giving the impression that we are teaching something newly originated. Truth is eternal. Clearer light shining on truth reveals new gems of beauty, but it is the revealing which is new, and not the truth itself. Although individuals are prone to regard anything which differs from their established belief as new-fangled ideas, their attitude will change when they come to realize that we are teaching the words of Christ, and setting forth His doctrine, rather than being teachers of Seventh-day Adventist views.

4. *Watch for opportunity to secure assent to truth.* Great advantage results from securing the reader's assent to each point of truth presented, right from the very start. The prophecy of Daniel 2 is a familiar starting point, for it awakens interest in the Bible, establishes faith in the authenticity of the Bible, and clearly portrays the truth of the soon coming of the Lord. Even in this study, dealing with the rise and fall of earthly kingdoms, there is opportunity to establish the reader in the path of acknowledgment and assent, which leads toward the goal of final decision in favor of all God's truth. For example, we observe that our reader is impressed by the solemn truth that we are living in the very "toenails" of time, in the

days when the God of heaven will establish His everlasting kingdom, and we may appropriately ask, "I want to be a citizen of that kingdom, don't you?" Of course there is always favorable assent. "Then let us take out our naturalization papers and make our citizenship sure," explaining just what this involves in personal relationship of the soul with God, and close the study by a prayer of consecration for the establishment of God's kingdom in the heart just now, as a pledge of the inheritance which is offered.

5. *Make frequent personal appeals for surrender to Christ.* Every Bible study must make Christ the center and circumference of all truth, and hence always affords opportunity to acquaint the individual soul with Christ. "Christ is the center of all true doctrine." Bare doctrine without the living Christ is not true doctrine. Let us ever keep uppermost in mind the following instruction:

"We are not to make less prominent the special truths that have separated us from the world and made us what we are, for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place, and with pen and voice we are to proclaim the truth to the world. But it is the life of Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make our words fruitful. The love of Christ is the force and power of every message for God that ever fell from human lips."—*"Gospel Workers,"* p. 288.

A Bible worker relates a personal experience as follows:

"A very worldly young woman was invited by one of my readers to be present at the time of our Bible study,

REMEMBER THE NOONTIDE HOUR OF PRAYER

and for her special benefit I was asked to repeat the study on Daniel 2. When it came the turn of this young woman to read the Scripture text, she was assigned the thirteenth and fourteenth verses. When she had read them, she looked up at me in expectancy for some explanation, and just then I felt impressed to say, 'You see, Daniel had a living Christian experience; he knew the Lord in a very real and personal way; and that is why he was able to meet Arioch, the captain of King Nebuchadnezzar's guard, with such confidence in face of the decree of death. David also, in earlier days, had the same personal Christian experience, and the same God who was with him when he slew the lion and the bear was also with him when he slew the giant Goliath. These Bible characters did not simply know about God, and believe there was a God, and remember to call on Him for help in time of need; but God was a constant abiding reality in their lives, and enabled them to say and to do just the right thing.

"Dear friends, we must have just such an experience in order to meet successfully the crises in life. If we do not today realize that we have this living Christian experience, we may enter into its privileges just now.' One of the ladies said, 'I wish I did have such an experience,' and it was apparent that both were under conviction of the Spirit of God. Needless to say that the study of Daniel 2 went no farther that day. Nebuchadnezzar and his dream were forgotten in the present need of help from God, and on our knees we sought and obtained a personal relationship with the Christ who gave the great prophetic dream and its interpretation as a lamp in a dark place to guide His children home."

6. *Emphasize that a definite message involves decision which means life or death.* If the third angel's

message means just that to us, we shall be better able to make its meaning clear and definite to others. Present a clear picture of the joy or the sorrow of the consequences of decision. Use concrete illustrations. To tell the reader that "we have a wonderful truth," is too general. Step by step lead him to see just how wonderful the divine message to a lost world really is. To use a homely illustration: The salesman for a brand of soap makes his customer see that his soap is good soap, real soap; soap that cleans and purifies. He demonstrates its effectiveness. So with the teacher of truth. Conviction must attend the words, so that people are convinced that the Saviour is a real Saviour, that He does actually cleanse and make pure from the sinful life.

7. *Pray, and enlist others to pray for your readers.* "Multitudes in the valley of decision" are brought "over the line" by prayer, and we are instructed so to do: "Solicit prayer for the souls for whom you labor; present them before the church as subjects for their supplication. It will be just what the members of the church need, to have their minds called from their petty difficulties, to feel a great burden, a personal interest, for a soul that is ready to perish. Select another and still another soul, daily seeking guidance from God, laying everything before Him in earnest prayer, and working in divine wisdom. As you do this, God will give you the Holy Spirit to convict and convert the soul."—*"Testimonies," Vol. VI, pp. 80, 81.*

If we follow the method of the Master Teacher, we find that our allotted task is threefold: First, to bring people to Christ by conversion; second, to build them up in Christian character; and third, to train them for Christian service. Let us ever "be strong in the Lord, and in the power of His might."

Kingston, N. Y.

EDITORIAL POSTSCRIPTS

SEPARATE! — The church of which we are part and parcel is not *one* of the denominations. It is a unique movement, a divinely appointed message that knows no territorial, racial, nor creedal lines. It is here in response to the call of God and in answer to the prophetic forecast. We must never in our concepts class ourselves in any degree as one of the denominations, else we shall unconsciously ape their ways, follow their forms, tread their pathway, and reap their fate.

YOUTH! — Any organization that does not hold its own young people is standing on perilous ground. There is no more fruitful nor important responsibility that an Adventist preacher faces today than that of gathering in and shepherding the lambs of the flock. They are our rightful heritage. They are precious to God, and constitute the hope of this movement. God not only wants united families in the eternal kingdom, but He needs faithful workers with such a background. Save our youth.

DIGNITY! — How unwarranted is that little pedestal of assumed dignity upon which some perch themselves. But we are all common clay. Official position, titles, degrees — none of these change the fact that we are just sinners saved by grace. And if we stumble and sin by word or act, we must go over the pathway of repentance and confession just the same as any other sinner. We are not exempt because of conference employment. We will gain the confidence of others only by our frankness and sincerity. And we will never be right with God until we do. Sin cannot be whitewashed.

TESTS! — The fact of proclaiming "the truth" is no license for carelessness. It is solemnly incumbent upon every herald of the message to be scrupulously accurate and faithful to fact, avoiding all questionable authorities, fanciful interpretations, or unprofitable speculations. Our testing hour is coming when our statements will be put into the crucible of pitiless investigation by our enemies. Every plank in our platform will be examined. The foundations will be scrutinized. Woe to him who uses unworthy arguments or unsound evidence. This is our golden day of preparedness against that time.

EXPERIMENTAL! — Membership in this movement must be translated into living Christian experience or it will avail naught. We are not saved *en masse*, nor on the membership basis. One who knows and accepts reformatory truth for this hour cannot conceivably be other than a member of this movement. But salvation is a personal transaction between the soul and God. It is individual and experimental. If not an experience, Christianity is but a name, and church membership of no more avail than belonging to a secular society. The church is God's ordained organization, designed for the mutual upbuilding of its members and to afford a channel for organized service for Him. L. E. F.