

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. IV

April, 1931

No. 4

Contents of This Issue

TRENCHANT TRUTHS	2
EDITORIAL KEYNOTES: Capitalizing Truth Defenders—Unity in Essentials —The Call of the Hour—The Use of Authorities	3
MESSAGES FROM OUR LEADERS: A Personal Letter From Elder Watson	5
POEM: Built Not With Hands	7
FORWARD AND UPWARD: The Minister's Department	7
THE BETTER WORKMAN: "Little Foxes" of Evangelism	9
THE QUERY CORNER: The Problem of Hybridization	13
THE GOSPEL MUSICIAN: Evangelistic Music	15
SONG: Songs in the Night	16
KINDLY CORRECTIVES: Thy Words Betray Thee	17
VALUABLE QUOTATIONS: For Young Preachers Only	18
THE MINISTER'S BOOKS: Digested Reading	19
JUST BETWEEN SEMINARS: Union—Broadview—E. M. C.	20
BIBLE TEACHERS' PROBLEMS: Steeped With Spiritual Experience	22
THE FIELD SAYS: Avoid Sharp Bargains	22
A GREATER EVANGELISM: Notes on Important Efforts (Southwestern, Lake, Atlantic, and Eastern Canadian Unions)—Personal Evangelism in Operation	23
ILLUMINATED TEXTS: Daniel 12:4	27
BIBLE WORKERS' EXCHANGE: Call to Specialized Study	27
THE SANITARIUM CHAPLAIN: Making the Contact	28
PERSONAL TESTIMONIES: Clearing the King's Highway	30
GEM STATEMENTS: The Minister's Department	30
EDITORIAL POSTSCRIPTS	32

OFFICERS OF THE ASSOCIATION

General Secretary, A. G. Daniells

Associate Secretaries, L. E. Froom and Meade MacGuire

Office Secretary, Mrs. J. W. Mace

Divisional Secretaries: Africa, E. D. Dick; Australasia, W. G. Turner; China, Frederick Lee; Far East, Frederick Griggs; Inter-America, C. E. Wood; Northern Europe, L. F. Oswald; South America, N. P. Neilsen; Southern Asia, J. S. James; Southern Europe, J. C. Raft.

The Advisory Council: [In addition to the officers named above] C. H. Watson, Chairman; O. Montgomery, I. H. Evans, J. L. Shaw, J. L. McEhany, W. H. Branson, C. K. Meyers, E. Kotz, M. E. Kern, J. F. Wright, H. F. Schuberth, H. W. Miller, E. E. Andross, L. H. Christian, A. W. Cormack, A. V. Olson, F. M. Wilcox, W. W. Prescott, C. B. Haynes, C. W. Irwin, H. T. Elliott, G. W. Wells, J. E. Fulton, E. K. Slade, W. E. Howell, T. G. Bunch, M. E. Olsen, Rose E. Boose, Mary E. Walsh.

Trenchant Truths

It is so much easier to criticize than to construct.

IN an emergency, technicalities must not hinder imperative action.

RESPONSIBILITY toward our youth can never be delegated to specialists. It is every man's responsibility.

THE seriousness of the business of preaching ought so to grip every man called thereto that he can never be the same thereafter.

UNJUSTIFIABLE side issues and needless diverting questions are robbing us as workers of much valuable time and effort. Let us resolutely rectify this state of affairs.

GENUINE righteousness by faith will make a man more careful in Sabbath observance, more faithful in health reform, and more loyal to the fundamentals of the threefold message.

GREAT thoughts and sweeping visions do not spring from minds engrossed in petty things. Themes that lift, presentations that move, come from men in living touch with God, and who are thinking His thoughts after Him.

No man has a right to pose as a public teacher of this message unless he is in accord with the fundamentals thereof; neither can he, as such, rightfully and honorably present to his auditors positions that are contrary to the established positions of the movement. Nor is there the slightest infringement of personal liberty in this platform.

THERE is no conflict between piety and the laws of logic, between spirituality and the rules of evidence, or between Christian integrity and scrupulous fidelity to fact. They are partners and supporters each of the other; and neither is complete, whole, and balanced without the other. Higher and still higher with the standards.

It is a weak argument that has recourse to a strained argument for support, and an unsound position that seeks the buttress of compulsory acquiescence. "Truth crushed to earth shall rise again"—votes, decisions, creeds, or compromises to the contrary notwithstanding, for truth will have her prophets and defenders.

TRUTH should be clothed with beauty. Chaste and appropriate language always makes it more attractive and impressive. Study the marvelous language of the Master, and indeed of all Scripture writers, as well as the utterances of the Spirit of prophecy. Here is a guiding criterion for us.

EVANGELISM must deal faithfully with the sin question and all that it involves,—the law and its penalty, the judgment and its issues, redemption and its full provisions,—and all is to be presented in the light of this message and the imminent end of all earthly things.

A MAN'S work should be evaluated solely on its intrinsic merit, and never on the element of a personal friendship or animosity. Such a perversion of Christian propriety is basically wrong, and should in every instance be corrected.

PERSECUTION is not to be coveted, but it has its compensations—it purifies the church.

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

Capitalizing Truth Defenders

THAT God has agents among the lawmakers is a well-known fact. He is using them to hold in check the forces of oppression that are straining at the leash. Some we know will in the final crisis hour take their stand with the people of God. Similarly, in the popular churches God has ministers who are nobly seeking to stem the rising tide of Modernism, ritualism, evolution, and related apostasies. And in the crisis hour not a few of these will likewise step out from corporate apostasy and will join the remnant people.

We cherish the friendship and aid of the champions of right in the civil world, and we utilize their influence and position. Let us similarly respect those in the religious world, Fundamentalists and others, who stand uncompromisingly for the Inspired Word, the basic doctrinal truths of the Christian faith, and genuine Christian experience in the midst of a world turning away from its God. These men are laboring to the end that these cherished truths and experiences perish not from the churches with which they are still identified.

Let us build upon the public stand that they take. Let us capitalize their loyal, Scriptural stand so far as we can. This message, while a specific warning and final entreaty to men, embraces every *truth* they defend. The common ground of such defenders can be used to convince our hearers of the sanity, the scholarliness, the Scripturalness, and the Christianity of our own positions.

And when the general departure from the faith becomes overwhelming,

and the fundamental issues are more sharply in the forefront, many of these leaders and their people will join heart and hand in the consummation of the gospel in the final defense of the faith once delivered, and as centering in this movement. Let us build well and tactfully at the present hour. L. E. F.

Unity in Essentials

IT is so easy to be critical of divergent and unessential details. The proof reader is irked by typographical blunders in a book or an article, because of the critical and educated sense of looking for every such blunder in the professional work of everyday life. So also with the preacher. Studying doctrine and faith, method and delivery, the preacher is by cultivated instinct a critical hearer. A regrettable slip of speech, an odd mannerism, an unfortunate minor deviation in theology—and a great truth may be lost upon the mind of the hearer. The same is true of the books and articles we read.

Unfortunately there is a profound streak of unenviable egotism in most of us, so that we mentally compare and judge the correctness and propriety of the thoughts of others by our own viewpoints. It is a good thing to remember that others are annoyed by our quirks and idiosyncrasies, and that other preachers will probably take exception to some of the details of every presentation that we might make. Let us resolutely put aside pettiness. Let us look for the big things, the real essentials. Let us pass over the inconsequential variations, and cling sympathetically together in the great essentials. L. E. F.

The Call of the Hour

WITH all the pomp and fanfare of a major papal function, and heralded with all the publicity afforded by unparalleled press facilities, the Roman Pontiff recently spoke to the world in the most extensive broadcast in history to date. It was an epochal event. Verily, all the world is wondering, and is worshipful in rapidly increasing degree.

The episode constitutes another link in the rapidly forming chain of evidence that we stand upon the threshold of final events. The sobering facts fairly stagger the mind. Yet we seem to take them so calmly. The fundamental prophetic facts we have believed and preached are present actualities. The evidence is undeniable, but the facts do not grip as they should. As a ministry, dare we say that we are living and preaching as if Christ were even at the door; as if the teeming multitudes that throng us will be lost if they do not accept Him and the provisions of His last message to men?

We have not followed cunningly devised fables. Rehearse the converging signs of Christ's imminent return; review the focusing cardinal prophecies; check off the waymarks of the centuries. Let the full cumulative weight of the evidence fall upon the heart. It is our solemn conviction that we are nearer the end of our work than many think. The close of probation is stealing suddenly and unexpectedly upon us. Our day of opportunity and service will end before we are aware.

What should be the effect of these sobering facts upon us? They should lead.

First, to an utter abandonment to God and His service. This is foundational. God can fill only empty vessels. He can charge only yielded instruments with His power.

Second, to a holy passion for souls. A quenchless love for lost men and

women lies at the heart of all effective results.

Third, to an application of our message so that our responsive hearers shall be transformed by the regenerating, saving power of God, using the threefold message as its medium and setting, blending doctrinal steadfastness with sound Christian experience.

Fourth, to a consummating emphasis upon the *third* angel's message. We are throwing much of our emphasis on the provisions centering about the *first* angel's message, which of course is to unite with the call of the second angel for withdrawal from the popular churches of the world. We have both an announcement and a call, a warning and a provision. All this is but the application and expansion of the everlasting gospel. The threefold message must be given in its fullness. It must include and should be built upon the offer of an experimental salvation that will not only win initially to God, but will keep the soul when there is no longer an Intercessor for man in the heavenly sanctuary. Sin must vanish from the experience of the saved.

Such are some of the manifest lessons of the hour. May God open our eyes and our hearts to its summons.

L. E. F.

The Use of Authorities

AS Seventh-day Adventists, we are justly resentful of attacks by enemies upon our cherished doctrines when based upon garbled quotations from our recognized literature, or when built upon true expressions removed from the context, thereby giving a perverted meaning. And especially do we resent the use of statements made by apostates. Such a perverted use of authorities is unscholarly, unfair, and un-Christian.

But let us learn a needed lesson

(Concluded on page 31)

Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

A PERSONAL LETTER FROM ELDER WATSON TO YOU

To Our Ministers and Workers Everywhere.

DEAR BRETHREN AND SISTERS:

Greetings! Many of our ministers have written us expressing determination to co-operate in every way possible in world-wide soul winning. Many others are reporting successes that are appearing where churches are being led to make sincere effort to win men and women to God. All this brings joy and courage to our hearts, for this is exactly what the Lord has purposed His church shall do.

We must not, however, even for a moment, forget that all real ministry depends for success upon the power of God, and that this power operates freely only through the consecration of lives fully yielded to His service. There is very real danger of our placing dependence upon other things. Our movement is wonderfully organized, and we have found our organization so efficient and effective that we have grown to feel, and quite naturally, that success in any given work is assured if we but apply the power of our organization to the task in hand.

We have become accustomed to the use of slogans, and know well the part they have played in many of the material successes of our work. We have come, too, to appreciate the tremendous force that is generated by concentrating the interest and activities of our people in a "drive" on a given project. Slogans and "drives" are helpful in association with much that we do, but in the work of winning souls to God, we must find a truer basis of trust. We who in Christ's stead beseech men and women to be reconciled to God, must know the peace and power of personal reconciliation. As coworkers with Christ we must "live in conscious, hourly communion with God through prayer and study of His word." Our hold upon eternal realities should be daily and hourly strengthened by communion with our Lord.

Our puny strength unaided is much too feeble, for he against whom we struggle for the souls of men is stronger than we, and relentless in his determination to hold them in his power. He is the same old foe against whom Paul wrestled, and Paul bears testimony that he wrought nothing in his own strength. In Acts 26:22 he says, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great." Of Paul, Mrs. White ("The Acts of the Apostles," p. 363) has said, "Realizing that he was fighting against supernatural powers, he placed his dependence on God, and in this lay his strength." Again (pages 510, 511) we are told: "Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching." And then Mrs. White says: "Here lies the power of truth. The un-

studied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity."

My brethren, does not our own great need of power to move and win the unsaved, urge us to seek for ourselves a truer and closer union with Christ? Acknowledging that we cannot continue to be fruitful in God's service without new power continually received, shall we not be found much more often and much more earnestly in communion with our Lord? Can we hope to be increasingly and continuously fruitful in soul winning without much prayer and study of the word of God?

As I seek to answer these questions for myself, I confess the conviction that the power of both our ministry and our leadership of God's people in soul-winning service must come from God, and manifest itself through lives that receive their inspiration and strength by communion and companionship with the Saviour.

The plan for more intensive effort in soul winning by the whole church which was adopted at the Fall Council in Omaha, should not be understood by any of us to be a "drive" on soul winning. Do not, dear brethren, permit yourselves to regard it as anything less than a gracious call of our great Leader to deeper personal piety, more earnest and continuous communion with our Lord, more confiding trust in Him for success in the performance of His work, and more humble dependence on His power to work through us and to make effective all that we seek to do in His name. Our hearts tell us that we greatly need all this, and our faith assures us that if we earnestly seek these blessings at His hand for greater efficiency in His service, the blessing will surely come.

May God help us to turn to the Stronghold with all our hearts, for He is waiting to bestow on us an indument of power from on high, and fit us to do a vaster and more fruitful work than even our hearts have planned. It is God's will that we shall succeed in winning men to Him. He is ready to lead us on from success to greater success in such a work. May His blessing come richly upon us as we still more earnestly seek Him for needed power, and beseech men in Christ's stead, "Be ye reconciled to God."

Wishing you all blessing in service,

Yours very sincerely,

C. H. WATSON.

Feb. 12, 1931.

TRULY the old order is passing, and men are deceived by the meaning of the new. Thank God for the effulgent light of His word for us.

THE deeper a man's knowledge and the wider his reading, the more restrained and less dogmatic will he be in his statements. It is the shallow man or the novice with a tendency toward bombast who is so sweeping, so positive, and apparently so superior in his knowledge. Let us cherish the conservative, scholarly attitude.

SAD the case when a minister earns the reputation of being smooth, tricky, scheming in his conference dealings, so that his comrades are compelled to look askance at every move, and to seek for the hidden motive back of every outward act or utterance. Such men and methods have no rightful place in God's church.

FACTS cannot be dismissed by a haughty gesture or a caustic expression. We must stand on an unassailable platform. We must be reasonable.

Forward and Upward

Inspiration, Counsel, and Caution

Built Not With Hands

BY EUGENE ROWELL

EACH morning forth the builders go
To work on walls and towers high;
To set their columns row on row,
And weld their girders to the sky.
With engined power of cabled reel
They rear the structures of today;
Toilers with hands on stone and steel,
To shape what soon must pass away.

But who are these, whose hands have known
Nor strain of sledge nor bruise of bar?
They drive no rivets, set no stone,
They smooth no wall for time to mar.
Yet these are those who build unseen
Far grander towers than e'er shall rise
From marbled square or leafaged green
To thrill our upward-straining eyes.

Of thought on thought and prayer on prayer,
And watchings through the midnight dim,
They build a living temple fair
Wherein God's chosen meet with Him.
These are God's builders set apart
To rear walls fashioned not with hands;
And though by stream and hill and mart
Men's structures fall, God's tower stands.
Lincoln, Nebr.

The Minister's Deportment*

BY J. L. MCELHANY

THE proper standard of ministerial deportment is a matter of vital importance, and should have our serious consideration. As a basis for our study, I shall read the Scripture admonition recorded in 2 Corinthians 5:17-21 and chapter 6:1-10.

I wish it were possible for us to visualize truly the scene which took place in heaven when Christ returned, having completed the work on earth which He freely volunteered to do in man's behalf. In our imagination let us picture the great God, the eternal Father, on the throne of His audience chamber. The Lord Jesus, our "Elder Brother," stands before the Father.

*Remarks made at the Ministerial Association Pre-Conference Council, San Francisco, Calif.

Down here on earth a number of men are bowed in earnest supplication. Who are these? we ask. They are the men whom Jesus has chosen as His ambassadors, the men who are to continue the work which He began. It is for these men that Jesus is pleading with His Father. He is asking that they be indued with divine power as they go forth from the familiar scenes of Jerusalem to carry the gospel, the message of reconciliation, into all the world.

Can we not picture those early disciples bowed, as it were, in the presence of God Himself, as Jesus presents their needs to the Father? My dear fellow ministers, I believe that is just where we should constantly be—bowed in the Divine Presence. Think what that would mean! What would we be thinking about? How would we conduct ourselves? The answer is obvious. We would be sober, thoughtful, spiritually minded men, if we realized we were in the audience chamber of the King of heaven, and that Jesus our Saviour was speaking to His Father about us and our needs. In such environment we would lose all interest in worldly things; we would be more concerned about the advancement of the gospel into all the world than we would in following the baseball score.

But let us go back to the scene: Here is this little group of men called into the Divine Presence; Jesus, the great Leader of the church, is praying for them; and in response to His prayer the divine unction is given as the great credential, and they start forth on their mission. From that time to the present, these divine credentials have passed down the line of true apostolic succession, and you

and I have been called to bear these credentials and to help bring the gospel message to its finality.

Let us follow God's ambassadors as they have gone forth during the centuries. It is evident that many of them realize the solemnity of their mission, as representing the priesthood of the kingdom of heaven, and wherever found they are thinking, acting, and talking as if they stood in the Divine Presence. But there are others who, as they mingle with the people here and there, seem to lose the sense of the Divine Presence.

Not long ago I was traveling on the train, and in the same car was a group of ministers—not Seventh-day Adventists—on their way to attend their annual conference. During the entire trip, lasting about half a day, I with the other passengers in that car had to listen to a constant recital of frivolous, foolish, coarse jokes, which ought to bring the blush of shame to any cheek. I thought to myself, as I sat there and observed their conduct, Can it be that these men are representatives of the God of heaven? I trust that no Seventh-day Adventist minister will ever engage in that kind of thing under any circumstance, anywhere. But we need to be constantly on guard, lest the enemy bring us to defeat through forgetfulness of the high standard of the minister's department.

At times I have observed a spirit of lightness and frivolity coming in among some of our Seventh-day Adventist ministers and workers; and sometimes I have heard ministers, standing in the pulpit, tell stories to create a laugh. I have known some ministers to preach wonderful sermons, and perhaps the very same evening, when with a group of young people, act like clowns, thus destroying all their influence. The true ambassador for God, who lives as if in the Divine Presence, will be sober and

thoughtful in the pulpit, and in all his business and social contacts.

In "Testimonies to Ministers" there is a chapter entitled, "A Solemn Appeal to Ministers—Call to a Higher Standard," which should be most diligently studied. From this chapter I wish to quote a few sentences:

"There are men working in the capacity of teachers of the truth, who need to learn their first lessons in the school of Christ. The converting power of God must come upon the hearts of the ministers, or they should seek some other calling. If Christ's ambassadors realize the solemnity of presenting the truth to the people, they will be sober, thoughtful men, workers together with God. If they have a true sense of the commission which Christ gave to His disciples, they will with reverence open the word of God, and listen for instruction from the Lord, asking for wisdom from heaven, that as they stand between the living and the dead, they may realize that they must render an account to God for the work coming forth from their hands. What can the minister do without Jesus?—Verily, nothing."
—Page 142.

As representatives of the God of heaven, to whom has been committed this great closing message, let us never for one moment forget that in department we are to be sober, thoughtful, and dignified under all circumstances.

In four short phrases I have sought to sum up the qualifications which underlie the minister's department:

1. Dignity without austerity.
2. Cheerfulness without hilarity.
3. Friendliness without familiarity.
4. Piety without pretense.

Washington, D. C.

WHEN one sees the misplaced zeal and devotion and the unremitting toil of some of the sponsors of error, the question is inescapable, What ought not to be expected of the devotees of truth?

The Better Workman

Improvement in Method and Technique

"Little Foxes" of Evangelism

BY C. C. ELLIS

EVANGELISTS may well give heed to the admonition of Solomon which reads: "Take us the foxes, the little foxes that spoil the vines: for our vines have tender grapes." So delicate is the vine of evangelism, and so precious the fruit which the Husbandman rightfully expects, that every precaution should be taken against the inroads of the "little foxes," or improprieties and mistakes which spoil that which has been divinely planted for fruitage in this life and in eternity.

While seeking for true success in evangelism, the evangelist must guard against the little common mistakes which imperceptibly lead to discouragement and failure, and frequent review of our habits and methods is justifiable. A few of the common danger points I venture to set forth, as follows:

1. *Fatal Substitution.*—It is so easy to make the mistake of substituting theory of truth for actual repentance and living of the truth. Especially is this mistake liable to occur in connection with a long series of meetings. Let us ever bear in mind that the power of the third angel's message lies in its call to repentance and regeneration. It is true that we are to inform people concerning the judgment hour and the soon appearing of our Saviour, and that this information can only be rightly imparted through wisdom from above. But all this theoretically imparted information is for the one purpose of leading to true repentance. However thorough the evangelist may be in his work of teaching the theory of truth, he has not ful-

filled his commission until he leads his hearers to genuine conformity to the truth presented, which is reached through the avenue of repentance and obedience. We are given specific warning against this danger of fatal substitution, in the following words:

"The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. . . . The same danger still exists. Many take it for granted that they are Christians simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth, but if it does not make them sincere, kind, patient, forbearing, heavenly minded, it is a curse to its possessors, and through their influence it is a curse to the world."—*The Desire of Ages*, pp. 309, 310.

The true objective in preaching is not primarily to make members of the church, but to make disciples of Christ. It is possible to present information concerning truth in such a manner as to convince an honest-minded person, and lead him to accept our arguments and outwardly conform to the standard, while at the same time he fails to repent and obtain victory over besetting sins, and the end is discouragement and possibly reproach upon the truth itself. Not merely educating the people concerning truth, but calling them to repent and be converted, is the work to which God calls the evangelist.

2. *Beginning at the Wrong End.*—Another common but serious mistake in evangelism consists in putting off

the call to decide for Christ until near the close of the series. The gospel, which is the power of God unto salvation, constitutes our message in entirety, and it is most inconsistent to delay in making this "power of God" available and effective in the lives of our hearers until after we have preached to them for many weeks and have fully presented the Sabbath question.

There may be some good reasons for preaching on general themes for a few evenings before calling the people to decide for Christ, but as I look back over my experience, I am convinced that I have made a mistake at this point. I was taught to present a convincing series of sermons on doctrinal points, leading up to the Sabbath truth as gently as possible; and then, on presenting the Sabbath, to ask the people to indicate in various ways their acknowledgment that the arguments presented were true and that they would be obedient. May God forgive me for such a perversion of the principles of the gospel! And then, after the Sabbath had been fully presented, I would preach on tithing, health reform, the Spirit of prophecy, et cetera, but always with great fear and trembling, lest some of those who had accepted the Sabbath would reject these testing points of our faith.

Then, too, I have given lectures on the return of Jesus, dealing with the fact of His coming and the signs of His coming, merely as beautiful truths which people must accept before I could invite them to become members of the church. I now see that the better plan is to take a night or two to present the fact of Christ's second coming, and then night by night, as the signs are explained, present such vital subjects as health reform,—embracing the use of tobacco, pork, intoxicating liquors, tea, coffee, et cetera,—all the way along weaving in the principles of conversion, faith, and victory over sin

through Christ, making clear that the basis for teaching all these doctrinal truths is to prepare a people to be ready to meet the Saviour when He comes.

In proclaiming the evidence of the soon coming of Christ, why should we not at the same time give our hearers the opportunity personally to accept Christ as the one through whom they may obtain victory over natural besetments, and receive the robe of His righteousness which is so essential for every one who is bidden to the marriage supper of the Lamb? Can I justly claim rightly to have presented the subject of the second coming of Christ "as He is," and "every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3.

The proclamation of the judgment hour, which began in 1844, must not be a mere mathematical demonstration, but a living reality which affects the life of each hearer, annihilating evil speaking, covetousness, deceit, hatred of the brethren, malice, and filthy mindedness. Is any evangelist justified in concluding that he has successfully handled this subject unless he sees that the truth, in all its solemn import, has taken possession of lives?

In presenting the Sabbath truth, we must ever keep in mind that no one can keep the Sabbath until he has believed on, and has come to know by personal experience, the "Lord of the Sabbath," who sanctifies the life. When the Sabbath is presented, will not people accept it gladly, when Jesus has been admitted to the heart and holds control there? And if they have tasted the joy of sins forgiven, will they not be more than glad to enter into His rest in the true sense of Sabbath keeping?

I do not wish to be misunderstood as maintaining that it is not necessary to present Scriptural arguments for the prophecies, or the Sabbath, or any doctrinal truth. But I do mean that the arguments must be interwoven with Christ, and must lead to Christ. The only righteousness that Christ has to offer is Sabbath-keeping righteousness, and if people will only accept Christ, they will then either accept the Sabbath when it is rightly presented to them, or by refusing to be obedient to the Sabbath truth, reject the Saviour, who had begun a good work in them. But those who really know Christ as their personal friend and Saviour are much less likely to reject the Sabbath truth. Therefore, how essential that acceptance of Christ should be made the all-important primary issue. Failure to present the claims of Christ until after doctrinal truths are taught in logical order, may lead people to conclude that surrender of the life to Christ is a matter of secondary importance, and that all that is really necessary is to understand and acknowledge the validity of the arguments in favor of Seventh-day Adventism.

In a series of evangelistic meetings, there should never be any hiding of the fact that we are Seventh-day Adventists, especially from the time that decisions to accept Christ are called for. And really, I doubt if it pays in any case to hide our identity. It is our privilege, as Seventh-day Adventist evangelists, to preach Christ as no other evangelists can; and if we per-

ceive our opportunity and are true to our calling, we need not fear. It may not always be wise to make too prominent the name "Seventh-day Adventist," but I like to announce my church connection whenever it seems the natural and appropriate thing to do, and I often make this announcement on the first or second night of the series. I have yet to learn that such announcement has ever militated against the interest and attendance.

If the preaching of the return of Christ brought about a mighty revival in 1843, as we know it did, the same result may again be seen. If the preaching of the beginning of the hour of God's judgment stirred the world, as we know it did, then we certainly can depend on it that the preaching of the nearness of His coming at the present time, and the close of probation, will be attended by no less power. The finishing of the gospel message will be attended by mighty power, such as has never been known in any previous age. But the messengers must be living receptacles of that power.

3. *Dependence on Accessories.*—Another mistake common to all, is the improper use of accessories in a series. By accessories I refer to slides, moving pictures, special music, et cetera. In this age of great spiritual declension, we should be slow to criticize any legitimate method of attracting people to the meetings. But once they come, and become interested in the preaching of the word, then the very thing that may have been of value in bringing them to the meetings may become a

SEND IN YOUR SUGGESTIONS

WORDS of appreciation come from all quarters for the practical methods in evangelism appearing from month to month. These have borne the test of trial at the hands of successful men. *Here is a personal request:* If you have developed some effective plan, share it with your fellow ministers. Write it out and send it to the MINISTRY. Or, if you have a problem in evangelism, upon which you would like to have thrown the light of others' experience, let us have your request. The Association exists for your service.

hindrance to the acceptance of the gospel. The ideal might seem to be the acknowledgment of no need of any "accessory" to attract the public attention; but until such time as the Lord can place the third angel's message in the limelight of public interest in a more definite way than at present, it may be necessary for the evangelist to employ suitable accessories. But when the people become interested in the message itself, then it is a sad mistake to give them the impression that our business is merely to educate or to entertain.

We can never expect to compete with the world in the matter of entertainment. To attempt to do so, would make us appear ridiculous. But we do have an attraction which can be found nowhere else. The good news of the everlasting gospel, in its final setting of the drama of life, is committed to the evangelist, and the cross of Calvary, with its beams of light, is the only source of satisfaction and peace. The brilliancy of the uplifted cross makes all else fade into oblivion. Let us ever seek to make accessories duly subservient to the truth as it is in Jesus.

4. Listless as to Responsibility.—Another mistake that is often made in evangelism is for the evangelist to consider that God is responsible for the result of the proclamation of the message almost regardless of his own personal attitude. Such texts as Isaiah 26:9, Proverbs 8:17, and Psalms 63:1 teach that God has promised to fill only those who hunger and thirst after Him. The water of life can flow through the living channel only as the believer becomes a well to be filled. Moses spent many days in the mount before his face was made to shine with the unction of the Divine Presence. When the Holy Spirit abides in the heart, God can do more through a man in five minutes than he could accomplish in five days. Prayer is that in-

tonse longing of the soul, created by the Spirit of God, that can be satisfied only by a bestowal of His own grace; and since the purpose of God in creating the desire leading to prayer is to satisfy that desire by His own personal presence, true prayer will cause a yearning after the Giver until the Gift is received.

5. Failure to Pay the Price.—One of the most serious mistakes in evangelism is unwillingness to pay the price. Only as a superhuman love for souls takes possession of the preacher, only as the love of God breathes forth through his voice, can the depths of the soul be stirred and made responsive to heaven's message. And this overmastering sense of the weight of souls comes only through prayer. Nor does it come once for all time. It must be sought anew each day. It comes straight from heaven to the soul of the ambassador of the kingdom, and it is this unction which he seeks anew each time he enters the pulpit. If this solemn fact were but rightly understood and realized, what a solemnity would come over our congregations as the minister kneels in the desk, and how few and well chosen would be the words of fellow ministers in the desk, lest the heavenly Messenger be driven away. The price we must pay to become successful soul winners calls for entire devotion to Christ and for many hours spent in prayer. It may include being misunderstood by our brethren in the ministry, it may involve changes in our methods of labor, it may call for perseverance in the face of difficulties such as we naturally shrink from. Brethren, are we willing to pay the price?

San José, Costa Rica.

SOME sermons make up in noise what they lack in thought-content and vital message. But it is a miserable substitute.

The Query Corner

On Life and Labor

The Problem of Hybridization

WHENEVER Adventists in groups get to discussing questions of natural science and religion, sooner or later the question is raised, "What about that statement in the Testimonies which speaks of the amalgamation of man and beast?" I myself have been asked this question so repeatedly that, to save time and individual correspondence, I think it better to make a brief statement here. First let us have the quotation;

"Every species of animal which God created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men."—"*Spiritual Gifts*," Vol. III, p. 75 (1864).

Without attempting to deal with all the interesting statements in this passage, I may be allowed to say a few words about the latter part, which I think is the portion most liable to be misunderstood. Let me rewrite the last sentence, adding just one word in brackets, and I believe the supposed difficulty will disappear almost of itself. "Since the flood, there has been amalgamation of man and [of] beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men."

Under the guidance of Mendelism, modern genetics has shown us the methods by which new types of animals and plants seem to arise, namely, by hybridization, a word which is equivalent to the expression "amalgamation," as used by Mrs. E. G. White.

The latter term was in use a century or so ago for the same idea. Modern biologists have come to the conclusion that essentially all the really *new* types of life come into existence by crossing, or hybridization, using the latter term in its broadest meaning, as covering any kind of crossing between varieties, between "species," or between what are called "genera,"—for even intergenetic crossing has been done repeatedly, with resulting fertile offspring. The photographic reproduction of the grandson of a mule has been published in reliable scientific journals, though this would be only an interspecific hybrid, not an intergenetic. But reliable records of the latter are published.

It is one of the canons of literary interpretation that we should impute good sense to the passage under consideration, and of two possible meanings we should impute to it the most sensible. Certainly, if we adopt a sympathetic attitude toward the passage under consideration, we will not adopt the view that man has hybridized with "almost endless varieties" of animals; though the latter view would be necessary in order to produce the "almost endless varieties of species" spoken of, if these are understood as the results of men hybridizing with animals. For one kind of cross will produce *only one kind of hybrid*; and the final outcome of any hybridization will always be limited to a very small circle of forms which will always be seen to be closely related. The "almost endless varieties of species" spoken of above could never be supposed to have resulted from one form (man) crossing with merely two or three or four other kinds.

Common sense tells us that we are

shut up to the view that what was really meant is that there has been a vast amount of hybridizing among animals, and also among distinct types or kinds of men which the Lord desired to keep separate and distinct. If we can admit that the expression as printed in "Spiritual Gifts" is not as clearly worded as we might desire, this would clearly be the meaning, and no difficulty would arise. Surely this position is reasonable.

Some one may say that it would not take any special light from above to say that there has been much crossing among animals. But not so fast. Remember when this passage was written. Darwinism had just been sprung on the world. It is a safe guess that at that time, 1864, or five years after Darwin's "Origin of Species," Mrs. White had never heard the name of Darwin, least of all was she familiar with the discussion to which Darwin's book gave rise. At that day, all "orthodox" science in the entire civilized world held to a very extreme form of the "fixity" of species. Even up to 1900, when Mendelism appeared, the doctrine was strictly taught that there could really be no crossing of true "species." And this has been the fatuous stand taken by almost all opponents of Darwinism, a stand which is still maintained by most unscientific men in opposing evolution. And Adventists would very likely have also been in this untenable and quite impossible position, if it had not been for what Mrs. White wrote.

But all scientifically trained persons now know that this old idea of the absolute "fixity" of species is all nonsense. Hundreds of well-recognized "species" have been crossed, with resulting fertile offspring. Perfectly fertile results have followed crossing what have long been regarded as distinct genera. I am not now saying that these specific or generic labels mean what they are commonly supposed to mean; I am simply recording

facts well known to the scientific world.

From all this we see that what is stated in the passage under discussion is something which was considered completely out of harmony with science at the time it was written (about the middle of the nineteenth century), but in full accord with the more accurate and the more enlightened science of this fourth decade of the twentieth century. We must also remember that up until well after the middle of the nineteenth century, or during the career of Prof. Louis Agassiz, it was taught by many scientists that mankind had had a multiple origin; for Agassiz made at least three "species" of mankind, just as evolutionists today make a "Neanderthal species," a "Piltdown species," etc., *ad nauseam*.

I acknowledge that what I have stated above is in some respects only my own private opinion, though I have reason to believe that these views are shared by those of our science teachers who are most entitled to judge of these matters. At any rate, I have not arrived at these conclusions hastily, for I have been kept busy answering queries on this subject for a quarter of a century. I consider it a great pity that reflections and doubts have been cast on this and other statements of Mrs. White, when a little more knowledge of the real facts would immediately have shown that what she was saying was right after all. I have had occasion to point out the genuine science at the basis of her statements about the burning of coal and oil underground, as well as about the way in which coal beds were formed, and in many other instances. In this respect it is most emphatically true, as Bacon says of philosophy, that a little science inclineth men's minds toward skepticism; but depth in science bringeth men's minds back again to religion.

GEORGE MCCREADY PRICE.

Berrien Springs, Mich.

The Gospel Musician

Guiding Principles and Technique

Evangelistic Music

BY E. TORAL SEAT

FROM the creation of the world, "when the morning stars sang together, and all the sons of God shouted for joy," until that final scene presented to the prophet John during his exile on the lonely isle of Patmos, where the redeemed of earth stand before the throne of God and "sing the song of Moses, . . . and the song of the Lamb," sacred music has been assigned a definite place in the plan and purpose of God. The remnant church, those who await the return of the Lord, are bidden to lift up the voice with singing, and the theme of their song is to be deliverance, courage, and strength.

In evangelistic work, dignified and winsome music is of inestimable value. The first essential for the success of the musical part of an evangelistic effort is a clear understanding between the evangelist and the leader of the music. My past experience as a singing evangelist, and my present experience as an evangelist, afford to me a wider conception of the music, from the viewpoint of both the singer and the preacher, than might otherwise be possible; and because of this I will endeavor to make a few suggestions which I hope will prove helpful.

Both the evangelist and the singing evangelist should have definite programs which blend without conflict. The music director should diligently avoid encroaching upon the minister's time, for the primary purpose of the meeting is always the sermon, and if the evangelist's time is cut short, he must either extend the service beyond the expected time, which may prove dis-

astrous to the attendance, or leave out some essential material. Let the singing evangelist never cause the preacher any handicap by stepping over the bounds of his allotted time.

Upon the director of music rests the responsibility of securing the cooperation and interest of the local church in assisting in the evangelistic effort through choir service. Even though the majority of voices available are entirely untrained, if they sing with the spirit and understanding of what is involved in the evangelistic effort, and seek for divine aid in singing, it is remarkable what power will attend a united chorus of consecrated voices. If easily rendered selections are chosen, a fifteen-minute practice at the close of each meeting may prove to be sufficient for acceptable work. Each member of the choir should be duly impressed with the importance of always being in his place.

It is a recognized fact that the audience is largely influenced by the enthusiasm manifested by the leader of the music; therefore it is important that he throw himself into the spirit of singing, ever maintaining the true dignity of the gospel messenger. If the singing evangelist has ability as a soloist, he can present a "sermon in song" which the people greatly appreciate and profit by. A simple gospel hymn, in which every word is clearly enunciated, is usually more effective than classical music. The majority of leading evangelists prefer that there be but one special musical number, besides the choir number, and that it be vocal, unless an instrumental selection can be rendered by a person with unusual talent. The most effective place for musical instruments is

to help swell the volume of congregational singing.

A musical feature of prime importance in connection with an evangelistic effort is congregational singing. Song books should be provided, and selections of the old familiar hymns announced. Give opportunity for special requests for the singing of favorite songs. It is also well to teach the congregation to sing new songs.

There is an eloquence of beauty in songs sung with the spirit and the understanding, that lifts one from the common plane of life to the lofty heights of heaven. From the morning of youth, as the child lisps the strain, "Jesus loves me! this I know," to the sunset of life, when the worn traveler sings, "On Jordan's stormy banks I stand, and cast a wistful eye to Canaan's fair and happy land, where my possessions lie," music gives expression to the longing of the soul.

The finer qualities in some hearts can be stirred to action only by song, and thus it is that music proves so effective in persuading to respond to the call for consecration at the altar of prayer. Sometimes the theme of the closing hymn of a service may be so closely united with the sermon as to seal the truth in the hearts of the listeners. Then again, it is more effective to dismiss the people without music of any kind, leaving the sermon and the prayer to make the last impression on the mind. Many evangelists prefer the latter method, but both methods are desirable, and should be regarded as matters of preference.

Last, but not least, in making the music most effective in connection with an evangelistic effort, it is essential that the evangelist shall be in full sympathy with the director of the music, and if possible take part in the song service. The same interest and co-operation must be apparent on the part of the singer and those associated with him in rendering music,—they must be as interested in the sermon

Songs in

Jessie F. Moser

Job 8

1. When night set-tles down in place
2. God's children of old, made fast i
3. Anoint with the "oil of gladnes

sight, 'Tis then that the stars ch
right, Still trust-ed in God, an
might, Till oth-ers learn how t

CHORUS

heard in the night.
praised in the night! He "giv-eth
songs in the night.

"giv - eth songs in the night"...
in t

know He is nigh; He "giv

the Night.

5:10.

Gordon E. Hooker



of the day, And hides all things from our
in a cell For standing true to the
"s" we pray, And strengthen us by Thy



ase darkness a-way, And songs are
and knew all was well, And sang and
o sing on their way By our glad



songs in the night;"..... He
in the night;



..... Though dark be the sky we
the night;



- eth songs in the night!"



27, by Gordon E. Hooker

as in the music, and always remain as interested listeners to the sermon.

In evangelistic music, industry, consecration, and perseverance bring success.

"We must not hope to be mowers,
And to gather the ripe golden ears,
Unless we have first been sowers,
And watered the furrows with tears.

"It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it
A harvest of thorns or of flowers."
Santa Barbara, Calif.

Kindly Correctives For Better Workmen

Thy Words Betray Thee

BY H. M. TIPPETT

WE were seated in the balcony of a large popular church in a prosperous mid-Western city. The occasion was the ordination of a group of young men being dedicated to the ministry in another denomination. Two district conferences had combined in session for their annual meeting. A veteran bishop of national reputation, and a younger bishop much loved in his own denominational circles, were presiding at the service.

With dignity and solemnity free from pomp, the service was carried forward with impressiveness, the charm of which lay largely in the perfect English diction and clear enunciation of the officiating prelates as they read or recited the ritual. Then, when the act of renunciation was concluded with a prayer of consecration, fathers and mothers and wives of the candidates gathered at the chancel rail to sing with them on bended knees the age-old song, "My faith looks up to Thee." Tears trickled down the faces of many in the congregation, and in a few moments they were filling out with subdued voices and with

hearts lifted up into the rarer levels of spiritual thinking. And it had been largely accomplished through the magic of words. I thought of the text about words "fitly spoken," and ruminated on the possibilities of the English language to move the human heart to devotion.

Once again we sat inside one of the most beautiful church interiors I had ever seen. We had come to witness the pageantry of a midnight mass in celebration of Christmas. All that human art could do in painting, sculpture, and architecture had been employed to make the setting appeal to a sense of worship. The music was entrancing, the ceremony was colorful, and the general atmosphere reverential. But the effect was largely spoiled by the sermon, which was presented in a bungling manner, full of grammatical and rhetorical crudities. The high-pitched, metallic voice of the preacher contributed to the general impression of incompetency. How void is thought, I mused, when not couched in appropriate language. These incidents are by way of illustration, occurring in churches not of our faith.

In a recently published book, modern writers tell of the painstaking efforts they put forth to do artistic work, writing, revising, and rewriting in order to achieve mastery of style in the secular field. Should there not be a corresponding zeal on the part of those who are charged with the ministry of the gospel to eradicate from their language those improprieties and solecisms which are not in keeping with the beauty of truth?

Should we tolerate in ourselves, therefore, such manifest redundancies as "Turn over to Isaiah," "Read off the list," "Open up your Bibles," and "Stand to your feet while we sing"? The words italicized in the foregoing off-employed pulpit phrases are all unnecessary. Should we persist in pronouncing *saith* (seth) as *sayeth*

when we have no lexicographer on our side? Should we use an intensive pronoun, as is commonly done, when a personal pronoun is intended, e. g., "The service was conducted by Elder Brown and *myself*"? The accepted form in all such statements is *me*, or *I* if used as subject of the verb. And let us never, never swing into the most egregious blunder in this group of infelicities and say, "When a person comes to *their* senses." The use of *his* when referring to masculine or common gender nouns is well established. Let us choose, in short, the best pulpit diction. Mere glibness can never excuse lack of precision.

Berrien Springs, Mich.

Valuable Quotations

From Reliable Sources

For Young Preachers Only

PREACHERS who need a spiritual tonic would do well to read William James. He will save them from many a psychological pitfall into which preachers sink. Take, for example, the power of suggestion. Apply it to the subjects of your sermons. Don't preach on "Is the Church on the Wane?" or "Has Christ a Message for the Present Day?" or "Is There Any Good in the Bible?" or "Is Christianity a Failure?" Why put religion continually on the defensive? Such subjects may implant suggestions that you may not be clever enough to dislodge in half an hour. It is a defeatist policy. In any case your congregation knows just what you mean to say before you begin, and it is discounted in advance. Why not take the offensive! Use a little psychology! Preach on "The Impregnable Foundation of the Church," "The Permanent Worth of the Bible," "The Message of Christ for 1930," "The Triumph of Christianity." Sound a note of confidence.—*Editorial in the Baptist, Nov. 22, 1930.*

The Minister's Books

Reading Course and Reviews

Digested Reading

DELEGATES to the Autumn Council held in Omaha, Nebr., will remember the interesting discussion which took place on October 24 (1930) regarding Ministerial Reading Course books and the distinct advantages, as well as some apparent perversions, of the well-established plan for promoting systematic reading of an annually selected group of books. One of the speakers, a well-informed conference president, expressed his convictions in the following words:

"There is a certain unfortunate tendency becoming apparent among certain of our workers, which I think should be mentioned here for the benefit of ministers who follow the annual Reading Courses, or who otherwise read widely. Sometimes I listen to a sermon, and during a part of it I say to myself, 'That is Sherwood Eddy.' In a little while, as the speaker goes on with his sermon, I say, 'That is Charles Trumbull speaking,' or, 'That is Campbell Morgan,' and so forth. By the close of that sermon I have received into my mind a conglomeration of trite statements by many good men, without any distinct application to the message which Seventh-day Adventists have been called out from the other Christian communions to proclaim. We must digest what we read.

"Unless ministers have a thorough Seventh-day Adventist background, they reveal a tendency to preach on what they have read, rather than to make their reading contribute to the fundamental principles of the message. Please do not think I am opposed to the Reading Course plan. I am in favor of it. But I would urge that such reading be thoroughly digested and as-

similated into the proclamation of the third angel's message."

To this timely suggestion all readers should give consideration. It is the digested and assimilated information obtained through reading, which will best serve the preacher's purpose. "Sermons should not smell of the book, nor smell of the lamp," says Bishop Quayle in his book, "The Pastor-Preacher," "but should thrill with the thrill of the book and the thrill of the man who preached the sermon, so that all the auditors may say, 'Our preacher spoke this day,' whereas many an auditor must in fidelity to fact say, 'Our preacher today rehearsed another installment of thoughts belonging to somebody else.'"

G. Campbell Morgan tells how he harnesses current literature of the day to serve its purpose effectively in the preparation and delivery of his gripping messages. Each member of the Ministerial Reading Course circle would profit by incorporating Dr. Morgan's suggestions into personal habit and experience. This is what he says:

"I have never sought my messages by listening to the voices of the age. Through the years, and increasingly as the years went by, and one passed from boyhood to youth, and from youth to manhood, and on to maturer years, I have always listened to the voices of the age; but I have not listened to them to get my message. Mark well the distinction! I have attempted to keep up with the things that were being said, the real things that were being said by thoughtful men, inside the church or outside the church, by men looking at life and attempting to look at it as a whole. I have wanted

to know what was being said and written, and I have attempted to keep myself *en rapport* through the years with such things.

"I have listened to the voices of the age, but I have not sought my messages from them. On the contrary, I have sought to find the bearing on these voices of the word of God; and constantly, rather than catching the spirit of the age, I have found it necessary, so much as in me lay, to correct the spirit of the age. I am told sometimes today that if a man is to be successful in preaching, he must catch the spirit of the age. Never! Our business is not to catch it. Our business is to know it, and correct it. In the majority of cases, it needs correcting rather than catching.

"John Wesley said, 'I read my newspaper to see how God is governing the world.' Somebody may be inclined to say the newspapers must have been different then than today. My reply is, that they are much better now than they were then. The man, the preacher, who reads his paper in that way, never begins his day with his newspaper, but his Bible. John Wesley was familiar with the Revelation and with his God; and consequently he picked up the newspaper, and for *his* eyes the light of the revelation of truth was upon the page. If we read our newspapers that way, we can always see how God is governing the world; listening to the voices of the ages, but always with the Voice of all ages correcting or directing and enabling us to deliver the correct message. This is what I mean when I say I have never sought my messages by listening to the voices of the age. I have ever listened to the voices of the age to know the needs of the age.

"I have never found an hour in my ministry in which the Bible has had no message. It never was my habit in pastorates, and never will be wherever my life may be cast, to preach on cur-

rent events. But there have been hours when it was necessary that from the pulpit there should sound the prophetic voice to some national or international situation. I never found an hour when I had to go anywhere except to my Bible to find the message for such an hour. The Bible is the most living literature, absolutely up-to-date—I apologize to it—ahead of any date man has ever reached, waiting for us, guarding and keeping us in the true perspective, if we are familiar with it. But if a local situation occurs, and a man thinks he ought to preach on it, and desires to preach on a text from the Bible, God help him if he goes to the concordance to find out what to say. There must be familiarity. We must live in the literature all the time, if we are to be ready when the special occasion arises."

Just Between Seminars

Glimpses of Ministerial Training

Union College.—Our seminar enrollment is over one hundred. All the missionary activities of the school are under the direction of the seminar, which include five sunshine bands, made up of thirty students, the majority being young women. These bands visit orphanages, hospitals, and the county farm, and other shut-ins, holding cottage meetings and scattering "sunshine" in various ways. The Missionary Volunteer Society directs the study of foreign missions, and conducts public meetings for the students every two weeks, alternating with the seminar meetings on Friday evenings.

The homiletics class provides leaders for the field work, which involves meetings held in the reformatory, and regular Sabbath services in seven churches, situated from twenty to seventy miles from the college. During the first semester, seven trips were

made to these churches, making a total distance traveled of 667 miles on each trip, or a grand total of 4,669 miles traveled by these seminarians. The drivers are allowed five cents a mile to cover expenses, which have amounted to the sum of \$223.45 spent in mileage. These field leaders take with them seminarians who have not had experience, and give them a part to act in the Sabbath school and church services.

The missionary work reported by the seminar members at the close of the first semester is as follows:

Missionary visits	154
Bible readings	73
Hours Christian help work.....	125
Treatments given	18
Articles of clothing.....	12
Papers distributed	689
Tracts distributed	203
Books distributed	83
Missionary letters written	51
Replies to letters	12
Persons keeping prayer lists.....	23

H. U. STEVENS, *Bible Teacher.*

Broadview.—Our general seminar is conducted in English, and includes all ministerial students of the various nationalities represented in the school. An exception is made in the case of the German students, however, as they represent the largest foreign-language group, and we have a German seminar of twenty-five members. These two seminar groups meet alternately every Sabbath afternoon. After the regular meeting, to which all students are invited, the seminar members withdraw to a classroom for constructive criticism and suggestions. The most important part of our seminar work, however, is in the field of practical experience. A hall effort is being conducted by two Swedish students, and another effort by German students is being planned for. Each Sabbath our students visit the various churches in Chicago, often being asked to assist in the service or to give the sermon. Two students go as far as Milwaukee, Wis., for regular meetings.

Through the efforts of one of our students, a German woman has been brought to a full knowledge of the truth and acceptance of it, during this present school year. From two to ten missionary letters are written daily by one of our students, and through this channel of missionary endeavor he has been appointed leader of a "welfare society" which is supported by a wealthy citizen of Chicago. This man donated \$25 to our Harvest Ingathering work this year. Souls are being won by our students, and for this we are indeed grateful to our heavenly Father. We have just received the new Ministerial Reading Course books, and the students of the pastoral training class are enjoying them, and also the MINISTRY. H. M. SCHUSTER,
Dept. of Theology.

Emmanuel Missionary College.—Our seminar field work includes the care of seven churches, and in addition to this our junior and senior students are conducting several evangelistic efforts. In connection with Pastor C. M. Gruesbeck, two of our young men are gaining a rich experience at Napier, Benton Harbor, and seven young men are associated with him at Library Hall, in St. Joseph, where they take turns as speaking and singing evangelists. Several other young men are connected with the effort which Pastor B. J. White is conducting at Glenwood, where our church is the only meeting place for miles around. At two other important points, evangelistic efforts are well under way, which I am supervising with the aid of excellent student help. Two persons are preparing for baptism, as the result of student labor of two winters ago. President Wood and Prof. George McCready Price are also lending a hand in definitely fostering the movement of evangelism. More power to this denominational arousalment! It is a material help to our union conference and training school in becoming "evangelistic minded."

Our present seminar officers are, John W. Hirlinger, president; Clifford Bee, vice-president; Erma Northon, secretary. H. S. PRENIER, *Dean of Theology.*

Bible Teachers' Problems

Their Study and Solution

Steeped With Spiritual Experience

BY H. CAMDEN LACEY

I HAVE the profoundest conviction, growing with the passing of the years, that Bible teaching should be steeped, yes, saturated with spiritual experience. I suppose it is natural for younger teachers to feel that the intellectual presentation of the truth is of chief importance. I know I used to feel that way in my connection with college classes. I had the conviction that the Biblical instruction should be of equal intellectual value with anything taught in history or mathematics or language, and I endeavored to make it so.

I have not changed in regard to scholarly excellence. At the same time, I have since come to the conviction that Bible teaching and Bible study, unless crowned with the warmest unction from the Holy Spirit, may not only be really valueless for the great purposes for which we conduct this department of our training schools, but may be a positive hindrance, even "poison to the soul." The Jews had in their midst the keenest Bible students in the days of Christ. The higher critics are probably the keenest but most harmful Bible students in our days.

I read a few years ago of Professor Fletcher's conduct of the theological department in Lady Huntingdon's Seminary for Ministers in Wales. After a morning's exercise, he would say to the class: "Gentlemen, we have spent an hour in theology, an hour in history, an hour in Greek, and an

hour in Hebrew; and history, Hebrew, Greek, and theology may be absolute 'poison' to us unless they are baptized with the Holy Ghost. As many of you as wish to follow me to my room, let us retire and pray for the anointing of God's Spirit." We are told that the students and teacher would spend sometimes hours, wrestling for the blessing of the Lord. Those men went out (and they were not Seventh-day Adventists) as flames of fire for the cause of Christ, and everywhere there were very marked manifestations of God's blessing resting upon their ministry in the various churches.

New York, N. Y.

The Field Says ---

Through Our Letter Bag

Avoid Sharp Bargains.—There is one thing that our ministers should avoid in order to have a proper influence for good. They should be careful not to get the reputation for driving sharp bargains. A newcomer in a certain neighborhood went to church and listened to the preacher deliver his sermon. At the close of the meeting the stranger spoke to several about the sermon and said, "The preacher is really on to his job. He can preach excellently." Some one answered, "He is just as good as a horse trader! I never heard of any one's getting ahead of him. He always gets the best of the bargain." Some one else added, "In every business deal he always wins. He will go into a store and beat the prices down until it is embarrassing to even look on." This minister was not a Seventh-day Adventist, I am thankful to say. But as ministers we must be extremely careful not to earn such a reputation. One may be a good speaker, but if he persists in driving sharp bargains, people will lose confidence in him.

F. H. WESTPHAL.

Glendale, Calif.

A Greater Evangelism

A Discussion of Principle, Practice, and Problem

Notes on Important Efforts

SOUTHWESTERN UNION

Hot Springs, Ark.—We have just begun our tabernacle meeting. Our building is 50 x 165 ft., with seating capacity for 1,000 persons and standing room for 300 more. On our opening night it rained for two hours before and all during the meeting, yet every seat was filled and many were obliged to stand. The next night there were scores of people who could not be accommodated with even standing room, and on each succeeding night the tabernacle has been packed. The best class of people are attending, and we are expecting even better results than attended our tent effort in Texarkana, recently closed, where one hundred and ten new members were added to our church. The effort does not involve expense to the conference, aside from salaries, as our offerings will cover the expenditures. There are but three of us engaged in carrying on this effort, and we are holding meetings every night. E. G. CROSIER.

Jan. 9, 1931.

LAKE UNION

Illinois Conference.—We came home from the Fall Council filled with the spirit of evangelism, and proceeded at once to put into practice the good instruction given. We called in all the workers and took a survey of the field. Then we selected twelve of the most needy churches in the conference, and placed twelve of our best workers in charge of them for a two weeks' revival effort. These efforts have just closed, and we are receiving glowing accounts of the work accomplished. The place assigned to me in this evan-

April, 1931

gelistic work was Galesburg, where we have a church which seats a hundred people. Each night the church was filled. The collections totaled \$55. Small books, Bibles, and "Testimonies" were sold to the amount of \$73, and the mission offering on the last Sabbath was \$53. Twenty-seven hundred copies of *Present Truth* were systematically distributed from house to house, and sixteen persons accepted the truth.

These twelve two-week evangelistic efforts have brought courage to our people, and have proved a great blessing to the evangelists. Elder O. O. Bernstein will begin a two weeks' revival in the Shiloh (colored) church, of Chicago, within a few days. Elder J. A. Swenson is conducting an effort in Chicago for Swedish-speaking people, at which there has been an attendance of 275 from the start. There is "the sound of a going in the tops of the mulberry trees." "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." The chaff is surely being separated from the wheat.

R. E. HARTER, *President.*

Jan. 26, 1931.

Chicago.—At the present time I am in the midst of a series of meetings in the church of which Elder H. D. Greene was pastor at the time of his death in December last. We are having some wonderful meetings, and the Lord is greatly blessing. The church is packed each night, and there is a large outside attendance. After presenting the work of Christ in the heavenly sanctuary a few nights ago, I appealed to the audience to break with sin and accept Jesus. In response, twelve took their stand. This

Page 23

is a new experience for me, to be working with the Negro people, but I am glad to join with Elder F. L. Peterson, secretary of the North American Negro Department, in this Shiloh (colored) church effort. A little later I shall begin a revival effort in the West Central Chicago church, of which I am pastor.

O. O. BERNSTEIN.

Feb. 13, 1931.

ATLANTIC UNION

Hartford, Conn.—At our first public evangelistic meeting in the series, the hall was filled before seven o'clock. Our audience consisted of 3,500 people, and about a thousand persons were turned away when the police closed the doors. Our collection that evening was \$437, and we sold 300 copies of the new book entitled, "What Is Coming?" I am very busy, but hopeful of large results. The interest manifested by the people is marvelous.

A. E. SANDERSON.

Feb. 3, 1931.

EASTERN CANADIAN UNION

St. John's, Newfoundland.—The Majestic Theater, seating 1,100 people, is packed each night as Elder H. N. Williams, the superintendent of the Newfoundland Mission, presents the message. At the same time, through the radio, Elder Williams is reaching thousands of people who would not otherwise be reached. Arrangements have just been made whereby an increase of power will enable our broadcast to reach the outports along the four-thousand-mile coast line, including Labrador and the islands scattered along the coast. The Newfoundland Mission field is mightily stirred at the present time, and a large ingathering of souls is in progress.

Hamilton, Ontario.—A series of meetings is being conducted by Elder O. D. Cardey in the Palace Theater, and there is a regular attendance of 2,600 persons. At the first two meetings,

about fifteen hundred names were received, which require personal work. We are arranging to secure extra Bible workers for this effort, as our present force of workers is utterly unable to handle the interest.

Quebec.—Elder E. M. Sears has brought in about thirty Sabbath keepers in the Eastern Township of Quebec. A Ukrainian brother in Montreal has reported eleven persons keeping the Sabbath, and our Ukrainian minister has been sent there to conduct a hall effort. On January 25 a theater effort will open in Montreal, in which the workers of the St. Lawrence Conference will unite with me in prayer and labor to reach the inhabitants of that great Catholic stronghold.

People are troubled over the things that are coming upon the world, they are hungering for the word of God, and eagerly flock to the place where our workers proclaim the message. At the same time, the layman's movement is spreading like wildfire, and our lay brethren are conducting evangelistic efforts with most encouraging results. Surely we have come to the day of God's power.

W. C. MOFFETT, *President.*

Jan. 22, 1931.

Personal Evangelism in Operation

BY A. A. CONE

THERE have always been outstanding periods in the history of God's work when the time came for certain things to be done. For example, when the hour of God's judgment came, there were men and women in various parts of the world who could be used by God to sound forth the message. During preceding years, the Lord had impressed the minds of these persons to give special study to those prophetic portions of the Bible which cast light upon this particular subject. So, in every age, I believe that God impresses upon individuals the impor-

tance of study of the special message due at that time, and leads them in doing the specific work required.

Shortly after my return from the mission field, some years ago, I seemed to hear a voice speaking to me, over and over again, urging me to study and to engage in personal evangelism. Soon the idea of personal evangelism became a consuming ambition with me, and I eagerly studied everything I could find which gave promise of help on this subject. I became convinced that personal evangelism was destined to become the most successful method of soul winning, and inasmuch as it can be successfully employed by practically every person in our organization, there is no limit to what can be accomplished through this means. And each passing day brings new evidences of the approval of God resting upon this method of work. There is something about this plan that does its own advertising. One soul reached, invariably finds another, and he another, and so the work spreads. As to the advantages of personal evangelism, and the results which may be obtained, I will cite a few observations and experiences which have come to me during recent months.

I find that ministers of the various denominations have a very strong hold upon their people, and that church, family, and business ties are of such a nature as to prevent many people from attending public meetings held by Seventh-day Adventists. During the last two years I have not engaged in even one so-called public effort, and yet I have had the joy of seeing many souls brought to know and to accept the truth. During the year of 1930 alone, fifty persons were baptized and united with the church, and a number of other people are awaiting baptism. I am sure that not one of those who have been won to the truth could have been persuaded to attend any religious service that was not sanctioned by their minister, to say noth-

ing of a series of meetings conducted by Seventh-day Adventists.

By this method of personal evangelism we make contact with the people in their homes; and as they come to see that we are teaching truth as found in God's word, and to rejoice in the reality of the truth, they stand ready to meet ridicule and persecution, and are willing to face their minister, or their relatives, or the whole world, and urge every one to join in the investigation of truth.

The ministers of other churches are at a loss to know how to meet this personal evangelism. We make no advances except as the people themselves invite us to their homes and ask for cottage meetings; but when we are invited, we accept the invitation. No minister can complain of such conduct. The people are without reserve or formality when in the quiet of their own homes the truth is explained to them. Soon they are on fire with the message, and they begin to pack the house with invited friends. Then come calls to enter other homes in other communities, and thus new centers of influence are established. The work has grown to such proportions that we always have a "waiting list" of ten to thirty persons who are anxiously awaiting their turn in our appointments for cottage meetings.

As an example of how the better classes may be reached through personal evangelism, I refer to a few instances: The manager of one of the large ice companies, who is reputed to be a millionaire, sent us word that he would like to have us hold Bible studies in his home. At another time, the manager of a large factory, involving a pay roll of about \$4,000 a week, said to me: "I am convinced that you people have the truth of God. I must investigate these things for myself. Will you come to our home and teach them to us?"

When I told this man that our program was so full that it would not be

possible to begin studies in his home for some time, and asked him to wait awhile, he reluctantly agreed to do so. But in a few days he sent word to me that the Bible studies were a life-and-death matter with him and his family, and he begged that we find some way whereby we could come and teach them the truth at once. We could not turn a deaf ear to such an appeal, so by special arrangement for another family, who had been waiting three months, to come to the home of the manager of the factory for the Bible study, we were able to respond to the call at once. As a result, this business man has put the working force in his factory on a five-day-week schedule, and members of both families are planning on baptism.

The deacon of the Evangelical Church asked that studies be held in his home. This is a very influential family. The studies have been conducted for some time, and as a result the deacon and his wife and daughter are to be baptized. The Evangelical minister has become very much exercised over the matter, and has honored us by preaching two sermons against us. After his first sermon, his pianist and choir leader resigned. After the second sermon, the soloist became interested, and has been attending our Bible studies. If the minister will preach one more sermon against us, I think we shall gain still more of his church members.

Two Catholics have been baptized, and an influential member of the Episcopal Church is ready for baptism. All the people mentioned are very conservative, and I am sure could not have been induced to attend a public religious meeting at which their own pastor did not preside, or which he did not also attend. But they were honest seekers for light, which they were not getting in their churches, and God's method of reaching them was through personal evangelism.

Nearly all the incidents referred to

occurred in connection with my work as district leader in the East Pennsylvania Conference. I am now located in Columbus, Ohio, and have found a large group of intensely interested people. In one group we have the president of the W. C. T. U., also the secretary and the treasurer, and some of their intimate friends, all of whom were good Methodists when we began the studies; but the testing truths were presented, and they have accepted every point. In another group, although but a few studies have as yet been held, two of the members pay their tithe regularly. It may be of general interest to know of the special experiences which have come to me of late, concerning tithe paying.

On one occasion, after I had preached a sermon on tithing in the Columbus church, a man and his wife who were present, but who were not Seventh-day Adventists, gave me a check for \$146 tithe; and they have been regular in their tithe paying since that time. A few days after this we visited a man, and after we had prayed with him in his home he gave us a check for \$100 tithe. This man had never been to our church, and we had never met him before. A few days ago I visited a man and his wife who do not belong to any church, and at the conclusion of my visit we had a season of prayer. As we rose from our knees, and I was preparing to leave the house, the man said, "Wait a minute! I have something to give you," and he handed me \$100. He said that he and his wife believed in paying tithe, but that they had no church connections, and if we would accept their tithe, they would be glad to pay it to us regularly. It is very remarkable how the Spirit of the Lord works upon hearts in this matter of tithe paying. I believe this should impress us as an indication of what God is waiting to do for us when we enter upon the work of personal evangelism in a whole-hearted manner.

This method of work costs the conference nothing, aside from salaries and the regular expense of getting about, and the fruitage is certainly most gratifying. This "hand-picked" fruit makes the best material which can be added to our churches. People brought into the truth in this way prove to be factors rather than problems; they become the backbone of our church work, always ready to spring into action at every call.

There are hungry souls all about us who are seeking for truth, and for the way out of the maze of doubt and darkness into which they have been led by their own religious leaders. The results thus far seen through personal evangelism demonstrate that Christ's method of working for souls is effective in this day. I am so thankful that God has led me into this personal evangelism phase of the ministry; and I am so happy in the winning of souls that I shall be perfectly content to just work away in a humble, obscure way, if only God is with me. The burden of soul for lost humanity presses down upon me more and more each day, and I long for greater physical strength, and more power with God.

Columbus, Ohio.

Illuminated Texts

Side Lights From Translations

Daniel 12:4

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—*American Standard*.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall rush to and fro, and many shall be the calamities."—*American Baptist Improved*.

"And thou, Daniel, close the words, and seal the book, till the time of the end. Many shall run to and fro, and

knowledge shall be increased."—*Darby*.

"But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold."—*Douay*.

"So you, Daniel, conceal the events, and seal the record, until the fixed period, when many will travel and knowledge will be increased."—*Fenton*.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—*Moulton*.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—*Newberry*.

"But thou Daniel close up the words, and seal the book until the time of the end,—many will run to and fro and knowledge shall abound."—*Rotherham*.

"And thou, Daniel, hide the things, and seal the book till the time of the end, many do go to and fro, and knowledge is multiplied."—*Young*.

"And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased."—*Septuagint*.

"But thou, O Daniel, close up the words, and seal the book, until the time of the end: many will roam about, yet shall knowledge be increased."—*Leeser*.

Bible Workers' Exchange

For an Enlarged Service

Call to Specialized Study

BY JENNIE IRELAND

A CATHOLIC woman was a faithful attendant at my cottage meetings, but I observed a constant and deepening look of puzzled bewilderment on her face. I kept hoping and praying that something would be said which would

bring light to her soul. One day she asked a question which gave the clue to her difficulty. She said: "If these things were in the Bible from the first, where did all the teachings and forms in the Catholic Church come from?"

This woman was well versed in Catholic history, and her question created an eagerness on the part of the eight other members of the class, and I felt that her question must be answered carefully and fully. I began to study as I had never done before. For weeks I read night and day. I made a couple of charts to fit the special need.

When I gave the study designed to answer the inquiry, I had the satisfaction of seeing a new light on her countenance. This experience convinced me that I must make myself more familiar with the history of the early church, and be able to speak with confidence if questioned by individuals in my classes or in courts of justice. I believe our hour of trial is not far distant, and we should be getting ready for examination before historians. I am planning for a year's heavy reading along this line.

Los Angeles, Calif.

The Sanitarium Chaplain

Responsibility and Opportunity

Making the Contact

A Résumé of Responses From Experienced Chaplains

The First Approach.—"When the patient registers at the desk on entering the sanitarium for the treatment of the body, let a card be placed in his hands, directing him to the spiritual activities and inviting him to participate." One sample card reads as follows:

WE WELCOME YOU TO [name of institution]. As you become a member of our family, we desire to do everything

possible for your comfort and benefit while you are here. The chaplain wishes to offer his service in the way of spiritual consultation, Bible study, or prayer at any time to all who may desire it; and especially invites you to the daily morning worship in the parlor immediately following breakfast.

(Signed) _____, Chaplain
Office: Room _____
Telephone _____

Bedside Visitation.—"I make frequent calls on the patients in their rooms, with a view to bringing to them all possible cheer and courage. In making such calls, there is often opportunity to speak a word regarding the great truths which pertain to the gospel message in this day, and to refer to the extent of the work of Seventh-day Adventists."

"I do not visit patients in their rooms except by invitation. The invitation sometimes comes direct from the patient himself, or over the telephone to my desk, and sometimes the patient sends the nurse to request me to call. I find that special consideration must be given to the needs of the individual case. To those approaching death, the appeal is for personal preparation through the forgiveness of sins. If the patient has some special burden on his mind, he will likely mention it, and this then becomes the topic of consideration."

"It is my aim to follow the instruction found in 'Ministry of Healing,' page 120: 'At the bedside of the sick no word of creed or controversy should be spoken. Let the sufferer be pointed to the One who is willing to save all that come to Him in faith. . . . The physician . . . can tell the story of the Redeemer's love.'"

Presenting Distinctive Truths.—"I am trying from day to day to cultivate a spirit of Christian boldness which will enable me to present more and more definitely the virtues of the Chris-

tian faith and the peculiar features of our belief. I am convinced that many of our doctrines can be presented to the patients and guests without giving offense, if we will only exercise a degree of tact."

Weekly Letter to Patients.—"Where the chaplain's duties do not permit of much time for visitation, and where there is no Bible worker to assist him, the Chaplain's Weekly Letter serves to good purpose. The purpose of this letter is to establish personal contact with the patients, and to give them a message of hope and cheer, together with any especially interesting items which may be available. My first thought in following this plan was to present connected lines of truth through the letters, but this proved to be impracticable, due to the fact that there are such frequent changes in the personnel of patients."

Capitalizing the Radio.—"All rooms in the institution are wired, so that patients can listen in through ear phones, which are furnished free to all desiring them. The morning and evening worship and the Sabbath services are broadcast through the microphone. This has proved a great blessing to the very sick patients, who cannot leave their rooms to attend services."

"The Radio Public Address system, installed in our institution, has proved to be a great asset. Many patients and guests who do not feel free to come to the parlor for the religious services, listen in from their rooms, and seem not only to enjoy the services, but to receive help from them. Through this means we carry to the guests the morning worship, prayer meeting, Sabbath school, and other religious services, and also the parlor entertainments. In each room is placed what is known as the 'LISTEN IN' card, giving the daily radio program and special Sabbath and Sunday features."

"The sanitarium radio, in its connection with the outside world, demands constant and conscientious supervision. All jazz music is strictly eliminated. It is sometimes difficult to satisfy the public and at the same time deny their requests for certain kinds of radio programs, but by caution and tact this can be done."

Entertainment for Patients.—"We provide entertainment for the patients each week along the lines of lectures, readings, musical concerts. The chaplain and his committee make thorough investigation as to the character of the entertainment before it is arranged for."

"School for Better Health."—"At regular intervals during the year, a School for Better Health is conducted in the parlor, for the benefit of patients. This consists of demonstrations in preparing healthful foods, and instruction as to why and how to dispense with meat."

Trays for Tray Service.—"On all trays provided for patients there is placed a little slip of paper bearing a text of Scripture or an inspiring quotation from Mrs. White's writings or other spiritual writers. These slips also find their way to the tables in the dining room. Guests have been known to preserve every such slip, and carry them home as souvenirs of their stay at the institution."

"Upon all trays sent to patients' rooms each morning we place a card bearing a text of Scripture. These cards are also used as place cards in the dining room. Guests often send these cards to their friends, and sometimes place them in scrapbooks."

(To be continued)

Our attitude toward a man must be determined by his present attitude toward truth, not by what he has held in the past. Any other position is manifestly unfair.

Personal Testimonies

Deeper Life Confidences

Clearing the King's Highway

At the age of sixteen I was soundly converted, and I am glad to be able to say that I have never lost that first precious experience. After laboring for five years in the mission field, I was ordained to the gospel ministry, and at that time I realized a quickening of spiritual life, and during the entire twelve years of my ministry the Lord has wrought through my humble efforts for the conversion of many precious souls.

For many years the subject of righteousness through faith in our Lord Jesus Christ has been my favorite theme of study and meditation. I have long loved to contemplate the meaning of the cross. In the year 1928 one of God's apostles came to the isolated mission where my wife and I were laboring, and conducted a series of studies on the cross and its deeper meaning. As I listened to these studies, the deeper significance of the cross and its mighty salvation began to dawn on my mind, and I was led to pray most earnestly that God would reveal to me those things in my life which were hindering me from receiving the outpouring of God's Holy Spirit.

As I prayed, God began to point out to me one sin after another, and I was astonished to find so many things in my life which were out of harmony with His will. I found that to clear the King's highway was no small task. It required that difficult confessions must be made,—to write letters of confession concerning things, seemingly insignificant, that happened fifteen years before; it brought me face to face with the question of debt. But O, what freedom came when at last my conscience was clear, and I knew I was free from condemnation.

As the months passed I encountered some experiences which led me to feel that I was not appreciated; but how little this mattered to me, in comparison with the experience of entering into sweet fellowship with my Lord.

I also found that when once the King's highway was cleared, it was a joy to endeavor to lead others to Christ, and souls that had resisted the Spirit of God for twenty years, yielded with only a few words of earnest entreaty, and made an immediate and full surrender to Christ.

With the richer experience came a greater determination to study daily God's word and the writings of the Spirit of prophecy, and this study has become more and more precious to me. The preaching of the word has become so much freer and easier, and God has richly blessed my own soul while bringing blessing to others.

I care not for position. My one ambition is to save as many as I can for Christ, and to lead my wife and children into the kingdom. I do not presume to have attained perfection in Christian experience, "but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

A FOREIGN MISSIONARY.

Gem Statements

From the Spirit of Prophecy

The Minister's Deportment

"THE true minister will do nothing that would belittle his sacred office. He will be circumspect in deportment, and wise in his course of action. He will work as Christ worked; he will do as Christ did. He will use all his powers in carrying the tidings of salvation to those who know it not. A deep hunger for the righteousness of

Christ will fill his heart."—*Gospel Workers*," p. 17

"The Saviour of the world would have His colaborers represent Him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Coarse and uncouth manners were never seen in our Pattern, Christ Jesus."—*Id.*, p. 91.

"The minister who is ready to engage in frivolous conversation, ready to jest and laugh, does not realize the sacred obligations resting upon him, and if he goes from such an exercise to the pulpit, the Lord cannot stand by his side to bless him."—*Special Testimony*.

"Christ is the minister's model. How directly to the point, how well adapted to the purpose and circumstances, are Christ's words! How clear and forcible are His illustrations. His style is characterized by simplicity and solemnity. Throughout the teaching of Christ there is nothing to justify the minister in the relation of humorous anecdotes in the pulpit."—*Special Testimony*.

"Satan watches them continually, waiting for some weakness to develop, through which he may make a successful attack upon them. And how he triumphs when he succeeds! for an ambassador for Christ, off his guard, allows the great adversary to secure many souls to himself."—*Gospel Workers*," p. 17.

The Use of Authorities

(Concluded from page 4)

therefrom. In our dealings with the Papacy, or with apostate Protestant denominations and sects, whether it be a matter of history or doctrine, let us be scrupulously careful to be fair as well as faithful, just as well as aggressive, and Christian as well as courageous. Truth must be both accurate and fair if it be true to its

name and obligations. Its heralds must disdain any distortion of fact, any subterfuge or looseness. The use of garbled or untrustworthy quotations may pass unchallenged for a time, but will ultimately be exposed and overthrown; and the reaction and revulsion therefrom upon a sensitive, high-minded soul cannot be estimated, to say nothing of the reflex action upon the mind and conscience of one who knowingly uses them. Carelessness here is inexcusable. It is our business to know. Scholarship and Christian ethics demand it. Our denominational purpose is the establishment of all truth and the exposure and overthrow of all error. This can only be accomplished by undeviating fidelity to fact.

The false religions of the historic past were basically wrong, and not only is Catholicism apostate, but present-day Protestantism has departed from God. Let us possess the true facts, and in faithfully exposing perverting doctrines use only unimpeachable, acknowledged, and honorable evidence, with such fairness as to preclude all just charges of perversion. Unfortunately, there are many quotations current that are no more fair and honorable than the perverted excerpts from our own denominational literature which are often used against us. Let us be doubly careful here, and maintain the enviable reputation for exacting dependability. Truth not only can afford to be fair; it cannot afford to be unfair.

L. E. F.

No time is lost when God calls us apart to rest awhile. The sweetest lessons, the deepest secrets, the most blessed fellowships, come when He sets us apart for the time just to rest awhile. God can teach a man more in five minutes of such trysting with Him than he could get in a week of toilsome study.

EDITORIAL POSTSCRIPTS

TOLERANCE!—This is just a plea for latitude and charity for those marks of individualism that mark every dominant personality. Not all can nor should dress, walk, eat, or speak alike. Let us allow men to be themselves—within, of course, the confines of those larger principles that govern Christian and ministerial conduct.

VITIATING!—Internal conflict has ever been the bane of the church. Open warfare from without has little effect; rather, it spurs the morale and creates solidarity. Sniping from apostates makes practically no impression, even though annoying. But internal dissension scatters concentrated effort, and thus lowers resistance. It saps the courage and slows down the forward march. May it be eliminated by the grace of God from our ranks.

FAIRNESS!—Above all others, Christian workers should be scrupulously straightforward, honest, and fair,—fair toward opponents; honest in quoting from another to give intent and context; honest in impressions created. It is so easy to prejudge a case, and to seek only supporting evidence for a cause; to misrepresent by garbled quotations or biased selections. Truth can afford to be fair, and its heralds cannot afford to be otherwise.

MISSED!—Man's age-old enemy, death, has touched a number of our stalwarts recently. Their ripened experience and sagacious counsel is missed. Younger men must fill their places. But the circumstances of training in the case of these faithful veterans gave a solidarity of purpose, a loyalty to the message, a trust in God, and a personal integrity toward Him that can be duplicated only by similar experiences. Time is waxing late. Come, Lord Jesus, come.

HUMAN!—How human it is to profess loyalty to the Spirit of prophecy, believing its inspiration and authority, and quoting its utterances to give force to certain features of truth we are stressing; but at the same time remain strangely silent concerning its searching counsels that run counter to pet indulgencies. How human it is! Of course there is indorsement wherein there is agreement. Wanted: Consistency that will search and follow the whole counsel of God.

INFORMED!—There is no excuse for an inferiority complex in our contacts with other religionists. We have not only the blessed, immutable truths of the word, illuminated by the Spirit of prophecy, but we have access to the findings of reverent scholarship and research. Marvelous historic, scientific, and Biblical findings are open to us. Libraries are located in every section. Valuable magazines and books take away the last excuse. We should be conspicuously an informed ministry. Truth is not honored by ignorance, nor this movement by mediocrity. The representatives of the final gospel message should be the equals if not the superiors of their contemporaries. May this ideal be a recognized reality.

L. E. F.