

The Ministry

A Medium of Communication
between the members of the

Ministerial Association of Seventh-day Adventists

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Trenchant Truths

TRUE revivals are prayed down, not worked up.

THE unity that is purchased at the price of sacrificed principle is too expensive.

EVERY Seventh-day Adventist worker should be a dynamic force, and this will only be as he is possessed by the Holy Spirit.

THE true interpretation of any given passage in the Bible will invariably bring it into conformity and harmony with the entire tenor of Scripture.

BETTER were it to have the condemnation of an unfriendly critic for a truth stated than to have his condemnation for a truth suppressed or concealed.

THERE is a fundamental difference between mistakes of the head and those of the heart. Errors in judgment are to be expected, but not those of intent.

SOME prayers partake more of the nature of pious orations or of presumptive directions to God, rather than of importunity and request. Let us ever remember the greatness of the all-wise Creator whom we serve, and come into His presence modestly.

THE mechanics of the church without the dynamic of the Spirit is largely vain. The Acts of the Apostles are less concerned with machinery than with the power by which it is driven. Slogan and devices are not recorded, but results were forthcoming. Perhaps we need to change our emphasis.

WE are not called to preach speculations but certainties to men.

God's message does not need to be defended; it only needs to be proclaimed.

IT is not so much a change of men that is sometimes needed, as it is changed men.

INSTEAD of pampering our churches, we should teach them self-reliance. Instead of training them to look for increasing care, we should develop a lay leadership that will release conference-paid workers for direct evangelism.

SOME vocal patriots harp constantly about the flag, and at the same time dishonor the very principles for which the flag stands. Similarly, it is wholly possible to talk volubly about the message, and yet violate the essential spirit of the message.

WE are prone to run to extremes. Our course is sometimes like the swing of a pendulum. We need the nicety of divine balance between evangelism, pastoralism, departmentalism, and institutionalism. We need a happy adjustment between the home base and the foreign field, doctrine and experience, intellectual knowledge and spiritual life.

THE increasing complexity of the age must be reckoned with. We cannot live personally, nor operate denominationally, as we did a quarter of a century or even a decade ago. We err when in all our plans we fail to take these unavoidable facts into reckoning and operation. And this is to be accomplished without a compromise with principle. This calls for divine wisdom.

L. E. F.

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A Change in Association Leadership

Elder Evans Succeeds Elder Daniells

BY C. H. WATSON

A FEW months ago the College of Medical Evangelists lodged a very earnest request that the services of Elder A. G. Daniells, as chairman of the college board, be granted to the college, the desire of the brethren leading out in that important institution being that the active help and counsel of Elder Daniells, serving in the capacity of chairman of the medical college board, be constantly available to the college faculty and student body.

Some seven years ago, Elder Daniells was given the responsibility of organizing and making effective the association of our ministerial forces. Through these years he has labored successfully as secretary of the Ministerial Association, and has seen its effectiveness extended to every division of the world. It is well indeed to have passed the initial and experimental stages of development of this ministerial organization under such experienced leadership, and now, when change of leadership has become necessary by this call of Elder Daniells to new duties, it is satisfactory to find the association well established in the confidence of our workers and destined to be an increasingly vital force for encouraging the spiritual life and evangelistic success of our ministry.

The resignation of Elder Daniells as secretary of the association, was tendered and accepted at the recent Spring Council of the General Conference Committee. A little later in the proceedings of the Council, Elder I. H. Evans, one of the general vice-presidents of the General Conference, and

leader of our work in the Orient for sixteen years, was elected to succeed Elder Daniells as general secretary of the Ministerial Association. Elder Evans will, of course, continue as general vice-president.

We bid Elder Daniells godspeed in his new work, being assured that those principles for which he has so earnestly labored as secretary of the association, will live and grow. We welcome Elder Evans to his new responsibilities, and pray that the rich blessings of the Lord may be upon his leadership of the association, as they have been upon the work of Elder Daniells. We rejoice that one so well fitted to accept this responsibility has been called to this place of important leadership, and we bespeak for Brother Evans the earnest co-operation and ready support of our ministers in all lands.

May the Lord greatly bless Brother Daniells in the very important position to which he now has been called, and also be richly with Elder Evans and his associate workers in the leadership of the Ministerial Association.

Welcome to Elder Evans

BY A. G. DANIELLS

THE acceptance of my resignation as secretary of the Ministerial Association, and the appointment of Elder I. H. Evans to fill the vacancy, makes it seem appropriate to take this opportunity to inform the readers of the MINISTRY, and all members of the Ministerial Association, of the pleasure it gives me to turn the association leadership over to Elder Evans.

For many years Elder Evans has been well acquainted with the needs

of the Lord's work in both homeland and foreign field, and he has a very wide and many-sided experience in leadership. During the thirty years of my acquaintance and association with him in our denominational work, he has shown a keen interest in our ministry; and now that he is asked to give this important phase of our great movement his special attention, I am confident that most encouraging results will follow his assumption of the responsibility.

In severing my direct connection with the leadership of the association, I wish to express to all the members how much I have appreciated the privilege of working for the development of the principles for which the association stands, and how sincerely I have appreciated the co-operation which you have given me. While devoting my energies to a somewhat different angle of our great work, I shall not cease either my interest or my efforts in behalf of the welfare and improvement of my fellow workers in the ministry. I most sincerely desire, and shall expect to see, great success attend the continued efforts for greater efficiency.

Best Wishes to Elder Daniells

BY I. H. EVANS

THE members of the Ministerial Association and all readers of the **MINISTRY** will deeply regret to learn that, owing to other duties having been assigned to him, Elder Daniells has felt compelled to resign as general secretary of the association.

Elder Daniells was the organizer and promoter of the Ministerial Association. It was during his leadership that this magazine, the **MINISTRY**, was started. Throughout the time of his secretaryship he has tried to uplift the ministry, by encouraging study, prayer, and zeal. All who have followed closely the suggestions made by the association, and have kept faith

with the association by pursuing the assigned reading courses, can hardly have failed to grow in efficiency. Even in heathen lands the influence of the association has proved a marked stimulus to study, self-improvement, and a higher, fuller service on the part of the native working force.

For a much longer time than during the short history of the association, Elder Daniells has stood for the objectives of the Ministerial Association. As president of the General Conference for twenty years, he carried a great burden for a stronger, more efficient, and consecrated ministry.

Those who have been most closely associated with Elder Daniells, comprising the headquarters staff, deeply regret his call to other work. Probably no successor can hope to equal Brother Daniells in far-seeing vision concerning the needs of our working force, or in practical efficiency in supplying these needs. His separation from the association is a positive loss to all. The best wishes and prayers of all members of this association go with Elder Daniells as he takes up his new work.

THE older we grow, the harder it is to look at facts from a new point of view. It is difficult to penetrate the incrustations of years, but it can be done.

STANDARD radio programs have a characteristic "signature" that all radio fans instantly recognize. The imminent return of our Lord is the signature of this message. Let us keep it in the forefront in every presentation.

As we look at the milling multitudes upon the streets of our great cities, let us never forget that they are composed of individual souls—lost souls for whom Christ died. May our hearts be gripped by the holy passion of divine love by all means to save some.

Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

The Ministerial Dead Line

BY I. H. EVANS

THE apostle Paul set forth a helpful principle when he wrote to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In that exhortation to study lies the secret of a successful life. Every successful man, whatever the pursuit he may be following, must study continuously. It is by study that he is enabled to outstrip his fellows.

Napoleon the First is acknowledged to have been a great general. His ability to maneuver the men and means at his command in such a successful manner as to make him the acknowledged dictator for half of Europe was due, not so much to his superior natural gifts, as to application of mind and constant study. Probably no man understood the map of Europe—the roads and their condition, the location of the rivers and the place and condition of the bridges for crossing them—as did Napoleon; and no other man was so familiar with the fighting forces of each nation, and its equipment and resources in finance and man power. How did Napoleon acquire such mighty and renowned power in so short a time?—Only by constant application of his mind to the situation in hand and by hard study.

Very few of the men who have acquired large fortunes in these days have been inheritors of vast estates. They have built up their fortunes on an entirely different basis,—a basis of concentration of thought, and study by night and by day of their particular line of business; and success has been the result.

The great preachers of modern times have been men who have followed Paul's injunction to "study." In that one word lies the secret of increasing

power and success. But it is not books alone that the successful preacher must study. Books are of value only as they teach concerning God and man,—the two subjects that deserve the minister's close study. The more the preacher knows about God,—His ways and His laws,—not alone in a theoretical way, but by personal experience, the better he will be able to understand man, and find the avenues for reaching his heart and bringing him to Christ. Of Jesus it was said, "He knew all men, and needed not that any should testify of man; for He knew what was in man." The study of human nature is essential for the preacher who would be successful in his work. To know God is the highest knowledge which can be sought for. The more we study Him, see Him in His works, and perceive His Fatherly love and care for sinful men, the greater our faith and confidence in the fulfillment of His promises to men. And the more we study men, the better we understand God's way of dealing with them. So the minister's field of study is God and man, the boundaries of which are unlimited.

The dead line in a minister's life is reached when he ceases to grow and improve mentally and spiritually. Such a stage cannot be reckoned alone in years. Some men reach the dead line during the early years of their

ministry, soon after their ordination. In other men, it may be postponed to the ripened years of a full life. In every life this dead line looms up as a danger signal sooner or later, and all need to fear and shun it. Only a comparatively few clean, godly, and good men keep the dead line ever ahead of them, refusing to step over into the restricted domain.

To keep from reaching the dead line in middle life necessitates the toil and sweat of strenuous mental effort. Most people have a sympathetic interest in the young minister, and appreciate his efforts, however weak they may be; but when middle life is reached, and the charm of youth has gone, it requires real worth—gold, silver, and precious stones—to withstand the test of storm and tide of public opinion. The man who succeeds in his life must grow.

"When men cross the dead line under seventy, it is ordinarily because they have ceased to develop new cells in the gray matter of their brain. They have been students once, but their early studies cannot save them. A parish soon discovers when a minister is trusting to his diploma and has put his mind to bed. . . .

"To be a preacher and a preacher whom the years cannot wear thin, a man must be a painstaking, indefatigable, everlasting worker. He must have a genius for toil. He must be willing to drudge and dig and grind. He must lay out his lines of study, and pursue them doggedly and unconquerably through the years. He must forsake cheap papers and beware of books published for mental babes. He must trounce his mind whenever he catches it dawdling or slouching or lounging. He must quit pottering over incidentals and conundrums, and wrestle with the great doctrines and dragons. He must give himself, soul and body, to his work with the devotion and fidelity of a slave whose heart has been redeemed by a Master who renders to

every man according to his work, and creates a heaven for every soul to whom He says, 'Well done!'"—"*Quiet Hints to Growing Preachers*," C. E. Jefferson, pp. 44-48.

Corpses of intellectually or spiritually dead ministers strew the highways of life wherever one goes. In that stage of life running between fifty and sixty-five, many "has-beens" are to be found. Discover from these men, if you can, the reason why they have been "shelved." They will lay the blame on others. Not one is willing to believe that his case is one of ministerial suicide. Committees, church boards, conference shortages, et cetera, are cited; but whoever heard a man say, "My failure is wholly my own fault! I grew mentally lazy. I never loved books, and as I grew older I ceased to grow mentally. I find myself now, at fifty-five years of age, strong and well physically, but across the dead line of mental efficiency. It is my own doing"? Yet this is often the true fact. Such a tragic situation calls for prevention rather than cure; and prevention lies in constant and diligent application of the mind to the study of God's word and the principles of its application to the hearts of men.

Washington, D. C.

The Fundamental Difference

BY J. W. WESTPHAL

THE religion of Jesus Christ is neither natural, nor is it unnatural; rather, it is supernatural. To earn salvation would be natural. To expect salvation while we live in sin as we please, would be unnatural. To have God work the obedience in and through us while we cease our works,—we submitting ourselves to His working, and putting only our will on the side of the right actively,—is supernatural. This is the gospel. This is the reason why the obedience of faith is perfect and acceptable.

Forward and Upward

Inspiration, Counsel, and Caution

The Power of Meekness

BY O. MONTGOMERY

THE apostle Paul designates those who have entered upon the Christian life as "the elect of God, holy and beloved," and admonishes all such to "put on" certain distinguishing characteristics, which he specifically enumerates as "mercies, kindness, humbleness of mind, meekness, long-suffering." While all of these graces are of the highest value, we are particularly advised that "the ornament of a meek and quiet spirit . . . is in the sight of God of great price," and the distinctive promise is made, "The meek will He guide in judgment: and the meek will He teach His way." The young minister, starting forth on his career, has set before him the goal of meekness toward which he is ever to strive, for Paul in writing to Timothy states: "But thou, O man of God, . . . follow after . . . meekness."

It is often the case that the counterfeit of meekness is mistaken for the genuine. The ornament of true meekness makes the possessor strong, positive, clear, aggressive, efficient, successful. It enables the man of God to make full proof of his ministry. The counterfeit causes the possessor to be in a state of indecision, inefficiency, and lacking in leadership. The one man who has been designated by Inspiration as "very meek, above all the men which were upon the face of the earth" (Num. 12:3), was the greatest organizer, leader, and educator the world has ever known, and that man was Moses. The apostle Paul, with true meekness and humility of heart, felt himself to be "the least of all saints," yet Paul stands out in the New Testament record as the great-

est pioneer missionary, the greatest leader, the greatest apostle.

The definition of meekness, as cited in Cruden's Concordance, is this: "(1) *A temper of mind that is not easily provoked, and suffers injuries without desire of revenge, and quietly submits to the will of God.* (2) *A humble, submissive frame of spirit, ready to receive and entertain the truths of God.*" The human heart cannot produce true meekness, for it is one of the fruits of the Spirit, and can appear only as the Holy Spirit has control of the life. In genuine meekness there is no boasting, no selfish ambition. Not so with the counterfeit. The external of the counterfeit may appear genuine, but the luster of its inner texture is of a different shade, and will not stand the crucial test. The situation in many lives is described as follows:

"How many are lost by their efforts to keep up a name? If one has the reputation of being a successful evangelist, a gifted preacher, a man of prayer, a man of faith, a man of special devotion, there is positive danger that he will make shipwreck of faith when tried by the little tests that God suffers to come. Often his great effort will be to maintain his reputation. He who lives in fear that others do not appreciate his value is losing sight of Him who alone makes us worthy of glorifying God. . . . All the work done, however excellent it may appear to be, is worthless if not done in the love of Jesus. One may go through the whole round of religious activity, and yet, unless Christ is woven into all that he says and does, he will work for his own glory."—Mrs. E. G. White, in a communication to Dr. D. H. Kress, dated April 1, 1903.

Seek righteousness, brethren, seek meekness. Then shall our ministry be blessed, strengthened, enlarged. Then shall the church be helped more abundantly. Then shall souls be born of the Spirit under our ministry. "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

Takoma Park, D. C.

Giving No Offense in Anything

BY F. M. BURG

THE statement is made, on highest authority, that "a man can have no greater honor than to be accepted by God as an able minister of the gospel."—*The Acts of the Apostles*, p. 328. And by the same authority we are told that "Paul's writings show that the gospel minister should be an example of the truths that he teaches, 'giving no offense in anything, that the ministry be not blamed.'"—*Id.*, p. 369.

This greatest of all honors which can be conferred upon man involves responsibility of equal magnitude. It is stated that, "as divinely appointed messengers, ministers are in a position of awful responsibility;" and the plea is made, "Would that every minister might realize the sacredness of his office and the holiness of his work."—*Prophets and Kings*, p. 142.

That the minister wields a very positive influence through careful observance, or lack, of pulpit decorum, involving mannerisms, dress, and general deportment, is clearly set forth in the various volumes of the Spirit of prophecy. This instruction is full and clear and oft repeated. These statements require no comment as to their application. Some conditions prevail in the world today which were not known at the time this instruction was given, and the underlying principle would apply with equal propriety

to the flashy hosiery and neckwear of this "jazz age," which has a tendency to creep even into the pulpit.

Scrupulous attention to such matters as polish on the shoes should never be overlooked before entering the pulpit. In referring to the requirements made of priests in the sanctuary service, attention is called to the laver placed between the altar and the congregation, affording opportunity for the priests to wash their hands and feet, and we are told that the significance of this was to show the congregation "that every particle of dust must be put away before they could go into the presence of God; for He was so high and holy that unless they did comply with these conditions, death would follow."—*Testimonies*, Vol. II, p. 614.

Another phase of pulpit decorum is the proper prearrangement for all details of the service in which those who appear on the platform are to take part. The persons selected to accompany the speaker should be notified, and should be at the appointed place on time to enter the pulpit with the speaker. The choosing and announcing of hymns and Scripture reading should be arranged for, and each person assigned his part before appearing on the platform. Such detail arrangements are appropriately made in the pastor's prayer room, where all participants meet prior to the service to seek God for His special blessing. The seat which each is to occupy on the platform, the order of entering, and every detail of the service should be made clear.

All should enter with reasonably slow and orderly step, and simultaneously kneel in silent prayer, bowing with back to the audience. It is well to encourage the congregation to bow the head reverently in silent prayer during this time. The speaker of the hour may indicate by a subdued "Amen" the conclusion of the period

(Concluded on page 31)

The Better Workman

Improvement in Method and Technique

The Approach to Roman Catholics

BY L. F. PASSEBOIS

IT has been my privilege, for a number of years, to labor in behalf of the French Roman Catholics, and I have had the joy of seeing many accept the truth. Through actual experience I have learned many valuable lessons in dealing with these people, and gladly pass on a few suggestions which may be of practical value to other workers coming in contact with Roman Catholic people.

1. *Viewpoint.*—The Great Teacher admonished His disciples to be "wise as serpents, and harmless as doves," and in dealing with any class of people it is wise to endeavor to get their viewpoint.

2. *Modify Phraseology.*—Such terms as "investigative judgment," "present truth," "third angel's message," et cetera, which are very familiar to Seventh-day Adventists, mean nothing to a Roman Catholic; therefore the worker should be very guarded in using them. But it should be borne in mind that Roman Catholics have great reverence for the names "God," "Christ," "virgin Mary," and the "saints," and due caution should be observed in mentioning them. In dealing with French Catholics, to use the word "God" without the prefix "good," will result in the immediate classification of a heretic, and create a barrier which is very difficult to remove. In all preaching and conversation with Roman Catholics, I never use the word "Jesus" without the full title, "Our Lord and Saviour Jesus Christ."

3. *Exalt Christ.*—No sermon should ever be brought to a close without exalting Christ. I find it an advantage to use a picture of Christ on the cross,

and for this purpose I have had a special painting made. At the psychological moment in my sermon I unroll this painting, and by reference to it, seek to impress the truth taught.

4. *Reference to Virgin Mary and St. Peter.*—To the Roman Catholic these names are very familiar and of deep significance, and by the appropriate use of these names we can establish confidence and gain their interest and attention. I have had good success in advertising that I would preach on "The Commandment of the Virgin Mary," using as my text John 2:1-5. Make frequent reference to the epistles of St. Peter and quote the apostle's instruction.

5. *Use Catholic Bible.*—In leading into a study of the Scriptures, always use a Roman Catholic version of the Bible. "The Douay Version, made at Douay [1609] and at Rheims (1582), is the translation most in use among English-speaking Catholics today."—*"Catholic Religion," Martin, p. 131.*

6. *Refrain From Criticism.*—Never speak critically or disrespectfully of the Roman Catholic Church, or of her pope, bishops, or priests; avoid any reference to their reputation in morals. Hold to the positive teaching of God's word.

7. *Understand Catholic Doctrine and Accurately Quote Authorities.*—In dealing with questions of doctrine, it is very important to be well informed as to what the Roman Catholic Church teaches, and to be guarded against making any statements concerning the doctrines of the Catholic Church that cannot be proved by written statements from reliable Catholic authorities. When the statement in the word of God and that of recognized Catholic

authorities do not agree, refer to the disagreement in a kindly, tactful way, without engendering a spirit of controversy, and yet making clear what is divine truth. Catholic writers have furnished many excellent statements regarding prayer, faith, Christ's return, etc., and quotations from these writers can be used to good advantage in dealing with such subjects. The majority of Roman Catholics are firm believers in the ten commandments, and are surprised to find that any change has been made by their church.

8. *Presenting Doctrinal Points:*

a. *Daniel 7.*—There are certain doctrines which I prefer not to present in a public way, but when it is necessary to present such doctrines as Daniel 7 and the little horn power, if I am aware that there are Roman Catholics in my audience, or think there are likely to be, I prefix my sermon by a candid statement, somewhat on the following order: "As a minister of the gospel of the Lord and Saviour Jesus Christ, I am in duty bound to be true to my blessed Saviour and Master, by heeding the admonition which He gave, 'Preach the word' [quoting 2 Tim. 4:1-3]. In the Church of Rome are to be found many noble, God-fearing, sincere Christians who, to the best of their knowledge and ability, are walking in all the light they have received, and whose love for the truth will, I trust, lead them to careful study of the facts I shall set forth before this audience." Then when I reach the place in my sermon where I read the text, "He . . . shall wear out the saints of the Most High," I briefly mention that millions of martyrs lost their lives during the Dark Ages because of their loyalty to God's word, without stating any particulars that might give the impression that I was making a tirade against the priests or the pope or the church.

b. *The Sanctuary.*—In presenting the sanctuary truth, I make a cardinal point of John's vision of the ark, as

brought to view in Revelation 11:19, and connect it with the work of Christ officiating as our High Priest in heaven. In connection with the teaching of the truth concerning the heavenly sanctuary, the Catholic doctrine of the "sacrifice of the mass" requires some explanation. I take what the Bible says in such passages as Hebrews 10:1-10; 9:24-28; 7:27, and compare with authoritative Roman Catholic statements which contradict the Bible in the positive teaching that the sacrifice of Calvary is actually repeated when the priest performs the "sacrifice of the mass." I always read the actual statements made by Catholic writers, and cite the reference in exact form, so that the Catholics know I am not repeating something which I have heard somebody else say. It pays to be well informed when dealing with Roman Catholics, and to be sure that the facts stated are upheld by *recognized* Catholic authorities.

New Orleans, La.

The Approach to Orthodox Catholics

BY S. G. BURLEY

IN order to work successfully for the conversion of the Orthodox [Greek] Catholics, it is desirable to know in what respect the main teachings of their church differ from the doctrines of the Roman Catholic Church.

The Orthodox Catholic Church is noted for three outstanding characteristics: (1) Elaborate and gorgeous symbolical ritualism, developed from Greek pagan mysteries; (2) Tenacious adherence to more ancient traditions than the Roman Catholic, whose traditions and ritualism were formulated between the third and eighth centuries; (3) Strong aversion to those innovations of the Roman Catholic Church known as "communion in one kind," "statues and images in relief," "pri-

macy and infallibility of the pope," and others of less importance.

But investigation of the highly mystical ritualism and traditionalism of the Orthodox Church makes it apparent that she also has departed very far from the pure gospel of Christ and the teachings of His apostles. There is, however, one commendable feature, and that is that this church does not forbid her communicants to read the Bible for themselves, and consequently the laity have very high regard for the word of God, and are generally quite familiar with sacred and devotional literature.

In conducting a Bible study with communicants of this church, it is well to avoid controversial points and to meet them on common ground, introducing subjects in which they are known to be interested, and gradually leading them into further investigation of Bible truths applicable at this time. There are a number of points of doctrine which Seventh-day Adventists and the Eastern Church hold in common. For example:

1. Both reject the doctrine of the primacy and infallibility of the pope. It is therefore appropriate to deal with such subjects as, "The Claims of the Papacy," "The Great Apostasy—Is It Revealed in the Teaching and Practice of the Roman Catholic Church?" Orthodox Greek Catholics are especially interested in such subjects, and are easily convinced that the truth is set forth in our presentation.

2. Both stand for the unchanging law of God. Orthodox Catholics hold to the ten commandments as they are recorded in the Bible, and most of them are ignorant concerning the fact that the Roman Church has attempted to make changes in the law of God, by removing the second commandment, changing the wording of the fourth commandment, and dividing the tenth in order to fill the gap made by the removal of the second. The explanation of this fact is of greatest interest

to the members of the Eastern Church. In making these points clear, the Bible study naturally deals with the change of the Sabbath of the fourth commandment. In accordance with the teaching of the second commandment, they are opposed to the making and worship of *graven* images, but they must be taught that their custom of worshiping the icons [pictures] and the cross, is an equal violation of the commandment.

3. There is also uniformity of belief in the free access to the word of God, in the unwarranted liberty of the Catholic Church in forbidding the laity to read the Bible, and in the exaltation of tradition above the Holy Scriptures.

In my experience I have found the following order of subjects very effective in bringing the Orthodox Catholic to decide in favor of truth, and to become built up and established on the broad basis of the third angel's message:

1. Christ Our Only Priest and Mediator.
2. Christ Our Only Sacrifice for Sin.
3. Christ's Words Our Only Meat and Drink.
4. The Keys of the Kingdom in the Possession of the Church.
5. Faith and Obedience.
6. Conversion.
7. The New Birth—a Regeneration of Our Sinful Nature.
8. The Doctrine of Our Lord and His Holy Apostles on Baptism.
9. Who Changed the Ordinance of Baptism?
10. Which Is Our Lord's Church Today?

It is of primary importance to make clear to the Catholic mind the truth concerning the priesthood and mediation of Christ. The errors which have been interwoven with this truth, and the mystery which veils the entire meaning of the sanctuary service, require that the teaching of this subject be very simple and plain, and I find

it advisable to divide the Bible study into two parts: First, "Christ Our Only Priest;" and second, "Christ as Mediator." Possibly the outline that I follow in giving these studies, may be of some suggestive help to workers who come in contact with members of the Greek Church, and I gladly pass it on herewith.*

Observation and experience have led me to believe that our American ministers, Bible workers, and the missionary forces among our laity will meet with far greater success in arousing an interest among the Orthodox Catholics than is possible by workers of their own nationality. And when interest is awakened, then the way is prepared for a strong effort to be conducted by foreign-speaking workers.

La Grange, Ill.

Model Exhibits for Sanctuary and Kindred Truths

The Ark.—As an aid in making clear the teaching concerning the sanctuary, I have made use of a model of the ark, the exact size of the one made by Moses when he built the tabernacle in the wilderness. Figures of angels, carved out of wood, were placed on each end of the ark, with their wings touching over the representation of the mercy seat. One side of the ark was removable, and inside the ark was a receptacle for the law of God. The ten commandments were printed on two boards of proper size, hinged together, so that they would fold as a book, and painted stone color. In connection with this model of the ark, I used a large picture of the sanctuary, and small models of lambs and goats to illustrate the part which they served in connection with the services of the sanctuary. When lacking this paraphernalia, I have used the prophetic

chart which gives a miniature view of the tabernacle and its furniture.

T. B. WESTBROOK.

Eugene, Oreg.

Mosaic Tabernacle Model of Gold.—Concerning my sanctuary model, I will say it is the greatest asset in all my paraphernalia as an "audience getter." This model is the largest of the kind in the world, being one eighth the size of the sanctuary built by Moses, and is built to scale, with furniture and curtains complete. A background painting, size 12 x 30 feet, shows Mt. Sinai in the background, with the camp of Israel in orderly arrangement surrounding the foot of the mountain. The unique and beautiful model placed in front of this large painting makes a very impressive scene. The lectures on the sanctuary always attract a great deal of interest among people of all classes, and in our theater efforts we have never been able to seat all the people the nights the tabernacle has been on exhibition, and in some instances hundreds of people have been turned away.

With the use of the sanctuary model, the truth is made so real, so convincing, that no loophole remains for skepticism or unbelief. I use the model in presenting such subjects as, "The Messiahship of Christ," "Type and Anti-type," "Old Testament Symbolism Explained," "The Judgment," "What Is Jesus Doing Now?" "The Cleansing of the Sanctuary," "Who Is the Scapegoat?" "What Was Nailed to the Cross?" "Jehovah's Law and the Weekly Sabbath," "The Absorbing Theme of Human Redemption Made Plain," et cetera.

The making of this model took a great deal of time and study, and involved an expense of several hundred dollars; but it has proved to be a great asset in the winning of souls.

O. O. BERNSTEIN.

Chicago, Ill.

The Ministry

* For Outline Study, see "Delving Into the Word," p. 15.

Tactful Contact With Public Officials

BY C. S. LONGACRE

MANY a good cause has been lost because of lack of knowledge in making a tactful approach to public officials, or of conduct becoming in the presence of such officials. It is not always that men in official position are as charitable and forgiving in spirit as was King Charles II of England on one occasion, in dealing with William Penn, the Quaker. It is stated that—

"William Penn, with hat upon his head, entered the palace chamber of the king, and said: 'Hello, friend Charles! How is it with thee this morning?' Whereupon King Charles politely removed his own hat and said: 'Very well, friend Penn. I remove my hat in deference to thee, as it is the custom of the court of England that only one hat shall be worn in the presence of the king.'"

There was a time when such a discourteous act in the presence of the king would usually have meant imprisonment or death; and while such severe punishment is not to be feared in our own day, yet it is a fact that many people defeat the very objectives they desire to gain because of failure to make favorable contacts with the officials to whom they appeal in a righteous cause. The Good Book teaches us to be courteous and show deference to those in authority. Even though the public official in office may not personally be worthy of honor or respect as a man, yet it is proper to honor and respect the office he occupies, acknowledging him as the representative of the state, and therefore as "the minister of God to thee for good."

To approach public officials from whom we desire to obtain favor or redress for grievances with a haughty or self-important spirit, is to ruin all prospects of success. We should approach them in the same humble spirit

that actuates the lover in appealing to the fair maiden whose heart he hopes to win. We must be as tactful as a Franklin, as courteous as a Washington, and as diplomatic as a Chesterfield—and sincere withal. It is essential to study and imbibe these desirable traits of character in order to win our way into the hearts of men.

There is nothing that serves as a greater test of a man's metal than, when speaking before a legislative committee, to have the members of the committee begin to ask all kinds of perplexing and even foolish questions. The natural inclination is to retort with sharp and witty replies, which will tend to silence the questioner or make him appear foolish in the eyes of the committeemen. But such a course would be a fatal mistake. It is wise to assume that the inquirer is seeking information, and desires to have all points of the question at issue fully developed and brought out in the record of the hearing; therefore a straightforward answer should be given to all questions, whether sincere or otherwise.

At a Congressional hearing on a Sunday bill, one of the speakers opposing the Sunday bill manifested considerable impatience because of being repeatedly interrupted by questions. Finally, he strenuously objected to any further questioning from the members of the committee, and appealed to the judgment of the people attending the hearing as to his being subjected to insult by such interruption with questions. This was a mistake on his part, and the chairman of the committee politely informed him accordingly, and said, "It is the duty of this committee to get all the information we can upon this subject. We reserve the right to ask any question and as many questions as we desire, and we will ask them when and where we will, if, in our judgment, you fail to make clear the subject matter you are discussing. If you do not want us to question you,

you would better not appear before this committee."

When appearing before an official body of men, a speaker should be prepared to have his speech all shot to pieces, and no matter how insulting or tantalizing the questions may be, he must manifest patience, Christian forbearance, and the dignity of a gentleman. If the members of the committee twist the meaning of the statements which have been made, and seek to trap one by cross-questioning and unfair tactics, this should not be allowed to cause the speaker to appear annoyed or flustered. Do not attempt to stand doggedly upon individual rights, but in a friendly, good-natured way, appeal to fair play and common justice for an unbiased consideration of the issues involved. It is seldom the case that the majority of a legislative committee will permit an intolerant minority to take unjust advantage, even if the majority do not themselves agree with the speaker.

It is well to ascertain, as far as possible, the attitude of the committee members, and be able to detect who are for and who are against the position to be maintained. If the speaker's friends on the committee begin to ask him leading questions, he should recognize in these questions that they consider that he has gone afield on his subject, and should take his cue from the questions, and follow the lead which his friends on the committee have given him in this manner. Time and again I have seen the speaker just give a passing notice to these leading questions, and then take up the former argument from which his friends had endeavored to divert him.

If there are Catholics on the committee, the speaker would be most unwise to refer to the mistakes of the Catholic Church in church and state affairs during the Dark Ages, for such a course would be sure to alienate their sympathies for the cause represented. Under such circumstances, it is best

to confine the arguments to fundamental principles and to national and Christian ideals as opposed to un-Christian methods.

In all contact with public officials, the Saviour's admonition, "Be ye therefore wise as serpents, and harmless as doves," is especially applicable.

Takoma Park, D. C.

Illuminated Texts

Side Lights From Translations

Genesis 35:18

"AND it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin."—*Authorized Version.*

"Was departing for pain."—*Douay.*

"But she breathing out her life."—*Fenton.*

"When her soul was going forth."—*Rotherham.*

"In the going out of her soul."—*Young.*

"In her giving up the ghost."—*Septuagint.*

Genesis 32:30

"AND Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."—*Authorized Version.*

"And my soul was delivered."—*American Baptist Improved, Rotherham.*

"And my life has been preserved."—*Darby.*

"And my soul has been saved."—*Douay.*

"And preserved my life."—*Fenton.*

"And my life is preserved."—*Moulton, Newberry.*

"And my life is delivered."—*Young.*

"And my life hath been preserved."—*Leeser.*

"And my life was preserved."—*Septuagint.*

Delving Into the Word

Studies on Fundamentals of the Message

Christ Our Only Priest and Mediator*

BY S. G. BURLEY

CHRISt'S work as Priest and as Mediator is essentially one and the same, but in order to make both phases of the subject plain and more easily understood by Orthodox [Greek] Catholics, who hold erroneous and mysterious views regarding the "priesthood of the new law" and the "intercession of saints," it is sometimes best to divide the subject into two parts.

Part I. Christ Our Only Priest

1. Of how many priesthoods does Holy Writ speak? Heb. 7:11 (last part).

Ans.—Two. One after the order of Melchisedec, and one after the order of Aaron.

2. Of which is Christ priest? Heb. 7:15-22.

Ans.—"Thou [Jesus] art a priest forever after the order of Melchisedec."

3. Who were priests after the order of Aaron? Heb. 7:5, 11; Num. 3:1-12.

Ans.—The Levites. Priests who served under the Old Testament régime were the priests after the order of Aaron.

4. How far back in the history of the world did the Melchisedec order of priests exist? Gen. 14:18; Heb. 7:1.

Ans.—Back to the time of Abraham, —about 1913 B. C.

5. When and by whom was the order of Aaron inaugurated? Lev. 8:1-14; Num. 3:1-3.

Ans.—In the wilderness, by Moses, —about 1490 B. C.

6. Which priesthood first came into existence?

Ans.—Melchisedec.

7. Does the Aaronic priesthood still exist? Gal. 2:14-17; Eph. 2:15, 16; Heb. 7:11, 12.

Ans.—No. It ceased its work when Christ was crucified—when type met antitype, and shadow became in reality the body. Col. 2:17.

8. Could the daily and yearly offerings by the priests under the Aaronic priesthood take away sin? Heb. 10:1-4.

Ans.—No. Paul wrote: "It is not possible that the blood of bulls and of goats should take away sins." (See Note 1.)

9. What is it that cleanses from all sin? 1 John 1:7.

Ans.—The blood of Jesus Christ.

10. For what price have all sold themselves? Isa. 52:3.

Ans.—"Naught"—nothing.

11. How are all to be redeemed? Isa. 52:3 (last part).

Ans.—"Without money"—it is a transaction beyond monetary value.

12. Did Christ then redeem us without price? 1 Cor. 6:19, 20.

Ans.—No, indeed. "Ye are bought with a price."

13. What is the price? 1 Peter. 1:18, 19.

Ans.—The precious blood of Christ. (See Note 2.)

14. What term is applied to Christ in the word of God? Heb. 3:1.

Ans.—"High Priest of our profession."

15. Where does Christ, our High Priest, officiate? Heb. 8:1, 2.

Ans.—In the sanctuary, "the true tabernacle, which the Lord pitched, and not man."

* Suggestive Bible study in dealing with Orthodox [Greek] Catholics.

16. Where is this sanctuary? Heb. 8:1.

Ans.—In heaven, where Christ officiates before the Father.

17. For what purpose was every priest of the Old Testament ordained? Heb. 8:3.

Ans.—To offer gifts and sacrifices.

18. Since Christ is now our High Priest, is it necessary that He also should have something to offer? Heb. 8:3.

Ans.—Yes, it is explicitly stated: "It is of necessity that this Man [Christ] have somewhat also to offer."

19. With what offering did Christ enter upon His work as High Priest? Heb. 9:11, 12.

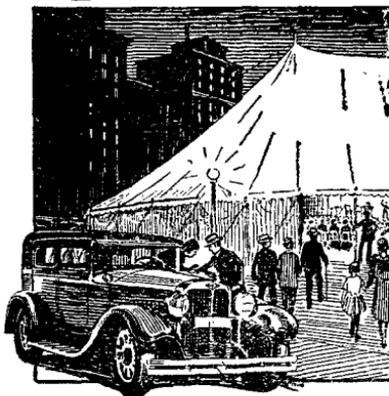
Ans.—"By His own blood He entered in."

20. What has Christ obtained for us through the offering of His blood? Heb. 9:12.

Ans.—Eternal redemption.

(Turn to page 18)

The BIG



Evangelistic Cuts

SOME new cuts for evangelistic advertising are now available through the Evangelistic Cut Service. The list at present, with others in preparation, stands as follows:



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Page 16

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"MANY sermons are born out of the head instead of the heart."



Crime

D-14

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21. For how many has Christ obtained this eternal redemption? Rom. 5:15-19.

Ans.—For all men. (See Note 3.)

NOTE 1.—The whole religious system of the Old Testament, which consisted of temple, Aaronic priesthood, and offerings and sacrifices for sin, was all typical of Christ, His sacrifice for sin, His officiating as Priest and Mediator, in which capacity He is now serving. When Christ was crucified, and in that way offered Himself for the sins of the world (John 1:29), the veil in the temple was rent in twain from top to bottom (Matt. 27:51), indicating that the temple services under the Aaronic priesthood had ended, and that a new epoch, and a better way of serving Jehovah, had begun, and that everything which had pointed the people of God forward to the Messiah, the Christ, had now reached its culmination; from that time on they were no longer efficacious. The earthly sanctuary and tabernacle had given way to a heavenly, the Aaronic priesthood to the Melchisedec, and all sacrifices and oblations came to an end in that one exclusive and forever efficacious sacrifice of Christ. Christ was from thenceforth to be the only priest, and His blood the only saving and sanctifying power.

NOTE 2.—We are not redeemed (saved or cleansed) from our sins by our own works, however good they may be. The "holy sacraments" of the altar and of baptism cannot save us. There is nothing that can save but the blood of Christ and our implicit confidence in its merits. As the high priest under the old covenant made atonement for the people with the blood of bulls and of goats (which, however, could not save only as the people had implicit faith in the blood of Christ, to which the blood of their victims pointed them), so Christ, as our High Priest, the only high priest for this time, makes atonement for us with His own blood in the sanctuary, into which He has entered and is officiating since His ascension.

NOTE 3.—Under the new covenant, Christ is both the sacrifice and the

priest. Since all the sacrifices of the old covenant, with its earthly priesthood and tabernacle, ceased at the cross, and are no more a part of God's great system of salvation for man, and since the apostles did not establish any other system of sacrifice or any other priesthood for the new covenant, aside from Christ, it is clear that the sacrifice of Christ on the cross is the only reconciliatory and redemptory offering for sin, and that Christ Himself is therefore the only mediatory and advocacy priest between God and man.

Part II. Christ as Mediator

It was not in the days of the apostles, but later, when many strange doctrines had developed of which the holy apostles knew nothing and which they would have strongly condemned, had such doctrines been taught in their days, that the idea was gradually developed into actual teaching, that the "saints" who died would intercede with Christ and the Father for sinful man. In due time it became customary for nations and tribes and individuals to choose their patron saints to stand as mediators between them and the throne of God, and soon prayers began to be offered to these "patron saints." As time went on, a great many such "saints" were canonized, and at the present time there are not sufficient days in the calendar year to make it possible to revere all of them.

These so-called "saints" were men and women who lived an exemplary life in every way. It is not appropriate for Christians to speak against them; but it is quite a different thing to give deference to them as mediators between us and God. To teach such a doctrine as that, would be to teach something which the holy apostles would utterly condemn if they were alive today. The only mediator the apostles knew anything about, is Christ, our blessed Lord, as we shall see in the following Bible study:

1. Who does the apostle John say is our advocate with the Father? 1 John 2:1.

Answer.—Jesus Christ the righteous.

2. What relation does Christ bear to our sins? 1 John 2:2.

Ans.—He is the propitiation for our sins.

3. Who does St. Paul say makes intercession for us at the right hand of God? Rom. 8:24; Heb. 7:25.

Ans.—Christ.

4. Is there any other medium whereby salvation is obtained? Acts 4:10-12.

Ans.—No. There is no other name given among men.

5. Is there another mediator anywhere aside from Christ? 1 Tim. 2:4, 5.

Ans.—"One Mediator, . . . the man Christ Jesus."

6. As Christ is the only mediator in man's behalf, can He understand our needs as well as a departed "saint," who has lived as we do? Heb. 5:1, 2; 2:16-18; 4:15, 16.

Ans.—Yes, indeed; for He is "touched with the feeling of our infirmities."

7. With what confidence may we therefore approach the throne of God? Heb. 4:16.

Ans.—We may come "boldly," and obtain mercy, grace, and help.

La Grange, III.

Kindly Correctives For Better Workmen

Accuracy in Pronunciation

BY GEORGE W. RINE

A PRIME requisite to proficiency in the use of oral English is accuracy in pronunciation. Carelessness in this art is, as a rule, fatal to effectiveness in addressing audiences consisting of cultured people.

Some common words, frequently mispronounced by public speakers, are the following:

Vicar is correctly pronounced vic'ar, not vi'car.

Vehement is correctly pronounced vē-he-ment, not ve-he'ment.

Presentation is correctly pronounced prēs'en-ta-tion, not prēs'en-ta-tion.

Finance is correctly pronounced fi-nance', not fi'nance.

Financier is correctly pronounced fin-an-cier', not fi'nan-cier.

Conversant is correctly pronounced cōn'ver-sant, not con-vēr'sant.

Discourse is correctly pronounced dis-course' (whether noun or verb), not dis-course.

Chasten is correctly pronounced chās'ten (t silent), not chās'ten.

Chastisement is correctly pronounced chās'tise-ment, not chas-tise'ment.

Docile is correctly pronounced dōc'ile, not dō'cile.

Extol is correctly pronounced ex-tōl', not ex-tōl'.

Inquiry is correctly pronounced in-quir'y, not in'quir-y.

Simony is correctly pronounced sim'o-ny not si'mo-ny.

Data is correctly pronounced dā'ta, not dā'ta.

Condolence is correctly pronounced cōd'olence, not cōn'do-lence.

Aspirant is correctly pronounced as-pīr'ant, not as'pir-ant.

Combatant is correctly pronounced cōm'bat-ant, not com-bāt'ant.

Buddhism should be pronounced as if it were spelled Bōōd'ism, not Būd'dhism.

Romance is correctly pronounced rō-mānce', not rō'mance.

Experiment is correctly pronounced ex-pēr'i-ment, not ex-pē'ri-ment.

Column is correctly pronounced cōl-umn (n silent), not as if it were col'yumn.

Palestine is correctly pronounced Pāl'es-tine, not Pal'es-tine.

Route is correctly pronounced as if it were spelled rōōt.

Place the accent on the second syllable in both re-search' and re-source'.

Covetous is correctly pronounced as if it were spelled cov'e-tūs, and not as if spelled cov'e-tchus.

Precedent (as a noun) is correctly pronounced prēc'e-dent, not pre-cēd'ent, and

Precedence is correctly pronounced prēc'e-dence, not prēc'e-dence.

Isolated may be pronounced i'so-lated or is'o-lated.

Apparatus is correctly pronounced ap-pa-rā'tus, not ap-pa-rā'tus.

In address' place the accent on the second syllable whether it is used as a noun or a verb.

A in äpri-cot is long; it is long, too, in pā'tri-ot, pā'tri-ōt'ic, and pā'tron; but it is short in pāt'ron-ize and in the first syllable of pāt'ron-age.

Effective Illustrations

For Sermon or Song

"Lain Among the Pots"

(Ps. 68:13)

SOME of the vessels were necessarily broken in their passage to and from the furnace, and such as were unsound would crack when exposed to the fierce heat; hence heaps of potsherd were accumulated in the neighborhood of furnaces, which in Eastern countries afforded shelter to snakes, lizards, and other crawling abominations; and to "lie among the pots" is still an Oriental proverb expressing the low state of human degradation. Ignorance of this very simple fact has led commentators to perplex themselves and their readers by various conjectural explanations of the verse in the psalm, which to any one acquainted with the incidents in the manufacture of pottery, must appear plain enough. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."—*Youth's Instructor*, 1866, Vol. 14, No. 6.

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Valuable Quotations

From Reliable Sources

Origin of the Individual Communion Service

THE first individual communion service was inaugurated by Rev. J. G. Thomas and the deacons of the Putnam County church, Ohio, in 1893. To fill the individual cups, Mr. Thomas invented a device, consisting of twenty-four tubes, each controlled by a master lever, which allowed the same amount of wine to flow into each cup. By this method, a tray full of glasses could be filled with the same ease as one glass. The idea of the individual communion service was immediately popular. Today there are over 140,000 churches in our own land and in foreign countries, which use this improved method of celebrating the Lord's supper.—*The King's Business*, April, 1931.

Inspiration

By inspiration we understand the process by which God (specifically the Holy Ghost) impelled certain men, chiefly prophets and apostles, at certain times, to write down His message of salvation to men.—*Modern Views About Inspiration*, P. E. Kretzmann, in the *Princeton Theological Review*, April, 1929, p. 239.

THE inspiration of the Bible is that activity of God, that process by which the Holy Spirit gave to the holy writers, when they wrote at His impulse, all that they should write and that they did write, all the thoughts of Scripture and all the words of Scripture, so that the resultant product is in the truest and fullest sense of the word divine.—*Id.*, p. 242.

THE result was that perfect book which we call our Bible, a book of divine information concerning the way

The Ministry

of salvation, and without a flaw or error in the documents as written by the inspiration of the Spirit. Not only is every word of doctrine true, but there is also no mistake in the historical data offered, nor in any other point of divine or human knowledge. The Bible is no textbook of history, and yet every statement concerning both the people of God and the other nations of the world is true. The Bible is no textbook of natural history, and yet every statement, even every incidental remark in the field of geology, cosmology, astronomy, and biology is true. The Bible is no textbook of psychology and pedagogy, and yet the sum and substance of the highest, the only true pedagogical wisdom is contained in its pages. The Bible was written in the course of some fifteen hundred years, in sixty-six books, by approximately twoscore writers, and yet there is no contradiction, no real discrepancy in the Bible.—*Id.*, pp. 243, 244.

SCRIPTURE, inspired by God, God-breathed, is the expression coined by the Spirit of God. And the matter concerns writings, the production of the Holy Spirit intended for future generations, for men of all times. God wanted to present His eternal thoughts, the wholesome and saving truth to the world in inspired writings, in a form fashioned by Himself, in a form and appearance which would adequately reproduce the divine content. . . . Scripture is inspired by God. God breathed the Scripture, had it proceed out of Himself like breath, breathed it into the men who wrote it, transmitted it to their minds. This God-breathing is the characteristic, the specific activity of the Spirit of God. God, the Spirit of God, breathed at, breathed into the prophets and apostles what they were to write. The Holy Scripture consists of words. . . . If we do not accept verbal inspiration, then it is senseless, nonsensical, to speak of an inspiration of the Bible.

June, 1931

The inspiration of the Bible as such is verbal inspiration and plenary inspiration.—*Dr. G. Stoeckhart, in Lehre and Wehre, Vol. 38, Oct.-Dec., cited in the Princeton Theological Review, April, 1929, pp. 240, 241.*

Personal Testimonies

Deeper Life Confidences

Revelations in Nature and Science

EVIDENCE is the basis of my faith. Evidence of more than human power in character transformation in the lives of some of my friends caused me to investigate, and first find the Lord in a never-to-be-forgotten experience. Then I entered the university. Though I still kept up my religious activities, I made little progress spiritually. I realize now, as I did not at the time, that my thinking gradually became influenced by the almost universal atmosphere of apology and attempted reconciliation of "scientific" (agnostic) philosophy with the teaching of the Bible. All that held me was the undeniable evidence of my experience at conversion. But I had lost pleasure in reading God's word, and the religious views held by my mother (who had become a Seventh-day Adventist about the time of my early conversion) were no longer attractive to me.

It was while attending the university law school that a friend suggested that I read Henry Drummond's "Natural Law in the Spiritual World." I did so, and was greatly helped to perceive the naturalness and reasonableness of the spiritual. In this condition of groping I continued for several years. Agnostic science had me partly baffled and partly bluffed. In my heart, I did not wish it to prevail, and yet I feared that *somehow* it had the advantage of evidence. It remained for me to discover later that that doubt-

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ful "somehow" was the product of pure ignorance of the underlying facts.

As the channel through which light began to dawn upon my bewildered mind, God used the humble bean vine. I read somewhere that the bean vine twists invariably to the right, and I shall never forget the day when I went into my garden and examined the vine and observed intently its tender ends—all in graceful curves to the right! I thought this through to God. And ever since that day, whether at work or in prayer, I see in that tender bean vine an evidence which inspires trust and confidence in the Creator, and I praise the Lord as I see that through nature He beckons us to come nearer to Him. I at once began to search all the woods and fields for vines of all kinds, and catalogued them "right" or "left," for some twist one way and some another, according to their species.

Some ten years ago, when the blossom of the age-old materialistic agnostic philosophy began to open up and its foul odor filled the air, I became suspicious of it as involving earth's greatest issues, and resolved that I would go to the bottom of it once for all. I began by reading "Evolution at the Bar," by Philip Mauro; then "Illogical Geology," by George McCready Price. These set me on the trail of many other books. When I had reached an understanding of Mendel's law of heredity and variation, and Price's teaching of the rock age hoax, I found my feet on new and firm ground of faith in the Bible. My reading included every available book on the other side of the question, but soon I was able to see through them, and enjoyed assembling evidences to defeat them. The presence of God's law and living power in the twisting vines and the astounding wonders of instinct, the scientific facts regarding heredity and variation, and the utter defeat of the rock age theory, began to arm me from head to foot, and there sprang

up within me the impulse of a crusader.

A new sense of the deceptive interpretations of agnostic science came to me, and I realized that instead of the situation being a mere fad of a decade, as the public thought it to be, it was the result of the development of thousands of years of carnal-minded interpretations of nature. I recognized the force of the truth which I had often read with apparent indifference, that if the true Sabbath had always been observed, all this erroneous confusion would have been impossible, and I began to reconsider my obligation toward the Sabbath. I felt that if I failed to keep God's true Sabbath, I would be held responsible for a share of the bleak darkness enshrouding the world as the result of ignoring the great memorial of creation.

Just at that time Evangelist H. M. S. Richards was conducting a series of lectures in the city where I resided, and as I listened attentively to the presentations of truth, light on the Sabbath question penetrated many dark corners which had lingered in my experience, and I took my stand for the full Sabbath truth.

As soon as I acknowledged the truth concerning the Sabbath, and conformed my life to it, God seemed to single me out as one to whom He would graciously reveal His finger prints in nature and science. Light poured into my mind on astronomy, the long day of Joshua and the dial of Ahaz, on Jonah and the whale, archeology, biology, radio action, the atom and the electron, the wonders of instinct, the flood of Noah's day, the rocks, fossils, et cetera. For about three years I seemed to be held a prisoner in this realm of study. My friends almost lost patience with me; no longer was I interested in politics or club life, through which I had been placed as a representative in the State legislature, and had been captain of infantry in the World War, then

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Editorial Keynotes

Let Us Go On

MORE than eighty-five years have passed since this last distinctive gospel movement began. Starting without money, prestige, or numbers, it has slowly but steadily grown to its present world-wide proportions. For this we praise God. But dare we be content? Can we face the future satisfied with the ratio of progress that has marked the past? The population of the world is increasing enormously. Men and women are being born faster than we are reaching them.

Without the slightest disparagement of the noble work of the past, it is apparent, and generally accepted, that divine power must possess us and multiply our effectiveness in order to consummate our task. Divine leading and provision beyond anything experienced in the past is imperative for the finishing of the work. We simply cannot go on as heretofore with a small margin of actual gain. Numberless decades would be demanded for such a program. The hour has manifestly come for facing squarely the issue which is predicted and required by our God,—the finishing of the work. While we must never forget that it is God who "will finish the work, and cut it short in righteousness," yet we must co-operate with Him, both actively and receptively.

When shall all secondaries be made secondary, and attention be focused only on primaries? When shall we set our faces as a flint against diversion to anything but our assigned task, and after surveying the full resources of this movement in man power and material accouterments, place all on a "war basis" (as it were) to continue

unabated until our work is done? Let us as molders of the movement ponder, pray, and act as the Holy Spirit shall lead. There are uncapitalized resources in ministry and laity, in evangelical forces and institutional workers. And there is unlimited power for finishing the task, awaiting the demand and reception of a responsive people. Herein lies our hope.

L. E. F.

We Must Be Ready

THE hour has come for an abandonment to God and His service such as has never before been witnessed. This earth seems so permanent and abiding to the multitudes. Its attractions appear so alluring. As a result a spell has fallen upon the most of mankind, even including many Seventh-day Adventists. A larger proportion than it is pleasing to admit do not live as if we were standing on the borders of the eternal world. They do not act as if they really believe what they profess.

The watchmen are responsible for the condition of the people. Yet many of us are too lethargic, too content. A film seems to have covered our eyes and blurred our vision. We seem almost apathetic toward the most stirring events in prophetic history occurring before our eyes. We need to be awakened. The grip of the world must be broken from our lives. Shall this be accomplished by our voluntarily addressing ourselves to the challenge and call of the hour, and unserved surrender to God? or must it come through confusion and persecution, through obstacle and disaster?

The final scenes are stealing silently upon us. Yet some seem almost

oblivious of their fundamental significance. The note of fidelity and authority is missing from their preaching. But, brethren, we have not followed cunningly devised fables. The day of God impends. The leaders must lead. We must be ready, with our flocks.

L. E. F.

The Spirit of Christ

IF any man have not the Spirit of Christ, he is none of His." Such is Christ's unalterable dictum. This far-reaching divine principle is universal in its sweep. Positively no exceptions are admitted. It applies to the Christian as well as the worldling, and to the preacher as well as the layman. Here is a basic lesson for us as workers—vast, and deep, and penetrating.

The Spirit of Christ! That is the transcendent and crucial test—not simply correct doctrines, true interpretations of prophecy, ardent expenditures in service, meticulous payments of tithes and offerings, laudable attainments of goals, abstemious habits of healthful living, copious quoting of the Spirit of prophecy, or loud professions of loyalty. These desirable things should be the logical and legitimate *accompaniments* of the Spirit of Christ, but they are not acceptable nor acknowledged as *substitutes* for that Spirit. They can all be simulated without having the actual Spirit of Christ—and sometimes are. And so they become valueless. Hence if we gauge everything by them, they constitute but false and delusive standards of unity and acceptance with Christ. They are but the "outside of the cup." They are not the authorized credentials.

Unfortunately, to some it seemingly makes little difference whether a man be contentious, critical, selfish, and egotistical. If he only stands acceptably on certain secondary doctrines or prophecies, he is assumed to be orthodox and worthy. And it seems not to

be noticed whether he be radical, extreme, arbitrary, or harsh in his home so that his own family can scarce live with him; if he but refrains from eating or wearing, saying or doing certain things, he is orthodox. Or, with some it is not seriously considered whether one be a tricky diplomat, an alienator and knifer of his brethren, a cold and hard proclaimer of the old-covenant relationship. So long as he glibly declares orthodoxy on certain test questions which are arbitrarily erected,—and often contrary to the express counsel of the Spirit of prophecy,—he is unquestionably reckoned orthodox.

But that is all a ghastly farce, if one is without the Spirit of Christ. It may pass with some men, but not with God. There will be many disappointed folks at the appearing of our Lord, and some will have their names on the roster of the remnant church. Remember the foolish virgins. They were waiting virgins, belonging to the true church and sincerely looking for their Lord. They had lamp and wick and light for a time—the truth of the word, and profession and semblance. But they were left outside the banquet hall with the words, "I know you not." They were without the all-essential "supply of the Spirit of Jesus Christ." Phil. 1:19.

Remember also Christ's solemn dictum in Matthew 7:21-23, where seekers for admission to His kingdom recite their many wonderful "works," and their imposing "prophecies," and indeed their many virtual "miracles" performed *in His name*. But He sadly declares He has never known them. And He bids them depart from Him. There had been loud profession, without possession. There had been ample form, without the Spirit. There had been unquestionable orthodoxy, but no living, conscious connection with Christ. Tragic disappointment and disaster! Surely the lesson is most solemn and most searching. There can be bones and organs and flesh,

without the vitalizing life. God save us from such a fatal deception!

Christianity is a relationship to Christ, a living union with Christ that is marked and identified by the Spirit of Christ. True and genuine orthodoxy is possession by His Spirit now, that there may be eternal fellowship in the soon-coming kingdom. And flowing from this union inevitably comes sound doctrine, true interpretation of prophecy, earnest, consistent practices, sane, spiritual beliefs, and genuine achievements for our Lord. These are the inevitable outworkings of such a relationship. This is God's order. Let us not make mountains out of molehills. Rather, let us put first things first.

L. E. F.

The Field Says ---
Through Our Letter Bag

The Time Is Ripe.—Every conference president (including the union president) in the Eastern Canadian Union is either conducting an evangelistic effort or assisting in an effort, and every minister and Bible worker is definitely engaged in evangelism. In all, we are conducting eighteen different efforts throughout the union, four of which are being carried on by lay members. While our funds are limited, the Lord makes up for our lack in resources, and we are forcefully reminded of the experience of Elijah and the widow during the time of drouth. We look for a substantial gain in membership, which will result in the organization of several new churches, and also the strengthening of our older churches in the large centers, where the membership has been dwindling. I think that the next thing in our denominational objective ought to be the launching of another evangelistic movement similar to that which had its birth at the last Fall Council, only that this movement would lead all our

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people into the revival and reformation that will bring the fullness of the loud cry. I believe the world and the times are ripe for this.

W. C. MOFFETT.

Oshawa, Ontario.

Skeleton of the Message.—It is my firm conviction that many times our evangelists preach simply the skeleton of the message, omitting justification by faith, repentance, true conversion, et cetera; and the result is that people are won to the doctrines, or are won to the evangelist, without understanding the real essence of the gospel, and fail to experience true repentance born of love for what God has done for man through the great provision of justification by faith. Consequently when the evangelist goes to another place, the convert's ardor wanes, and love of the world or inconvenience in obeying the doctrines which have formed the skeleton of the message, cause coldness and indifference, and finally he drops back into the world, and remains in a far worse state spiritually than before. Perhaps I have not analyzed the situation correctly, but this is the way I view it. That volume in the Ministerial Reading Course entitled, "What Is the Gospel?" has clarified to my mind the great essential truth that Christ is the center of the gospel, and I hope that this little volume will do for others what it has done for me.

E. D. DICK.

Claremont, South Africa.

Free Advertising by Opponents.—The public announcement that an opponent will "expose the errors of Seventh-day Adventists" has at times led to needless apprehension on the part of the evangelist lest the results of the truth which has been proclaimed will be damaged or completely overthrown. But I think we should consider that every time the name "Seventh-day Adventist" is mentioned by the opponents of truth, it is equal to just that much free advertising. We

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must be men of opportunity, prepared to step in courageously and give the public an opportunity to hear for themselves what Seventh-day Adventists believe.

These opponent preachers frequently use the name of our denomination to attract attention to themselves. Again, church papers of various denominations often make mention of Seventh-day Adventists and their work for the purpose of inspiring their own members to greater activity. There are thousands of people who have read and heard about Seventh-day Adventists, but have never come into direct contact with them. I had an experience with one preacher who took special delight in "exposing" the errors of all denominations except his own. He advertised in the papers and announced over the air that on certain nights he would explain such and such "isms." He started in with a number of the smaller, unpopular sects, but there was not much interest manifested on the part of the public until he announced that he would deal with "Adventism." The first night he spoke on this subject he had a good audience, the next night it was still larger, and on the fourth night his large church was filled to capacity.

The reason for this, I am quite sure, was because Seventh-day Adventists are so widely known for their "peculiar doctrine" and their great zeal in work. The time has come when we should hold up our denominational name, especially in centers where we are much talked about. We should advertise our name and fundamental subjects in full proportion to the amount of free advertising our opponents give us.

In answering these advertising challenges, I announce through the newspapers and by cards that I will give a series of addresses on "Why I am a Seventh-day Adventist—in answer to the views of the Blank church concerning the relation between the ten

commandments and the gospel of Jesus Christ." On the fourth night of a recent series of this nature, our attendance at the meetings increased until between 200 and 300 people were turned away because they could not get even standing room inside.

When ministers begin preaching against this message, I consider it an indication that the Lord has people in the community to whom He will make known the clear light of truth, and that it is my opportunity to witness for the truth in a more public way than ever before.

May the Lord grant to us, to whom pertaineth the giving of the law and the gospel, and the service of God, wisdom to know how to meet our opponents in such a way that His name will be glorified.

A. G. WEARNER.

Grand Rapids, Mich.

Bible Workers' Exchange

For an Enlarged Service

Bible Worker Qualifications

(Concluded)

BY MARY E. WALSH

Physical Fitness.—The strenuous life of the Bible worker calls for strong physical endurance. A mistaken idea regarding the Bible work has been held by many, in acting on the supposition that the worker who is incapacitated for any other line of service can be assigned to the Bible work, provided the person has a genuine experience in the Lord and a pleasing personality. This idea still prevails to some extent at least. Last year, while attending a convention, a church school teacher, who had spent fifteen years in that line of work, came to talk with me about the Bible work, and said that this was the work she had in mind when she could no longer engage in

teaching school. Bible workers cannot be successfully recruited from the ranks of retired laborers, however successful their experience in other lines may have been. The service demands the strength and endurance of early maturity, and growth and development in this particular line of work, to just the same extent as is justified in recruiting for the ministry, the nursing profession, or the faculty in our educational institutions.

Teaching Ability.—Included in the five gifts which have been bestowed upon the Christian church in behalf of "the work of the ministry," is that of teaching, which in a special sense applies to those whose "work has been marked out . . . by our heavenly Father" and bidden to "take our Bibles, and go forth to warn the world." As an educator in the principles of practical Christian living, the Bible worker should stand without a peer. To attain to this standard requires study, toil, and perseverance. How essential that the Bible worker possess a knowledge of sacred truths which will make her indeed a true teacher in Israel. It is not her work to stand before the multitude and expound the word of God. Her ministry centers in the home, meeting individuals face to face, and pointing them to Christ, in whose presence every idol or cherished sin is brought to light and gladly surrendered in exchange for the peace and happiness of the transformed life.

The one-soul audience should not be lightly esteemed. "The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands."—*"Testimonies," Vol. VI, p. 115.* Mr. Henry Clay Trumbull, in his book entitled "Individual Work for Individuals," speaks from long observation and experience when he says: "The more extensive and varied has been my experience, and the

more I have known of the Christian labors of others, the more positive is my conviction that the winning of one soul to Christ, or of ten thousand souls to Christ, is best done by the effort of an individual with an individual, not by the proclamation of an individual to a multitude, larger or smaller, without the accompanying or following face-to-face pleading with the single soul." The one-soul audience method is often the most difficult method. Surely it took more courage and fortitude on the part of Nathan to rebuke David's sin to his face, than would have been required to stand before a collective body of people and portray an iniquitous course. Henry Ward Beecher said, "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there is no question as to who is meant when the preacher says, 'Thou art the man.'"

In dealing with the one-soul audience the Bible worker is to minister to both soul and body, by teaching the word of God and the principles of health. If we would be able to say with Paul, "I am pure from the blood of all men," we must also be able to say with confidence, "For I have not shunned to declare unto you all the counsel of God." Acts 20:26, 27. "All the counsel of God" includes the principles of healthful living, and we are recreant to our trust if we do not bring the people up to the standard.

Co-operativeness.—The Bible worker is rightly expected to take an active part in the evangelistic effort to which she may be assigned, and this affords a wide field of co-operative effort. The Bible worker's duty in such connection is to co-operate with the evangelist in every possible way. When the effort begins, she should watch the people closely and attentively, seeking to get acquainted with them, and gain their confidence. As the spirit of inquiry

is awakened, it is very important that the interest be followed up by personal labor, and at such a critical time in the experience of an individual, the Bible worker may be sent by the Spirit of God to do a work similar to that done by Philip in contact with the Ethiopian.

While the larger part of the Bible worker's duties may be in endeavoring to reach unbelievers, there is nevertheless a responsibility resting upon her for safeguarding the interests of the church. There should be prompt and full co-operation in all the church campaigns, and encouragement of the laity to do their part along all lines of missionary endeavor, for we know that an active church means a growing church.

As Bible workers, God requires that we "make full proof" of our ministry. Or, as the margin reads, "fulfill" our ministry. 2 Tim. 4:5. If we keep ever before us the high calling and purpose of God in establishing this "heaven-born idea" in service by Christian women, and "fulfill" the specifications of our ministry, we may rightfully depend upon the sure promise, "God will not permit this precious work for Him to go unrewarded" ("Gospel Workers," p. 192), and we shall see souls won to the truth through our efforts.

Hartford, Conn.

Just Between Seminars
Glimpses of Ministerial Training

Atlantic Union College.—The young men have done excellent work. The opening exercises of our Friday evening seminar meetings,—including a Scripture reading, secretary's report, and special music,—two brief sermons, and sometimes a Bible reading, comprise the evening's program. A few weeks ago the young ladies developed

one of the evangelistic subjects, and it was one of the most interesting exercises of the year.

Our Sunday night effort plans fell through owing to lack of funds, but the seminar has been fostering a wide distribution of tracts preparatory to meetings next year, bringing some very interesting experiences. Occasionally a company goes out to one of our churches, and conducts meetings over the week-end. Then the individual members of the seminar are frequently called upon to conduct Sabbath services in the surrounding churches. However, I feel that the best training that can be given to prospective ministers is to carry on regular efforts for the public throughout the year with a view to winning souls and bringing them fully into the truth.

Already some of the theological graduates for this year have been placed, and I am anxious to place the young ladies who have taken our Bible workers' training. When the conferences come to know the value of training in this line, I think we shall see less picking up of Bible workers at random, and more of a desire to choose well-trained workers.

T. M. FRENCH,
Dean of Theology.

Union College.—This has been the most successful year in our seminar work that I have seen during the five years I have been working in Union College. Our attendance is more than one hundred. Every Friday evening we meet in the assembly room on the first floor, and there are always people standing. The programs are conducted for the purpose of giving as many young persons as possible opportunity to deliver sermons. Two sermonettes are given, and the success which the young people have is very encouraging. During this spring we have co-operated with the colporteur bands, most of whose members also belong to the

seminar. Once a month we turn our meeting over to the colporteur group. We feel that the co-operation of the bands has been a mutual help in stimulating both groups.

We are also co-operating with the foreign mission bands. Nearly all of their number likewise are members of the seminar, and once a month the program runs along the lines of foreign missions. These new interests that have come in this spring have really helped to solve a problem with which we struggled in the seminar for some years. There was a tendency for the interest to lag in strict seminar work such as we were conducting at that time, especially toward the end of the year. But the injection of the new life keeps up the interest and, in fact, increases it as the year wears away.

During the last two months I have been going out with the seminar boys to visit the churches with which they are working in the country around. I have nearly made the circuit now, and have become acquainted with the brethren in these different places. I have enjoyed very much the spirit, and have found a deep appreciation in general on the part of these churches for the help which the young men are able to give in Sabbath school and church work. Last Sabbath I was at Fremont and conducted the quarterly service in the morning, and then drove over to Blair and spoke to the church there.

Elder House is in charge of the field work in the seminar, and the seminar meetings fall to my charge; but I have been going out with the boys at this time to get better acquainted with the work they are doing. We have a fine class of young people who are preparing for the ministry, and I believe they will do faithful service when the opportunity comes to them.

H. U. STEVENS,
Bible Teacher.

Walla Walla College.—We appreciate the interest of the Ministerial Association in the work of ministerial training courses in our colleges. We are more than glad to do all we can to co-operate in making this work more effective for our young men and women.

Just the other day I came in contact with a man who had been in the organized work himself for a number of years, and he told me that he has been very much pleased with the type of messages brought by our ministerial students to the little church of which he is a member. He took occasion to commend our work because of the practical and thorough training which he had observed in the students as they came to his church.

J. E. WEAVER, *President.*

Washington Missionary College.—The ministerial seminar of Washington Missionary College sends greetings to her sister seminars by relating some accomplishments of the present year. We have a membership of ninety-five, with seminar meetings held every two weeks. The programs are arranged so as to make the hour interesting, helpful, and practical, not only to those who have the ministerial work as their objective, but also to others who may attend.

At our last meeting we received a synopsis of the active work being accomplished through evangelistic efforts, Bible readings, and health lectures. It would be difficult to find a theological student or field training nurse at the college during most any week-end, and especially Sunday evening. You may ask, Why? Because they have the responsibility of five different efforts resting upon them, and duty in God's program is not to be cast aside.

First, we have the leading effort in the city, with Dr. Wilkinson lecturing every Sunday evening. There one will

find the first and second year ministerial students. The experience and instruction gained in this way may include general duties at the lecture proper, or contact with interested folk, thus gaining entrance into the home for Bible readings. This latter means is most effective in winning souls to the truth.

Four other efforts are being conducted by seniors and juniors in the near-by towns and villages, with the assistance of graduate nurses who are in field training. The cheering news received tells of work that has brought forth fruitage. In connection with these various efforts, more than thirty Bible readings are being given each week. As a result, at least twelve have taken their stand to forsake the world and follow Christ.

Our theological department this year is the best in its four years of existence, and as a fitting climax of this period there are ten seniors completing the course. As we view the prospects for future possibilities, we see only courage and strength in God for the unfinished task.

RICHARD MINESINGER, *Leader*.

Southern Junior College.—We have the young ministers and Bible workers in one section, meeting each Friday night. The officers consist of a leader chosen from the men and an associate leader from the women. The other officers are chosen from either section with regard to fitness. This year we have elected officers every nine weeks, so as to give four sets of officers a chance to get the experience that goes with this work. We found a semester too long and a period too short. We are pretty well pleased with this plan.

We have carried on our seminar in a very quiet manner, making no effort to attract audiences by putting on spectacular programs. But we have stressed quiet, short sermons, talks, and Bible readings. I have tried with considerable success to impress on the

minds of the young people the fact that what they do in the programs is not alone for practice, but for the good they can accomplish; and you would be surprised at the spiritual power that accompanies some of the presentations.

In our field work this year we have concentrated on a courthouse effort in a near-by city. We began Sunday night meetings February 1, and will continue until the close of school. Three of our more capable young men are doing the preaching. Excellent work is being done. Music is furnished by the students. We have featured a health lecture before every sermon. These have been given by two members of our faculty, Mrs. D. R. Edwards, our school nurse, and Miss Ellen Vogel, the head of the domestic science department. We were very fortunate in having this good talent, but I am considering very seriously, for another year, having some capable ministerial students coached to do this same work; for I believe our young men should be trained to give the health message as efficiently and as faithfully as they do the doctrinal message.

Our interest is not large, but we have secured quite a number of names by the use of cards. These persons are being called on each week. We have nine cottage meetings a week. These are conducted by the students, and perhaps an average of fifty people attend them weekly.

Our promotion work is done on Sabbath afternoon, when about twenty young people distribute announcements and copies of *Present Truth*. This has given the young people a good experience in some fundamental lines of work. Most of the Bible reading appointments have been secured from the people who receive the papers. Some of them have not attended the meetings at all. I am trying to impress on the young workers that the personal field work is more important

than preaching. We have used the newspapers somewhat in paid advertisements, and have secured some free space for reports. The city we are working in is not large, and is the national headquarters of the Church of God. While this makes it a little difficult, we hope for some results.

B. H. SHAW, *Bible Teacher.*

Revelations in Nature and Science

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compiler, and finally a cashier of the Income Tax Division.

I stand humbly as a living example of a new creation within my own heart, brought about by a fresh view of God as He is revealed in nature and in science, and I praise Him for His long patience with my dullness of comprehension, and His goodness in bringing me, through the lesson book of the humble bean vine, into the marvelous mines of research and truth in which full evidence may be found to refute the false assertions of agnostic science. The great burden of my heart is to be able to reach the millions groping in the same darkness which bewildered me in my university life, and lead them into the paths of safety. Let us go on praising the Lord, delighting in His created wonders, and help light each other along the way.

AN EVANGELIST'S ASSOCIATE.

Giving No Offense in Anything

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of silent prayer, at which all ministers rise from their knees and take their seats.

The announcement of hymns should be characterized by the dignity becoming sacred service, avoiding everything that savors of the perfunctory. Then, as the one who offers the opening prayer gives the signal for kneeling, his fellow ministers and the

congregation should kneel (the ministers facing the audience and the audience facing the pulpit) with him while he prays.

In the matter of general announcements, and presenting names for vote as to adding or transferring church membership, I would suggest that such details receive attention before the announcement of the opening hymn of the service; and that the offering be taken either in this connection or following the opening prayer.

The attitude of ministers while on the rostrum is a matter of no small importance. The speaker needs the help and strength which comes from knowing that his brethren are sympathetically co-operating with him in the delivery of the message. It should be apparent to the congregation that the ministers on the rostrum are deeply interested listeners to the message of the hour, and an occasional hearty "Amen" from the occupants of the chairs behind the preacher may serve to give courage to the speaker and impressive emphasis to the message. Whispering should be avoided.

There is also the posture of the minister while in the pulpit to be considered. An erect, gentlemanly posture affords no latitude for slouching down in the chair, or crossing one leg over the knee of the other, neither of which is in good form.

After the "Amen" of the benediction, both ministers and people should silently bow the head for a brief interval; and at the proper signal indicated by a melodious chord from the organ, all should pass out quietly from the place of worship.

"The great Head of the church superintends His work through the instrumentality of men ordained by God to act as His representatives," and it is incumbent upon such men to seek by every means to give "no offense in anything, that the ministry be not blamed."

College Place, Wash.

EDITORIAL POSTSCRIPTS

SPECULATIVE!—Let those who are governed by a curious, restless, inquisitive temperament spend their time and thought upon speculative questions that do not profit, but let the rest of us devote our energies, our resources and reserves to the things of profit,—the verities, the sureties, the things plainly revealed and designed for our learning and admonition.

EXTREMISM!—Extremists usually press matters so far and stand so allegedly straight that they lean over backward, and they customarily judge all others by their own conceptions. When counterbalancing evidence overwhelms or untenable premises collapse, they swing to the other extreme, and lose confidence in everything and give up the faith, unless a happy balance and rational belief is found at last. May God keep us from extremes, and deliver us from extremists.

CHARITY!—Christ's counsel to the disciples relative to calling fire down upon those who differed with them in their way of serving God, is not outdated. Our heavenly Father uses diverse personalities and varying methods to emphasize different truths. This is needed to win certain types of people who would be untouched by others. May the same gentle Jesus give us the spirit of tolerance and appreciation for a brother worker whose emphasis differs from ours. "He that is not with Me is against Me."

BOUND!—Following discovery and adoption of some precious truth of the word, the popular Protestant bodies have driven their creedal stakes. They have drawn their lines and said, Thus far and no farther. It is the path of retrogression. It is the course of stagnation and death. It is the easy, the natural, the inviting way. Beset by apostasy, the natural defensive measure is to crystallize, to codify, to creedalize, to hold what has been gotten, and to resist perversion. It seems logical, but it is the way of death. Let us learn from them and profit by their disastrous mistakes. We are set not only for the defense of truth, but to keep it untrammelled. We are the divinely appointed custodians of the open channel.

HEART!—An accurate knowledge of truth alone will not keep one from apostasy. In other words, a technical orthodoxy will not hold. The final and classical example of time and eternity is that of Lucifer. His case is unanswerable. There must be a loving, loyal attitude of mind and heart toward God, a fellowship and spiritual relationship to Him, or ultimate break will come in some crisis. The outstanding apostates from this movement have not been uninformed men, but men as familiar with the teachings and prophecies and standard denominational positions as those who remained in the fold. Recently this writer had a conversation with one who used to be a member of the General Conference Committee, who is now one of our bitterest opposers. His break was not a question of head knowledge, but of heart attitude. May God give us a perfect heart toward Him.