

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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FEEDING THE FLOCK OF GOD

AN EDITORIAL

THAT was a bold statement Paul made when, speaking to the elders from Ephesus, he said: "I have not shunned to declare unto you all the counsel of God." Acts 20:27. In this affirmation lies the record of a true minister of the gospel. To them he also spoke the solemn warning that must have deeply impressed the hearts of those present: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Verse 28.

Note that Paul first admonishes the elders, "Take heed therefore unto yourselves." It is as important that the minister take heed to himself as for him to take heed to the flock. If one gives all his time and strength to others, and fails to save his own soul, what shall it profit him? The primary command to the elders was, "Take heed therefore unto yourselves."

This taking heed means that the minister must keep himself in spiritual health. Cholera is raging, and a physician is called to go where death is imminent. We say to him, "Take care of yourself." We mean, Do not expose yourself to the disease you are called to cure. Take every precaution to resist the contagion before you attempt to heal those who are sick and dying.

The gospel minister can feed the flock of God only as his own soul has been fed. He must have tasted the experience that he exhorts others to imitate, or his exhortations are weak and powerless. The church must have spiritual

food; and that food can come only from the word of God, interpreted by men under the positive influence of the Holy Spirit. Many a congregation is fed with food which can never satisfy the longings of weak, erring souls who hunger to live the life of Christ. Fiction excites the imagination; it stimulates like some poisons; it interests; it fascinates; but it seldom makes Christians.

Too often preachers feed their congregations with stories, many of which are imaginary, and which are neither better nor worse than books of fiction presenting a moral tale. The soul cannot be fed, the spiritual life cannot grow, with such food, regardless of who serves the food. The church cannot be spiritually helped even when such fiction is mingled with or followed by good exhortations.

We warn the church against reading fiction, and at the same time we sometimes invent stories that are half imaginary, reciting them with a great display of feeling. Now if one has to listen to a preacher recite at length a tragic story, which would be very well indeed if it actually took place, but is really half invention, is it less fiction because told by a preacher from a pulpit? If reading fiction is wrong, what about preaching it? And what about stories that make laughter during serious

moments when men need help? It is like a drowning man having to listen to a joke while dying. What he needs is help.

The problems of life are intensely serious; sin in every form is serious; men wrestling with overmastering passions are serious; they

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FOUNDATION OF EVERY DISCOURSE

THE sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers.—"Gospel Workers," p. 315.

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

A Medium of Communication Between the
Members of the Ministerial Association of
Seventh-day Adventists

EDITED BY
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THE GENERAL CONFERENCE OFFICERS

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LET none think that to be interesting they must needs be sensational.

SOME expositions are more confusing than the texts they seek to clarify. Let us make our explanations simple and direct.

GOD often permits afflictions to come to His workmen to keep them humble. He frequently permits criticism, opposition, and reverses to chasten so that they be not lifted up.

REAL theological problems are not solved merely by advancing a clever argument, or devising a happy phrase. If fundamental, they will have to be faced ultimately, and the longer the day of consideration is deferred, the more difficult and disturbing they become.

BEWARE of either intellectual or spiritual shallowness; both are alike unworthy a herald of this message.

THE motive of research should be the discovery of truth, not the fostering of a theory; the ascertaining of facts, not the substantiation of a position.

FAITH must never be confused with credulity. The two are as far apart as the poles. The one is based upon facts intelligently perceived; the other on imagination ignorantly accepted.

THE unfaithful preacher is not alone he who denies or preverts truth, but includes him whose chief emphasis is constantly upon minor or secondary contentions to the neglect or distortion of fundamentals.

SOME men work well in the lead, but have difficulty in adjusting themselves to mere parity with their associates when deprived of the special advantages incident to official position. Yet such readjustments are often for the best interests of every one concerned, and for the definite advancement of the cause at large. After all, it is the opportunity for service that constitutes the workman's greatest privilege.

AMERICA'S famous Emancipation Proclamation has been set in various sizes, fonts, and shades of type so as to form a remarkable silhouette portrait of Lincoln, its author, recognizable by all. Even thus does God's great emancipation proclamation from sin, the Bible, form a vast composite picture of the blessed Christ who is the author and finisher of our faith. The lineaments of His face are seen on every page. Let us never lose sight of the Person of the Book.

THE WORLD'S MORALE BROKEN

BY L. H. CHRISTIAN



HE strength of an army is largely measured by its morale. If there is sturdy discipline and brave loyalty, with eagerness to achieve, the army succeeds. If this morale is lacking, failure is certain. But to a large extent—far larger than many realize—the morale of an army is determined by its leadership. With aggressive, capable, well-balanced men in charge, any group of loyal soldiers will follow. And as it is with an army, so with the soldiers of the cross in the advent cause.

We are living in times that try men's souls. The world is giving in to pessimism. Millions are disheartened. They have lost the battle before they begin. Their morale is broken. This is one of those strange things about the mentality of our times which are so alarming. We must ever beware lest this spirit of defeat, criticism, or disloyalty come in among us as leaders, or permeate the ranks of our people. Nothing would be more disastrous. Every leader in the advent cause today must fear God and stand true.

Edgware, England.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

ARE WE FAITHFUL TO OUR TRUST?*

BY A. V. OLSON



WE are told by historians that as the apostles died and new leaders arose, they gradually remodeled the church. Standards were lowered, and the people were no longer encouraged to walk in the ways that Christ and the apostles had marked out for them. Step by step they went farther and farther away from God,—all due to the laxity of their leaders.

Again as we survey the centuries we find that many religious movements have traversed the same pathway. When they first came into existence, they had lofty ideals. They had leaders who loved God more than their own lives, men who were willing to sacrifice and to suffer for the cause of God. Those leaders maintained high standards for the church. And so long as those early pioneers lived and worked, we find that the church was strong and pure, and a light and blessing in the world. But as the pioneers were laid to rest and other leaders arose, little by little they began to lower the standards; worldliness crept into the church; and before long, because of the unfaithfulness of the leaders, the church apostatized.

Let us now consider our own movement, our own church. We all know how it came into existence; how God raised up faithful, humble, God-fearing men who sacrificed their all to start this movement and to carry to the world this blessed truth, this message you and I have learned to love. They set high standards for the church, and they maintained them.

Now the early pioneers are gone, and the leadership of the church has passed into new hands. What will be the experience of the church under our leadership? I often tremble as I think of the tremendous responsibility resting upon us. In "Gospel Workers," page 68, we read: "Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action." I recently inquired as to when these words were written, and was informed by one in a position to know, that it was at least twenty-five or thirty years ago.

These words, then, were addressed primarily

to those who were just coming into responsibility twenty-five or thirty years ago. How many of us here at this Council were coming on the "stage of action" at that time? Twenty-five years ago I had just been ordained to the gospel ministry. The majority here present were young men or young women then, having recently entered the work, and some were still boys and girls at home. I conclude, therefore, that this message in "Gospel Workers" was intended for us. With that in mind let us read further from the same page:

"The burden bearers among us are falling in death. Many of those who have been foremost in carrying out the reforms instituted by us as a people, are now past the meridian of life, and are declining in physical and mental strength. With the deepest concern the question may be asked, Who will fill their places? To whom are to be committed the vital interests of the church when the present standard bearers fall? We cannot but look anxiously upon the youth of today as those who must take these burdens, and upon whom responsibilities must fall. These must take up the work where others leave it, and their course will determine whether morality, religion, and vital godliness shall prevail, or whether immorality and infidelity shall corrupt and blight all that is valuable."

Most of the men who were carrying the burdens and responsibilities of leadership in the various lines and departments of our work when those words were penned, are gone, and younger men have stepped into their places. I have been impressed with this fact repeatedly during these last few days in which we have met with the medical, the educational, the publishing, the home missionary, and other department groups that have come here for study and counsel; and I am impressed with the same thought as I face this audience of denominational leaders.

What, then, are we as younger men doing in meeting the responsibilities that have come to us? Was there any reason for the concern expressed by Sister White when she wrote the lines I have just read? As we have come into this work and the responsibility of leadership has been placed upon us, have we followed faithfully in the footsteps of our predecessors? Have we set the same noble examples? Have we maintained the same high standards? Is the church of God under our leadership as pure,

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* Abstract of an address given by the president of the Southern European Division at the Battle Creek Autumn Council, at the devotional hour for the day.
—EDITORS.



A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

UNION EXECUTIVES AND EVANGELISM

BY S. A. RUSKJER

THE choicest privilege afforded any man in the work of the third angel's message is to be out before the public in direct, aggressive, spiritual evangelism. When a man is ordained to preach the gospel of Jesus Christ, there is conferred upon him the highest honor that can ever be bestowed upon mortal man in this old world. Subsequent calls to head institutions, to act as chairman of boards, to take charge of departmental work, or to serve as president of a union or local conference, never supersedes the honor that was bestowed upon him at his ordination.

In the conduct of the work of God it is necessary to have governing boards. We need executives. We must have leadership who know how to meet and solve problems. But there is grave danger lest we lose sight of the most important work God has committed to us; namely, active soul winning, while we are pressed and perplexed almost beyond measure to know how to solve the many problems, financial and otherwise, arising in connection with God's work.

Unless we as leaders are very careful and guarded, we can easily permit our own Christian experience to shrivel and dry up while sitting in many committee meetings and serving on many boards. For the sake of our own souls, as well as for the sake of the souls that need to be won to this truth, the ideal plan is for all who occupy places of special responsibility in this movement so to arrange their work as to permit them to take an active part in direct evangelism for a period each year.

A union president can delegate many of the details of his financial problems to the treasurer, and thus make him a stronger man. He can follow the same procedure with his local presidents, as relates to another group of details. And these local executives can in turn place larger responsibility upon local church leaders, thus relieving themselves of many matters that can be cared for by others equally well.

When a union conference president succeeds in so arranging his work as to devote several weeks to aggressive field evangelism, he is accomplishing a number of very important things. In getting away from board and committee meetings, church problems, and letter writing long enough to come into personal touch with poor souls who are starving for the bread of life, he is giving his own soul an opportunity

to keep warm, and his heart an opportunity to be kept tender and spiritual.

He is also keeping up to date in aggressive soul winning, and so is in a position to counsel his workers as to the best methods of evangelism. How can a union conference president successfully lead his union in soul-winning evangelism unless he himself has had a fresh and successful experience in doing the very thing he is urging others to do? His example in raising up new churches, or reviving old churches, will be a decided encouragement to all the workers throughout his union.

The writer knows by personal experience that the greatest encouragement and inspiration a union president can bring to his entire field is the stimulus that comes as a result of a knowledge that the leaders are leading in the most important work God has committed to the church. What an appalling calamity it would be if men called of God to the work of the gospel ministry should permit themselves to be tied down to office routine work and board meetings, to the exclusion of the very work that they were ordained of God to do! When a union president, fresh from evangelistic effort, goes out among the churches in his territory, he will find men and women everywhere eager for his visit because they are confident that he will bring real spiritual food to them from a heart that is warm toward God and alert with Christian sympathy, such as the heart of a growing Christian is expected to be.

Furthermore, the writer prefers to follow the plan of going into soul-winning efforts, not as a union conference president, but as an evangelist, being advertised just as an evangelist and conducting his effort as an evangelist, with no reference whatsoever to the official position he occupies. Thus he takes his place by the side of all the other evangelists in his union, and carries his effort forward in the very same way that he is urging the other workers of his territory to conduct their efforts.

When a conference executive returns from such an effort, after having set a wholesome example in raising up a new church, providing a place of worship for the new church, and providing a church school for the new church, he is in a far better position to bring the right spirit and devotion into all the committee meetings, board meetings, and office work that must of necessity have his attention during the ma-

for portion of his time in these days of stress and perplexity.

For the sake of his own soul, for the sake of the force of workers of which he stands as leader, for the sake of the spirituality of the union for which he is responsible, and for the sake of the souls that are awaiting his ministry, the union conference president should do everything within his power to make it possible to spend considerable time in aggressive, soul-winning evangelism. It pays in every way, and eternity will prove that it pays.

Chattanooga, Tenn.

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The Local Conference and Intensive Evangelism

BY DAVID VOTH

TO win souls should be the chief business of every conference and every worker. For this purpose our conferences have been organized, and to this end all their resources should be dedicated and employed. If we lose sight of this most important fact and neglect our basic work, then all our efforts will have the element of sounding brass and tinkling cymbal. So in planning our work in the Central California Conference for 1933, we are keeping before us the recommendation passed at the last Autumn Council, "That during 1933 the movement for larger evangelism be pressed forward with all possible energy and determination."

To give momentum to this movement from the very beginning of the year, we are holding meetings for district church officers and workers during the month of January, and the leading topic throughout these meetings will be, How to make the year 1933 the most fruitful in soul saving. We believe the time has fully come when all our forces should be organized for a greater work in winning people to Christ, and this we hope to be able to do with the help of God and the co-operation of our workers and churches. Unquestionably we are living in the time foreseen by the servant of God when there should be a great harvest of souls, not only by ministers, but also by the laity.

Several workers in our conference are now carrying on evangelistic efforts throughout the entire year, and the Lord is blessing them. These efforts we are trying to make as nearly self-supporting as possible, with the exception, of course, of the salaries of those in charge of the meetings. We have not fully succeeded in this, but we are working toward that end and see encouraging progress. Some of our evangelists have groups of self-supporting workers in their companies, and they are rendering good and efficient service. Some of these are supporting themselves by canvassing for our books, some by nursing or selling health foods, and others are working along other lines. One of our paid workers has had a company of this

class of workers with him for over a year, and has raised up a church; another worker is now conducting his second tabernacle effort with the help of such workers, and thus far only good reports have reached us.

Two tabernacle efforts are being held at present. One of these tabernacles has twice been moved by the conference truck with very little expense, and is now being used in the third effort. With the aid of the church members it took the workers connected with the effort just seven hours to take the tabernacle down preparatory to moving, the last time it was moved. The cost for material and the building of these tabernacles was approximately \$600 each, and they seat from 1,000 to 1,200 people. These efforts are operated on the budget plan.

In studying the vital question of greater evangelism for 1933, our conference committee felt that it would be a good plan to extend to all our workers, such as district leaders and pastors, the privilege of holding one or more efforts during the year; and the months of February, March, and April were suggested for one of these efforts. The meetings can be held in our own churches, in halls, vacant store buildings, or in other places. Some of our pastors are holding Sunday night meetings in our own churches the year round, and the Lord is giving them souls. But all our ministers will be glad for assurance of an opportunity to conduct perhaps two efforts each year. We believe they can be conducted with but little expense to the conference.

In addition to these meetings by conference workers, we are planning to organize our church membership for an intensive effort during the same months in behalf of their neighbors. Definite territory is to be assigned to each church member who is willing to work for souls, with a view of covering the territory systematically with our literature during these three months, so that when this time is up the people will have had the main points of the message presented to them. Then we have in

(Concluded on page 21)

"THE secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart."
—*Review and Herald*, Dec. 2, 1890.

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, Vol. IX, p. 221.



ONWARD AND UPWARD



Inspiration, Counsel, and Caution

WHERE ARE THY JEWELS?



I SAW the jeweler shaping precious stones
To settings golden fair;
Diamonds and pearls in radiant arcs and zones
For others, all, to wear.

His fingers, as their shining task they plied,
Wore neither gold nor gem;
Of all the treasures wrought and laid aside,
No jewel was for them.

How sad, if busied with the pearls and gold
Of truth and love divine,
I shape them but for other hearts to hold,
And have not one for mine.

EUGENE ROWELL.

Eureka, Calif.



A REVIVAL OF POTENT BIBLE PREACHING

BY J. L. SHULER

THE spirit of worldliness has exerted a tremendous pull even on the remnant church in recent decades. Nor has the ministry been exempt from its influence. Dependence upon worldly methods and plans in the presentation of present truth to the public, is increasing in the ranks of our workers. There is a growing tendency to lean upon worldly trappings, rather than upon importunate prayer, Bible study, and intimate communion with God.

It may seem easier to attract and hold a crowd with a picture machine than with an open Bible; but its use in evangelistic efforts tends to produce weak preachers, and I fear in many cases to lessen the spiritual power that should mark our public meetings. It is my conviction that there are untouched possibilities for moving hundreds at one time toward God through the masterly presentation of His great truths direct from the open Bible, with eye-to-eye contact of speaker and audience. This is an ideal and a possibility that should never be lost out of our work.

~~I do not write thus to condemn the proper~~ use of aids to attract and hold an audience, but to plead for less dependence upon such aids and greater dependence upon the all-powerful word, that we may not only retain but stimulate the simplicity of the old-time gospel message in our closing work. This is the hour of the world's greatest need, and this is the hour of the church's greatest opportunity.

God's everlasting gospel for this closing era does not require worldly trappings. The word of God is powerful. But to preach the message effectively, we must know the word intimately. It must be unto us more than our necessary food. It must be to us God's living, powerful instrument for the transformation of men. This is where many ministers fail; they are not

men of the Book as they should be. I am persuaded that the simple, positive preaching of God's message direct from the open Bible, has not lost its power to attract large audiences, to hold them from night to night, and to stir men to turn from sin to God in obedience, that their lives may be transformed by His grace. When God sends men with such a message, there is power in that message to accomplish the revealed purpose of God.

John the Baptist had no worldly trappings in his work, yet the people flocked to hear him, and many were turned to the Lord. What was the secret of his success? Was it not that in his complete surrender to God he became the voice of God crying in the wilderness the message for that hour, "Prepare ye the way of the Lord"? And is he not the type of minister that should be found in our ranks today?

"In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John is to be done. . . . Our message must be as direct as was the message of John. ~~In order to give such a message~~ as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him lose sight of self."—*Testimonies*, Vol. VIII, pp. 332, 333.

The hour has manifestly come when we should depend upon God's word and His Spirit. In this time of the promised latter rain, the more we depend upon the Holy Spirit in the right way, and the less upon worldly accessories, the more spiritual power will attend our work, and the greater will be the results for God. Let us remember the word: "Your success is in your simplicity."—*Testimonies*, Vol. V, p. 667.

Raleigh, N. C.



DELVING INTO THE WORD



Studies on Fundamentals of the Message

THE PROPHETIC GIFT

BY A. G. DANIELLS

GOD'S purpose in providing and bestowing the prophetic gift is to re-establish and maintain communication with man, who had been estranged and separated from Him through sin. This gift operates through prophets, and by means of visions, dreams, inspiration, revelation, and prophecy. The product is a divine message from God to the human family. The great Book called the "Word of God" (Heb. 4:12), the "Holy Scriptures" (Rom. 1:2), came to mankind through the operation of the prophetic gift. 2 Tim. 3:16; 2 Peter 1:21.

The prophetic gift is not the message or the gospel; neither is it the Bible; rather it is the method, or way, by which the divine message comes from God to man. It is an essential and inseparable part of the great plan of redemption. Therefore the gift dates back to the day when the Lord resumed communication with Adam after his banishment from Eden.

This gift has never been withdrawn; it still remains God's gift to the human family. Through this channel He has been revealing Himself and giving His messages to the world ever since our first parents left their Eden home. There have been periods, some short and some long, when the gift has not been manifested in "open vision" (1 Sam. 3:1), but the gift has never been permanently withdrawn. At such times as God has deemed best, the manifestation of the gift has reappeared, and through the medium of visions and dreams prophets have brought divine messages to the Lord's needy people.

In the operation of the prophetic gift the Lord must call the prophet; He must give the vision or speak through the dream; He must impart the inspiration, and make the revelation of His divine will and purpose. This He promised He would do, and centuries later He said: "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12:10.

It is freely acknowledged that while the meaning of the statements regarding this plan of communication are plain, the varied and manifold processes of the plan are somewhat difficult for the mind to grasp. Just *how* God makes Himself known to the prophet in a vision and speaks to him in a dream, is one of the many mysteries in the great plan of redemption. Yet He does this with the greatest clearness and certitude to the prophet; and the genuineness of

the revelation thus made is attested by an abundance of reliable evidence.

That the operation of the method used is mysterious and beyond the grasp of the human mind, is no proof that the revelations are not made just as the prophet claims. The world is full of mysteries. Everywhere we behold effects, the causes of which we do not understand and cannot explain. The incarnation and the resurrection of the Son of God, who had created the worlds, are baffling mysteries to our finite minds; yet our hope of redemption is built upon them. So, also, the operation of the prophetic gift, though a great mystery, is a glorious fact.

The call to the prophetic office, the character and responsibilities of the prophet, the visions, dreams, inspiration, revelation, and authority of the messages revealed, are all questions of vital importance and deep interest. Says one:

"The importance of this subject cannot well be overestimated, for a proper conception of it is necessary to a clear understanding of the very basis of Christianity. This fact has been so fully recognized that Christian scholars in all ages have found this a profitable and an almost inexhaustible field for research."—*The Popular and Critical Bible Encyclopedia and Scriptural Dictionary*, p. 1391.

Loma Linda, Calif.

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"The Two Anointed Ones"

BY W. E. FRENCH

THE title of this study is found in Zechariah 4:14. This verse is the culmination of a wonderfully encouraging prophecy which God had given to Zerubbabel through his prophet Zechariah. Who are these two anointed ones? and what encouragement was there for Zerubbabel in knowing of their existence? The marginal reading calls them "sons of oil." Uriah Smith defines them as the Old and New Testaments. (See "Thoughts on Daniel and the Revelation," p. 511, Review and Herald edition.) It is illuminating to observe that Mrs. E. G. White says:

"Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil repre-

sents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church."—*Testimonies to Ministers*, p. 188.

The same writer says again:

"I entreat of you to read the third and fourth chapters of Zechariah. If these chapters are understood, if they are received, a work will be done for those who are hungering and thirsting for righteousness, a work that means to the church, 'Go forward and upward.'"—*Testimonies*, Vol. VI, p. 296.

These two quotations are sufficient to warrant writing upon this subject; but who are "the two anointed ones"? In "Christ's Object Lessons," pages 406, 407, the servant of the Lord states:

"By the lamps is represented the word of God. The psalmist says, 'Thy word is a lamp unto my feet, and a light unto my path.' The oil is a symbol of the Holy Spirit. Thus the Spirit is represented in the prophecy of Zechariah."

Quoting further from "Christ's Object Lessons," page 408, Mrs. White says:

"From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and a light to the path. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.'"

In the parable of the ten virgins all had lamps—the word; but not all had oil—the Holy Spirit. The foregoing quotation is sufficient answer to the question, "Who are the two anointed ones?" They are the two beings who stand in God's presence. They are the "sons of oil," and the oil which they emit through the golden pipes, as represented in symbol, is God's Spirit—heavenly grace. (See above.) This oil was emptied into the golden bowl. Now what is this bowl? In answer, I will quote from "Testimonies to Ministers," page 188:

"The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church."

I learn from this that God's church is meant to be a great reservoir of heavenly grace (oil of the Spirit), with which the whole world is to be lighted.

We have now to ask further about the golden pipes, What are they? In answer, we read from "Testimonies to Ministers," page 388:

"Let every man who enters the pulpit know that he has angels from heaven in his audience. And when these angels empty from themselves

the golden oil of truth into the heart of him who is teaching the word, then the application of the truth will be a solemn, serious matter. . . . The Holy Spirit is doing its work on the hearts. But if the ministers have not first received their message from heaven, if they have not drawn their own supplies from the refreshing, life-giving stream, how can they let that flow forth which they have not received?

"What a thought, that hungry, thirsty souls are sent away empty! A man may lavish all the treasures of his learning, he may exhaust the moral energies of his nature, and yet accomplish nothing, because he himself has not received the golden oil from the heavenly messengers; therefore it cannot flow forth from him, imparting spiritual life to the needy. . . . If the Christian minister receives the golden oil, he has life; and where there is life, there is no stagnation, no dwarfed experience. There is constant growth to the full stature of Christ Jesus."

In the same book, pages 336, 337, Mrs. White further says:

"There are men who stand in the pulpits as shepherds, professing to feed the flock, while the sheep are starving for the bread of life. There are long-drawn-out discourses, largely made up of the relation of anecdotes; but the hearts of the hearers are not touched. The feelings of some may be moved, they may shed a few tears, but their hearts are not broken.

"The Lord Jesus has been present when they have been presenting that which was called sermons, but their words were destitute of the dew and rain of heaven. They evidenced that the anointed ones described by Zechariah (see chapter 4) had not ministered to them that they might minister to others. When the anointed ones empty themselves through the golden pipes, the golden oil flows out of themselves into the golden bowls, to flow forth into the lamps, the churches. . . .

"The Lord God of heaven cannot approve much that is brought into the pulpit by those who are professedly speaking the word of the Lord. They do not inculcate ideas that will be a blessing to those who hear. There is cheap, very cheap fodder placed before the people."

This latter kind of teaching, the messenger of the Lord calls "strange fire." In the same connection, page 339, she says:

"Some who stand in the pulpit make the heavenly messengers in the audience ashamed of them. The precious gospel, which it has cost so much to bring to the world, is abused. There is common, cheap talk; grotesque attitudes and workings of the features. . . . Every one who ministers before the people should feel it a solemn duty to take himself in hand. He should first give himself to the Lord in complete self-renunciation, determined that he will have none of self, but all of Jesus."

Remember that it is said of the Holy Spirit, "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." "He shall receive of Mine, and shall show it unto you." John 16:13, 14.

From the foregoing quotations and texts we
(Concluded on page 21)

THE BETTER WORKMAN

Improvement in Method and Technique

SUCCESSFUL APPROACH TO YOUTH

BY H. T. ELLIOTT

MUCH study has been given through the years to the matter of successful work for our young people. No set of rules can be given for such work that will aid all laborers. The personality of the worker and the condition of the youth with whom he has to deal have much to do in determining the method best to be used. However, some general principles are worthy of review.

First, with reference to the preparation for and organization of such an effort. To be most successful, it must be intelligently directed toward a definite goal. It would be well for the minister, together with a group of the church officers, to review the church roll for the previous ten years to learn what has become of those youth who may have drifted away. It is essential that so far as possible the fathers and mothers be visited in order to learn the condition of the youth and their home life. Much will be gained by calling together the really converted youth of the church and organizing them into prayer bands and to act as helpers. Arrange for them to visit the young people whom you desire to win, and invite them personally to the meetings. Help these converted young people to work intelligently with you.

Next, with reference to our public ministry. Careful study should be given to the presentation of the gospel in a simple yet effective way, that the young people may have a real understanding of what it means to make a full surrender to God, to exercise faith, and to live the Christian life. The minister will do well, in such an effort, to deal with the practical problems of youth. We must recognize that the critical age from eleven to eighteen is one in which many children who have followed their parents in religious experience in relation to the church, are brought face to face with the problems of life and the attitudes of doubt in the world; and that they may be, as many other youth have been, tempted to revolt against the teaching of their elders.

It is essential, therefore, that ministers deal with such problems as the foundation of belief and the assured facts of the gospel, as well as such themes as the guesswork of evolution, the question of amusements, associations, and the life career. All these topics can well be dealt with in a doctrinal setting. That is to say, basic doctrines of the message should be reviewed in connection with this special effort,

and the relationship of these practical problems to the great truths of the message should be studied. It is helpful sometimes to drill the young people on certain key sentences from the Bible and the Spirit of prophecy. Some workers are emotional in their presentation. Others are afraid of anything that borders on emotion. It is better to avoid both extremes.

As a general rule it is more effective for a minister to spend an entire week at one church than to spread his efforts over two or three places. It takes time for the young to become assured of a worker's real heart interest in them, and it requires adequate instruction for decisions to be made intelligently and on a firm foundation. Decisions hastily made are often very unstable.

Moreover, in our attitude toward the children and young people let us be careful never to assume superiority. We cannot successfully "preach down" to young people, or to anybody else, for that matter. The worker should cultivate a patient, sympathetic attitude. Youth is feeling the first flush of its reasoning powers at this critical age. It asks exasperating and penetrating questions. The worker must attempt, so far as he is able, to get youth's viewpoint. He must see life and its problems through the eyes, the hopes, the feelings, the ambitions, and the disappointments of youth. He should find a common ground of interest. Let him be genuinely friendly and interested in what youth has to say. Let the young unload their attitudes, and their ideas, and their burdens. Then they will be more ready to listen to advice and counsel.

And we should not forget the younger youth, the juniors. Often a boy longs for a handshake and a hearty greeting, or an opportunity to say a word, which, if it is missed, gives him the impression that the worker is not interested in him.

But above all things we must be genuine. We should not attempt to preach or to assume attitudes dealing with youth or its problems in which we do not heartily believe and by which our own life is not guided. Youth, especially the children, are quick to perceive anything that savors of the professional or the insincere in the attitude of the worker.

Our youth are surrounded by a world of sin. Satan makes special efforts to divert them from the way of righteousness. They are confronted on every road and street with attrac-

tions to sin that their grandparents did not face. Their amusements have been commercialized. The gravitation toward city life and the consolidation of work into large industrial concerns, tend to make the world increasingly attractive to Adventist youth.

Added to all the other problems, is the present condition of unemployment. There is a real danger in this situation, for young people may feel that they are not needed or wanted, and thus be led to adopt attitudes fraught with danger to themselves and others.

As before stated, the age from eleven to eighteen is the decisive age. Many will be lost forever unless they are converted to Christianity during this critical period, and the seriousness of the situation is accentuated by the further fact that, according to the best estimates we have been able to make, 63 per cent of our young people over fifteen years of age have not been baptized. This problem presents a gen-

uine challenge to the success of our ministry.

One immediate way in which we can give definite help to our youth will be through Missionary Volunteer Week, which comes this year March 11-18. This week designs to accomplish for our youth in the church what is achieved by special Weeks of Prayer in our schools.

The plan of the week is for the entire force of ministers to be engaged in a special effort for the youth for the week. The Autumn Council of 1932 passed an action earnestly recommending that this special season of devotion and decision be carried on throughout the entire field, and that conference committees, so far as possible, provide ministerial help for the churches. If a minister cannot be secured, the local church officers should be urged to conduct the week's services according to suggestions in the March number of the *Church Officers' Gazette*.

SUNDAY LAWS AND COMMERCIALIZED AMUSEMENT*

BY F. D. NICHOL

I FIND myself in the very unusual position of being the only pastor in Hyattsville who is on the repeal side of the Sunday law question. At the same time I am the pastor of the only church in this community whose membership as a body do not believe in attending movies on any day of the week. It is therefore evident at the outset that no desire for amusements and no possible connection with commercial interests can be attributed to me as a Seventh-day Adventist minister in opposing Sunday laws. The petitions on the other side of the question which have been read to the council concern themselves simply with the "liberalizing" of the Sunday law as regards movies. I am not interested in liberalizing the law. Believing that Sunday laws are wrong in principle, the only consistent position I can take is to petition for their repeal.

I believe they are wrong because they violate the great principle enunciated both by Bible writers and by the founding fathers of this

country—the principle of the separation of church and state. In the centuries before the United States Government was established, church and state were to a greater or less degree united in every land. And all the hardships and persecutions to which religious minorities have been subjected through the centuries have resulted from such a union of church and state. When the religious majority in a state are able to register their beliefs on the statute books and can employ the arm of the law in support of their views, persecution to a greater or less degree inevitably follows. This is not a theory regarding government; it is a sad fact of history, written in tears and blood in the annals of all religious minorities. Some of the very denominations whose opposing petitions you have heard tonight, were, in centuries past, among the religious minorities who thus suffered.

It was a new thing for the world to hear the founders of a nation declaring that the state has no right to legislate upon matters of religion and conscience. But just such declarations were vehemently made by Washington, Jefferson, Madison, and others.

* This statement recently made before the town council of Hyattsville, Maryland, in connection with the presentation of a petition against the State Sunday law, is here made available in the hope that it may aid other workers confronted with a similarly delicate situation. In this instance an attempt was being made by the commercialized amusement interests to bring about a liberalizing of the State Sunday law. The motive was wholly mercenary, and the other churches were all opposed to it. But Elder Nichol, because of his religious liberty lectures, had been asked by the theater owners to support their endeavor. He told them that he could in no way join in their plea, but would doubtless have something to say on the larger principle of Sunday laws. His careful presentation needs no comment. In situations of this character we need to use great care lest we become allied, in the mind of the public, with commercialized amusement interests.—EDITORS.

But while our Federal Government was so clearly established on this principle of the separation of church and state, the matter was somewhat different with the original colonies. Many of them had their beginnings about 150 years earlier, and had brought over with them from the old country the view of the union of church and state. Singularly enough, numbers of the early settlers had fled from Europe because

(Continued on page 21)



SPIRITUALITY AND STANDARDS

MISCONCEPTIONS sometimes obtain over the relationship of standards to spirituality. In some instances these have arisen because advocates of the spiritual fail to safeguard, through balanced emphasis, against unfortunate conclusions as to a conflict between them. Possibly in other cases misunderstanding arises because the legalistic mind finds it hard to recognize as proper and essential anything not tangible and external, or that is not codified or crystallized into the letter of the law. But the highest spiritual attainments never lower standards of outward conduct. They simply put them into right relationship, and this relationship is precisely that of the sermon on the mount to the law. Conduct thus becomes the natural and inevitable fruitage of the new life. The life practices are the product of holiness, and not its essence nor its cause. For example:

True spirituality does not lead to carelessness in Sabbath keeping. Instead, it lifts it above the crude materialism of mere "letter" obedience. It produces carefulness and prayerfulness of thought, as well as of word and act, that harmonize with the moving spirit of God's great memorial.

True spirituality does not minimize the sovereign claims of stewardship. On the contrary, under the impetus of spirituality, we are led to give because we love to, not merely because we ought to. And we give more, because our treasure is placed where our heart interest lies.

True spirituality does not lower the clear standards of Christian propriety, nor of well-defined modesty in dress and conduct. Rather, it lifts them out of the mechanical realm of the "can" or "cannot" to the nobler platform of honoring God and of safeguarding the influence upon others, that consistently avoids the border line and the questionable.

True spirituality does not lead to carelessness in recreation or amusement. Instead, everything in this realm is judged by the criterion of doing "all to the glory of God," thus clearly exalting our recreational standards.

True spirituality does not lead to carelessness or indulgence in the field of balanced health reform, but instead cherishes the claims of moral and physical law from the high motive of an obedient will and an ennobled concept of the human temple.

True spirituality does not countenance minimizing the uniqueness of this special gospel

movement with its special doctrinal and prophetic emphasis imperative for this hour; but it does assert that the heart relationship has priority over the intellect, and that one may be doctrinally orthodox, yet his life motive be far away from God. Consequently his orthodoxy is practically valueless.

True spirituality does not minimize nor lessen missionary activity. Rather, it stimulates it and significantly shifts it from the old-covenant basis to a new-covenant relationship of high privilege and possibility.

True spirituality does not admit of judging our brother's integrity by the standard of our own arbitrary concepts and practices. It rules out the snooping inquisitor, spying upon his fellows, because the life is thereafter motivated by nobler principles. It is so fully occupied for God that no time nor inclination remains for such earthy and unchristian pursuits.

It is this higher yet deeper inner life for which Christ pleaded, and which His grace provides. His warnings and woes were directed against motion without life, external conformity without heart regeneration. His upbraidings of the Jewish church were over this issue. And it is this same peril against which Paul admonished,—the form without the spirit, the husk without the kernel, the semblance without the reality. Any arbitrary cleavage, therefore, between spirituality and standards, is wholly unjustifiable and inconsistent. L. E. F.

* * *

Eternal, Spiritual Realities

THE limitations of man's spiritual comprehension, dulled by sin and accentuated by separation from God, make it difficult for us, while still in this mortal frame, to perceive spiritual realities even in large degree, much less in their fullness. Through force of these circumstances, God is compelled to adapt illimitable truth to the capacity of our understanding, and to use precept, symbol, and parable in order to convey His message to our minds.

Thus in studying the sanctuary service, for example, we need constantly to bear in mind that it is eternal, spiritual realities that are disclosed through means of the material, physical symbols of the earthly structure. There is identity of design in the purposes, processes, and achievements of this supreme work of God

for man; otherwise the earthly service would be misleading and untrue to fact. But we must not conceive of the heavenly realities as merely physical, material, and objective. They correspond harmoniously to the nature of the God-head and the eternal world, which, of course, is more real than the things of this mundane sphere. It would be well ever to remember this in our presentations of the blessed sanctuary truth, lest we inadvertently make them too wooden.

L. E. F.

* * *

The Social Gospel Issue

WE as Seventh-day Adventist workers are frequently charged with indifference toward the social, industrial, and other public problems of the day. It is oftentimes asserted that we do not grapple with the manifest wrongs that grieve every lover of righteousness and equity, but are content to herald a coming day of universal justice and righteousness to be ushered in at the second advent. But is our position censurable or inconsistent?

One's fundamental viewpoint will inevitably determine his attitude on this question. If a man believes that human history will continue on indefinitely in substantially its present form, and that the kingdom of God is to be established gradually through human betterment of earthly conditions, then the claims of the social gospel will have the major place in the life. Such is the only position consistent with the postmillennial view. But if one believes, as do we, that the kingdom of God will be established by divine interference, and that right soon, this tremendous fact will inevitably result in a different relationship toward every problem on earth. As premillennialists, we must operate on an emergency basis.

For example: If a building is on fire, sensible rescuers will not dally over matters of ordinary concern, but will exert every ounce of energy to rescue the people within, and to lead them to safety outside. They will not fret over defects in the plumbing, heating, lighting, decorations, and other material things of usual interest. They will contend that life is more than meat, and will act accordingly. But if, on the other hand, the structure is safe and permanent, and all is well, then better sanitation, lighting, heating, ventilation, and other conveniences would naturally have serious thought and attention.

Likewise if a ship is trustworthy and steaming steadily toward a far-off port, concern for the comfort, convenience, and recreation of the passengers would be desirable and expected. The painting of the decks, the improvement of the cuisine and cabin service, and the adjustment of any difficulties and injustices aboard, would be expected and laudable. But if the ship has sprung a leak, if it is listing badly, and in fact is slowly sinking, rescue would be

the manifest order of the day, and the saving of lives the all-absorbing interest and activity. Matters of mere comfort, convenience, and adjustment would have little place. These illustrations admit of no counter conclusions.

GREAT BLESSINGS ATTE

BY W. H.



THE response of the field to the Battle Creek Autumn Council recommendation that revival meetings be held during this winter in our churches, has been most encouraging, in fact, almost unanimous. Many local conferences, and in some cases whole unions, have arranged for such meetings to be conducted in every church within their territory. In many instances this work was started soon after the close of the Council, and will continue until spring.

Surely this effort should prove to be a real boon to our churches, and ought to result in a great ingathering of souls. Years ago we were told by the Lord's messenger that there were many who were on the verge of the kingdom, only waiting to be gathered in. Many of these live in the vicinity of our churches. Some even live in our own homes or neighborhoods. There are the unsaved children, parents, brothers, sisters, or other relatives of our members. There are our neighbors who have long manifested some interest in the message, but who have not yielded to it. There are also those whose love has grown cold and who are now in a backslidden condition. It is high time that these friends and loved ones were gathered in, and these church revival meetings should go far toward accomplishing this task. And in all this our ministry must lead.

Already the fruitage is beginning to appear. Elder G. F. Eichman, president of the Texas Conference, sends the following interesting report, which is typical of many already received at the General Conference office:

"In harmony with the recommendation of the Fall Council, we are asking all our workers to devote from ten days to three weeks between now and the first of the year to holding revival meetings in the various churches. We are endeavoring to reach three fourths of our churches with this kind of work between now and the first of the year. I believe this kind of program will be a great blessing to our people, and will mean a spiritual revival, which we so much

Just so with this old world. It is headed precipitously toward the final scenes of the last days. With probation's close at hand, with the judgment's final decisions for eternity crowding hard upon mankind, and with Christ's second coming so near, we maintain that we are follow-

ing the only sane, sensible, and Scriptural course in leaving out of serious prominence those secondaries that seem of primary importance to those who think the world will continue on indefinitely in its present state, improved by hu-

NOTES AND NOTICES

Items of Interest to Workers

Graduate School of Theology

READERS of the MINISTRY will recall that at the recent Autumn Council in Battle Creek, the following resolutions relating to the establishment of a Graduate School of Theology (published in the *Review* of November 24, 1932) were unanimously adopted by the delegates in attendance:

"WHEREAS, The servant of God has spoken pointedly with reference to the training of Bible teachers, as illustrated by the following expressions from 'Counsels to Teachers,' page 431:

"The best ministerial talent should be employed to lead and direct in the teaching of the Bible in our schools.

"Those chosen for this work need to be thorough Bible students.

"They should be men who have a deep Christian experience."

"The Bible teacher should be one who is able to teach the students how to present the truths of the word of God in a clear, winning manner in public."

"It is essential that he be skillful in teaching"; and, "WHEREAS, There exists a recognized need that our younger Bible teachers in our colleges and academies be afforded the opportunity of graduate study and research in their chosen fields; and,

"WHEREAS, It is manifestly unsafe for them to attend outside seminaries or universities in their efforts to obtain further Bible training; therefore,

"Resolved, 1. That one year of graduate study in theology be initiated in one of our senior colleges to be designated by the General Conference Committee, the course to be supplemented, before the degree is granted, by five or six months of field work for those who have not had successful evangelistic experience.

"2. That the school admit annually a group of six to ten prospective Bible teachers of outstanding promise and ability, who have had a minimum of five years of successful experience in Bible teaching or ministerial endeavor in addition to graduation from college.

"3. a. That the emphasis in study be upon the Bible, the Spirit of prophecy, religion, and evangelism, with minors in church history, secular history, Greek and Hebrew, and spoken and written English.

"b. That the General and union conferences share equally in supporting such students to the amount of \$20 to \$25 per week during their period of study.

"We recommend, 4. That suitable recognition be given for this graduate study in the form of the master of theology (Th. M.) degree."

Recognizing that the plan aims primarily to meet a long-felt need to provide advanced training for our institutional Bible teachers, and careful preliminary study having been given to plans, personnel of faculty, and location of the school, as directed by this resolution, the General Conference Committee passed the following action, locating the Graduate School of Theology:

"WHEREAS, To the General Conference Minority Committee has been delegated authority to locate the Graduate School of Theology; and,

"WHEREAS, After taking wide counsel and giving careful study to the problem, it seems advantageous to conduct this advanced work in theology in affiliation with one of our well-established senior colleges; and,

"WHEREAS, Union College affords advantages favorable to the conduct of this school; therefore,

"Voted, That we authorize the organization and establishment of the Graduate School of Theology in affiliation with Union College."—*General Conference Committee Minutes of January 16, 1933.*

Members of the General Conference Committee will meet early in February with members

AND REVIVAL MEETINGS

BRANSON

need. One of our workers recently conducted revival meetings for two weeks in one of our smaller churches, and as a result added seventeen to the church, fifteen by baptism and two by profession of faith. All these had been Adventists once before, but had grown cold and indifferent. Six of the men have good jobs and promised to pay tithe. I believe this kind of work will bring more tithe into our treasury. There is no question in my mind but that one of the ways to increase our income is to increase our membership and to encourage them to be faithful in tithe paying."

Surely such splendid results should encourage our workers to press on until every church has experienced the blessing of such an effort.

In the Lake Union, and no doubt in others also, the respective committees have so arranged the work of the departmental secretaries as to make it possible for them also to give some time to this work. In most instances they are going out in company with a local minister, and the two unite their efforts to build up the church and lead the members to become more active in all lines of missionary endeavor.

We trust that all who engage in this special work for our churches will set before our believers the absolute necessity of keeping the missionary spirit alive after the revival has closed. A revived church that remains in idleness thereafter will soon backslide. We must teach our people that they are saved to serve. We should present definite plans whereby the church members can work for those about them. More than that, we should organize them for this task, and actually set them to work.

Neither should we fail to set before our churches the absolute necessity of every man's ~~doing his full duty in this hour of solemn crisis~~ in support of the work of God through the payment of tithes and offerings. We believe that if these matters are presented in their true light, these revivals should result, not only in an ingathering of thousands of souls, but a tremendous increase in funds for the prosecution of our appointed work both at home and abroad.

Washington, D. C.

man betterment, and changed by a growing public consciousness through ages to come.

We have both common sense and Scripture back of the course we pursue. This is the emergency hour of the world, and we must operate under emergency conditions.

L. E. F.

of the Union College board to study in detail the best procedure to be followed in carrying out the intention of the Autumn Council resolution. It is sincerely hoped that the new school will be ready to begin its initial year in September, 1933. As plans for the conduct and scope of this graduate school for gospel workers continue to develop, announcement thereof will be made through these columns.

W. I. SMITH.

G. C. Dept. of Education.

KINDLY CORRECTIVES

Better Speech and Conduct

Accuracy in Public Address

BY L. L. MOFFITT

BE truthful, be accurate, be logical, be considerate, be conservative in all public address. Especially careful should our speakers be when addressing themselves to specialized, scientific, and controversial topics. Evolution, for example, if it is to be discussed at all, should be discussed intelligently, fairly, and accurately, without flippant and unfounded assertions. Prohibition seems to tempt the Wets, especially, to crooked thinking; but Dry lecturers need to guard against inaccuracies as well. Also religious controversy may so easily become biased and inconsiderate. Remember the golden rule.

Be a bloodhound for facts. Trail down the truth. Don't be satisfied with half truths, and don't jump to ill-conceived conclusions. And if you don't know, don't be dogmatic.

How many able addresses and sermons have been weakened and marred by thoughtless errors in fact or logic! No matter how eloquent or emphatic an assertion may be, if it is not true to the facts in the case, if its logic is defective, its deductions distorted, misleading, and unfair, it is a most unfortunate weakness, not only in the immediate argument, but in the whole discourse. An inaccurate and careless utterance so often distracts, if it does not prejudice and antagonize.

Moreover, these vulnerable spots lay the speaker and his cause unnecessarily and inexcusably open to the attacks of his opponents. One such error can be magnified out of all proportion to the main issue, so as to obscure or impeach the validity of the argument, and to discredit the intelligence or veracity of the speaker.

Finally, avoid exaggeration. Extravagant statements are not only offensive to cultured people, but are a source of weakness instead of strength, and unworthy of dignified discourse.

Port Elizabeth, South Africa.

Decorum at Special Services

BY A. R. OGDEN

WHILE all the services connected with the Lord's house and worship should be characterized by reverence, special solemnity should invest the sacred services of baptism, the communion, and marriages and funerals.

"Every ordinance of the church should be so conducted as to be uplifting in its influence. Nothing is to be made common or cheap, or placed on a level with common things."—*Testimonies*, Vol. VI, p. 97.

In mission fields there are usually many visitors at a baptismal service, and sad to say the attitude is often anything but quiet and worshipful. Under such conditions the one conducting this service would always do well, after a short, pointed sermon on the significance and solemnity of baptism, and immediately before administering the sacred rite, kindly and earnestly to ask all present to maintain a respectful and quiet attitude during the service. It is not an occasion for whispering, visiting, or laughing, but rather one of the most solemn and sacred services that can be administered in the church of Christ. Often a kindly suggestion from the minister will forestall unseemly confusion.

The minister himself should be careful to conduct the service in a way to call forth reverence even from unbelievers and scoffers who may be present. Often unbelievers have received at a baptismal service their first favorable impression of us as a people, and of the work and message of the Seventh-day Adventist Church. Too much attention cannot be given by our ministers to the proper conduct of the baptismal service.

In some places in tropical countries, it has become customary, because of the intense heat, for the minister to baptize while wearing a helmet or some sort of head covering. To avoid this in the West Indies, the baptismal service is usually held very early in the morning, before the sun is too hot. This avoids the necessity of a head covering for the minister, and all the men present can stand reverently during the service with bared heads. The minister should have a special suit (with a coat) for the service. For the one administering baptism to enter the water and to baptize without a coat detracts greatly from the dignity of the occasion. Never should the service be conducted in a manner that puts it on the plane of the common or ordinary affairs of life.

All that has been said regarding the solemnity of the baptismal service applies with equal force to the communion service, or Lord's supper. As far as my observation extends, this service is conducted in all our churches in a quiet and reverential manner, so that visitors and worshippers alike are impressed with the

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LECTURE MATERIAL ON TEMPERANCE

Verified Quotations From Accepted Authorities

Alcohol and This Mechanized Age

PROHIBITION, as established by the Eighteenth Amendment to the Constitution of the United States, is now the center both of attack and of defense. The Wets in Congress feel compelled to enact legislation in harmony with the Democratic platform adopted at the Chicago National Convention. Many who voted for the Democratic candidates did so, not to get liquor, but because of the financial depression. They are against the repeal of the Eighteenth Amendment, and have been all the time. It is not intoxicating beverages they want, but a different financial condition for the country as a whole.

Legislation is being rushed through Congress to legalize beer containing approximately 4 per cent of alcohol by volume. This means that such beer would contain one part in twenty-five of pure alcohol. Now this per cent of alcohol is sufficient to disqualify some people completely for safely handling dangerous machinery. Small amounts of alcohol blur the vision and retard the co-ordination of brain and muscle. This is especially true of the lower portion of the body. Thus a man may have taken only a small amount of alcohol, but his feet and legs are slowed down in responding to the will. This makes the driving of an auto on the highway in this highly mechanized age a menace to life, even when driven by those who have had the smallest amount of alcohol. Scientists tell us that one tenth of one per cent of alcohol, operating upon the brain or spinal cord, is sufficient to produce a state of intoxication. This does not, of course, mean that the individual becomes drunk, but that he is not normal, his brain and muscles do not function normally.

That our ministers may have statements which may be useful in constructing sermons and lectures on temperance, we append quotations from scientists and specialists concerning alcohol as a beverage. Others will be given next month. The full and accurate references from which these extracts are taken are given so that if any statement should be challenged, the citation can be substantiated.

These extracts will be useful in educating both the public and our own people, as well as for use in articles for the public press. Some will have certain of these statements, or others equally good. Others may not have access to books and sources of information to gather such data. We hope our ministry will preserve these extracts for use in this time of agitation. We are in a crisis. We cannot close our eyes to this fact. If ever we needed to be alert to meet a great issue, it is now.

I. H. E.

ALCOHOL A DEPRESSANT.—The chief action of alcohol on the central nervous system, formed by the brain and spinal cord, is that of a depressant. In all probability alcohol is taken in the majority of cases, for its depressant effect, for with this come escape from worries and anxieties, freedom from the restraint of social convention and self-criticism. . . . At the same time, it must not be forgotten that because of this narcotic effect, alcohol interferes with working efficiency. "Alcohol in small doses may act as a stimulant on certain tissues of the body. However, on the brain alcohol in all concentrations is a depressant. This is shown not only in poorer co-ordinative thinking, but in diminished acuteness of sensory perception and in delayed and weaker motor performance. In work of precision, errors are more frequent, and physical efficiency is diminished.—Harold E. Himwich, M. D., Associate Professor of Physiology, Yale University School of Medicine, in "Alcohol and Man," pp. 12, 13, 20, Macmillan Co., N. Y.

ATTACKS NERVOUS SYSTEM.—Both in its immediate effects and in its slower and more chronic manifestations, alcohol is the most dangerous poison widely included in the human diet, affecting nearly every tissue of the body, but having a particularly toxic action upon the tissues of the central nervous system.—Emil Bogen, Ph. D., Pathologist, Olive View Sanatorium, California, in "Alcohol and Man," pp. 150, 151.

Doctor Welch [a collaborator with Doctor Abel at Johns Hopkins University] maintains that alcohol is not merely a poison, but the most far-reaching and virulent of poisons, because its effect is insidious and is cumulative as time goes on.—"Youth Seeks the Truth About the Liquor Problem," published by The Joint Committee on the Liquor Problem, 203 North Wabash Ave., Chicago, Ill.; quoted from "The Value of Law Observance," Bureau of Prohibition, Dept. of Justice, Washington, D. C., p. 22.

A NARCOTIC.—Alcohol is one of the group of drugs classed as narcotics, whose dominant action is a depression of function of all forms of living tissue.—George B. Wallace, M. D., Professor of Pharmacology, New York University and Bellevue Hospital Medical College, in "Alcohol and Man," p. 31.

A DRUG.—The most striking thing in the verdict of psychology is a new classification of alcohol among narcotic drugs. . . . The verdict of psychology is not just against excessive drinking; it is against all drinking, unless a case can be made for the beneficial effects of habitual narcosis.—Alton Roy King, Professor of Philosophy, University of Southern California, in "The Psychology of Drunkenness," pp. 4, 5. Published by World League Against Alcoholism.

NEVER A FOOD.—Modern knowledge justifies the belief that in health [alcohol] is never a food in any sense, be the quantity large or small, but always a poison, biologically or physiologically speaking. In disease it is neither a food nor a poison, but may be a suitable and helpful drug. It should rightly be called what it rightly is—a drug, and not a drink; a narcotic, not a tonic.—Dr. Charles Edward Nammack, Professor of Clinical Medicine in the University of New York, in article written for the Catholic Encyclopedia; quoted in "Prohibition, a Program Unit for Young People on the Christian Quest," p. 37. Methodist Book Concern.

SHORTENS LIFE.—Total abstainers who have always been so are, on the whole, longer lived than non-abstainers. . . . Those who drink moderately, say an average of two glasses of beer or one glass of whisky per day, have a higher mortality than the average. . . . Those who drink occasionally to the point of intoxication, or have a few protracted sprees yearly, are distinctly shorter lived than the average.—Arthur Hunter, LL. D., Vice-President and Chief Actuary, New York Life Insurance Co., in "Alcohol and Man," p. 342.

INTENSIFIES DISEASE.—No other poison causes so many deaths or leads to or intensifies so many diseases, both physical and mental, as does alcohol in the various forms in which it is taken.—Emil Bogen, Ph. D., Pathologist, Olive View Sanatorium, California, in "Alcohol and Man," p. 126.

PRODUCES DETERIORATION.—The chief factor in the physiological action of alcohol is the deteriorating effect which it produces in the individual. This deterioration may evince itself not only by demoralization and increasing liability to commit careless or violent acts, but also by an impairing effect upon the offspring by the poisoning of the germ plasma.—*Herman Adler, M. D., Professor of Psychiatry, University of California, Psychiatric Consultant, California State Department of Institutions, in "Alcohol and Man," p. 311.*

RETARDS MENTAL PROCESSES.—Scientific measures have proved that with the driver in normal condition, his mental processes take about one fifth of a second. Measurements under the Research Committee of England, reported by A. Vernon Stotts, established the fact that from one to four hours following the taking of as much alcohol as there is in two ounces of whisky (average American highball or pint of beer), this process takes from two to three fifths of a second. (From blotter given with each set of motor plates by Highway Department, of Ontario, Canada.)—"Prohibition Facts," compiled for *The Allied Forces for Prohibition*, by W. G. Calderwood, p. 32.

AFFECTS PRECISION.—The ingestion of alcohol does not influence the output of work accomplished by unskilled labor, although the mood of the laborers subjectively improves. Work of precision suffers in either accuracy or efficiency or in the time required for its accomplishment. These results are due to the depressive effect of alcohol on the functions of the brain. . . . The depression exerted by alcohol is not like that of sleep, for alcoholic coma is not followed by refreshing recovery. On the contrary, the after effects of alcohol, the so-called "hangover," are those of continued depression. Additional alcohol may then be taken to overcome this depression, and so a vicious cycle is inaugurated.—*Harold E. Himwich, M. D., Associate Professor of Physiology, Yale University School of Medicine, in "Alcohol and Man," p. 15.*

REDUCES BODY TEMPERATURE.—The feeling of warmth following the drinking of alcohol is illusory. The increased volume of warm blood in the skin which produces this feeling actually leads to the radiation of more heat from the body and therefore effects a reduction of body temperature.—*Harold E. Himwich, M. D., Associate Professor of Physiology, Yale University School of Medicine, in "Alcohol and Man," p. 18.*

PRODUCES INSTABILITY.—"Painstaking experiments made in Europe have shown that even minute quantities of alcohol produce a dangerous condition of instability in the individual, which is only different in degree from actual drunkenness," and that "even very small doses injure perception, memorization, conception, and attention."—*Dr. K. H. Bowman, President of the Dutch Society of Mental Hygiene, in address to International Congress on Mental Hygiene in Washington, D. C., June, 1930; quoted in "Prohibition, a Program Unit for Young People on the Christian Quest," by D. Stewart Patterson, p. 37.*

DEADENS EFFICIENCY.—Any drinking whatever affects that precision and judgment necessary for safety on the highways. It is this deadening effect of alcohol upon efficiency which has put the weight of the influence of industry against the beverage use of alcohol.—*Albion Roy King, Professor of Philosophy, University of Southern California, in "The Psychology of Drunkenness," p. 13. Published by World League Against Alcoholism.*

DEGRADES AND BRUTALIZES.—No sufferings of any slave, no humiliation inflicted by any bondage of man to man, has ever equaled the degradation of man when he falls to drink. The shackles are riveted not on his body alone, but on his soul. His home, which might be heaven, is transformed into a hell. His family is impoverished and disgraced. His appearance is brutalized. His mind is shattered. He staggers unregretted to a drunkard's grave.—*Evangeline Booth, in address at Orchestra Hall, Chicago, on eve of Democratic Convention, National W. C. T. U. Pub. House, Evanston, Ill. M1455.*

DAMAGES PERSONALITY.—I have unpoisoned many of both kinds of narcotized human beings. Clinically the observation has forced itself upon me that more often a person who has been addicted to alcohol has been left, when you unpoisoned him, with a more damaged personality than occurs in those who have even for many years taken opium. This is noticeable especially as seen in the Korsakoff's syndrome, where in reality a personality has been burnt out in depth and finer portions. In an addict who has been poisoned and perverted by opium, if you unpoisoned

him, you find the brain has only been functionally disturbed; the personality comes back better to its normal than in those injured by alcohol.—*Dr. Alexander Lambert, as quoted in "The Noble Experiment," by Irving Fisher, p. 64.*

JEOPARDIZES RESPONSIBILITIES.—Those in contact with the persons so affected have for the time being to deal with an altered individual whose mind lacks temporarily its normal factor of judgment and conspicuous elements of self-control. Some of the consequences which tend commonly to follow these mental changes, the report says, are likely to be fraught with serious consequences for the direct discharge of responsibilities in all walks of life. Accuracy, avoidance of accidents, tactful handling of colleagues and subordinates, observance of discipline, punctuality, reticence in matters of confidence, are all obviously jeopardized; and an additional source of friction is brought to complicate the relations between the employer and the employed.—*"The Noble Experiment," by Irving Fisher, Professor of Economics, Yale University, p. 140, quoting from Report of British Medical Research Council in 1924.*

WEAKENS THE WILL.—The flaw in the moral suasion program as a complete solution of the problem of narcotics, alcohol included, is that the will is weakened by the drug habit.—*"Prohibition at Its Worst," by Irving Fisher, Professor of Economics, Yale University, p. 3.*

CREATES FALSE CONFIDENCE.—The peculiar charm of alcohol lies in the sense of careless well-being and bodily and mental comfort which it creates. It unburdens the individual of his cares and his fears; relieves him of his feelings of inferiority and weakness. The inhibitions and self-criticism which ordinarily cramp his feelings, tend after alcohol to be put aside. Remote objectives requiring immediate self-denial are forgotten; present bodily experience is intensely enjoyed and highly valued. Natural ease becomes primary, business secondary. The fundamental animal drives of the organism have free reign; the intellectual self-critic makes no strong pulls to the right, for he is dozing. Under such conditions it is easy to laugh or to weep, to love or to hate, not wisely but too well. Warmth of friendship may be expressed in ways seemingly appropriate but actually absurd. On the other hand, slight irritations, real or imaginary, cause outbursts of anger, and may lead even to acts of physical violence. . . .

The selfish level of existence which characterizes the state of the inebriated person, is shown by the discomfort and distress which the drinker may bring upon the members of his family, on whom he is really dependent in the co-operative activities of living. The realization of the meaning and value of the relationship between parent and child or between husband and wife resides primarily in the higher mental processes. When this mental level is depressed or dulled by a chemical agency, the irksomeness of care and of constantly sharing with others may stimulate irritation or even marked dislike, and so result in harsh and sometimes brutal responses. Alcohol thus becomes a source of anger, hate, and fear, three powerful opponents to human happiness.—*Walter R. Miles, Ph. D., Professor of Experimental Psychology, Yale University, in "Alcohol and Man," pp. 263, 264.*

HABIT-FORMING.—There is always the risk that any habit-forming drug, if taken at all, will form a habit. . . . It follows that self-administration of a paralyzing drug—so that it increases the mortality of "moderate" users by nearly one third as compared with the normality of those declaring themselves to be abstainers—can by no stretch of imagination be regarded as an element of welfare to the community.—*"The Noble Experiment," by Irving Fisher, Professor of Economics, Yale University, p. 141.*

ABSORBED BY BLOOD.—Not only is alcohol absorbed by the blood as well as by all of the organs of the body, but it is important to note that the rate of absorption is very rapid, much more so than that of the removal of alcohol. Since absorption is rapid and removal is comparatively slow, the maximum concentration of alcohol that may be found in the blood depends largely on the volume of alcohol consumed and the time after drinking when the blood is tested. The concentration of the alcohol in the blood is of the utmost importance, for the severity of the symptoms of intoxication varies approximately with this concentration, the more alcohol consumed, the greater the alcohol content of the blood and the more marked the symptoms of intoxication.—*Harold E. Himwich, M. D., Associate Professor of Physiology, Yale University School of Medicine, in "Alcohol and Man," p. 2.*



AROUND THE WORLD CIRCLE



The Great Commission in Operation

Testing the Mission Call

BY C. W. LEE

IN our denominational literature the needs of the mission field are stressed in the most impressive manner. We often see pictures portraying the peoples of different lands standing with outstretched arms, with open mouths, and in an attitude of intense eagerness for the coming of the missionary. As our young people contemplate the urgent needs in the mission field thus brought to view, they find in their hearts a ready response and a glad desire to go and render the help for which the heathen are so urgently calling. But when they reach the mission field, they do not find the people waiting for them with outstretched arms and with an eagerness to hear the message of eternal life as anticipated, and the immediate reaction tends to discourage them, and they begin to question the reality of their call to the mission field.

This is not a new experience in mission work, and should be recognized as a part of the missionary's test and training. The apostle Paul, the pioneer foreign missionary of the Christian church, saw in panoramic form a native of far-away Macedonia, who besought him, "Come over into Macedonia, and help us." It was very similar to the presentation of need in mission lands as brought to us by the descriptions and illustrations today. But it is well to notice that Paul did not respond to the call as coming from the Macedonians, but from this presentation "assuredly gathering that *the Lord had called us* for to preach the gospel unto them." Acts 16:9, 10. The needs of the people may be presented as a very urgent call, while the people themselves may not sense their need to a sufficient degree to make a call or even welcome the one who comes to bring them the "good news" of salvation.

The missionary must know that God has called him. If he goes simply because it would seem that the people call and need him, he will be disappointed. But if he knows that God has called him to go to the place of portrayed need, this knowledge will sustain him through tests of faith which would otherwise be well-nigh unbearable. It is imperative that the outgoing missionary shall have taken time to decide the real basis upon which he is called. He must not go simply because he reads of a great need and because the Mission Board has asked him to go; but in his personal relation to God there must be the conviction that God has called him, and that he goes in response to the call of God, not at the imaginary beckoning of the heathen.

Another test of the genuineness of the call to the mission field lies in the contact which is made with fellow workers. Here again Paul's missionary experience is exemplary. When he started on his second missionary tour, he and Barnabas disagreed as to the methods of operation and administration, and this led Paul to set forth a great principle which he discovered as essential in Christian service. He states the matter thus: "There are differences of administrations ["ministries," margin], but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12:5, 6. The more fully the missionary understands that God has hundreds and thousands of ways to do the same work and produce the same results, the more successful the missionary will be, and the happier will be his association with fellow workers.

The missionary is brought into close contact with workers of different training, who have lived under different circumstances, and whose experience has taught them methods of work different from those which he may have seen employed; and he must be able to associate with fellow workers and to work with them, even though there may be a diversity of administration and operation. In this respect there is decided difference between working in the homeland and in the mission field. Where the work is well established and thoroughly organized, it is a comparatively simple matter to make a transfer adjustment where workers do not find it easy to blend their efforts or to cooperate in the most effective manner. But in the mission field, this is impossible.

Seoul, Chosen.

THE QUERY CORNER

Sundry Ministerial Problems

Meaning of "Follow" in Revelation 14

1. Does not the Greek word "akoloutheo" for "followed" in Revelation 14:8, 9, mean to "join" or "go along with," so that all the angels give their messages to one and the same generation? I have been in the habit of citing as proof 1 Corinthians 10:4, where the margin reads "went with," this being from the same Greek word as in Revelation 14:8, 9. I have been challenged on this point, and desire dependable information.

2. Strong's Concordance also defines this same Greek word as "reach," and cites Revelation

18:5 in illustration. But "akoloutheo" is not in my Greek text. Is this a blunder on Strong's part, or what justifies him in defining the word as he does?

1. Your understanding of the meaning of *akoloutheo* is correct. All Greek authorities give the meaning as of following in the sense of joining with, or going the same way and accompanying, not in a sense of succeeding or replacing, just as in the fourth verse the one hundred and forty-four thousand accompany the Lamb, but do not take His place. Jesus' call to His disciples to follow Him was in the sense of joining and accompanying Him in His travel, labor, and doctrine, while Peter "followed" Jesus afar off on the night of betrayal. Assuredly, 1 Corinthians 10:4 is properly used as you have suggested, for the primitive meaning of *akoloutheo* is "to walk the same road," and is represented in the English word "acolyte." Thayer, in his "Greek-English Lexicon of the New Testament," page 22, gives under *akoloutheo* as the first meaning: "1. To follow one who precedes, join him as his attendant, accompany him." And in listing the texts illustrative, he includes 1 Corinthians 10:4, and also Revelation 14:8, in which connection he adds, "since among the ancients disciples were accustomed to accompany their masters on their walks and journeys." So rest in assurance of the propriety of our established understanding concerning the third angel following the others.

2. As to Strong's inclusion of Revelation 18:5 under *akoloutheo*, we would direct attention to the fact that in Young's "Revised Analytical Concordance" also, on page 794, where *akoloutheo* is listed, Revelation 18:5 is likewise cited therewith. So this citation is not a peculiarity of Strong; and Strong's and Young's constitute the two outstanding English concordances extant.

Now as to the original Greek, there is an acknowledged variation in the different Greek texts. Young and Strong followed, in this instance, Stephens and one or two others of the few texts using this word in verse 5. *Akoloutheo*, as such, is not in the majority of the texts. Five or six of the standards use *kollao*. One popular translation, the Interlinear Greek-English, following Stephens' text, gives the literal rendering to this verse, "For her sins have followed as far as the heaven." In Stephens' margin and the "Complutensian Polyglot," according to the "Resultant Greek Testament" by Weymouth, the word is *ekolouthesan*. But Thayer, on page 22, states that there are five restorations, namely, Westcott and Hort, Tregelles, Tischendorf, Lachmann, and Griesbach, which render it *ekollethesan*. Also on page 353, Thayer quotes Lachmann as rendering it, "Her sins were such a heap as to reach even unto heaven (that is, came to the knowledge of heaven), Revelation 18:5, G. L. T. Tr. W. H.," which initials stand for the same list of authorities cited above.

L. E. F.

THE FIELD SAYS— Through Our Letter Bag

Local Councils.—We have a local ministerial organization here in College Place with about fifteen members, most of whom are ordained ministers. We meet once or twice a month under counsel of the conference leadership. This plan was conceived with the idea of bringing in a spirit of closer fellowship among ourselves, a better understanding of our mutual problems and responsibilities, and, above all, of uniting in seeking for the power of the Holy Spirit. We feel that the time is overdue when greater spiritual progress should be seen among us as ministers.

A number of our meetings have been occupied in earnest endeavor to become fully united on teachings that are fundamental, as well as in coming to a better understanding on matters that are somewhat perplexing. The genuineness and solidarity of the Spirit of prophecy has been dwelt upon in relation to some of the doctrines now being assailed by former Adventists. Certain of our essential teachings have been reviewed with the purpose of reaffirming our confidence in their correctness and tenability, and as worthy of unreserved belief and propagation.

We have also devoted time to studying the cause of lack of confidence and respect sometimes seen as relates to the gospel ministry. One conclusion reached, among others, was that ministers do not visit the people as they once did, and therefore do not impress the membership with the fact that they have their welfare at heart, as in years gone by. There also seems to have developed, in instances, a kind of separating class spirit between preacher and layman. Then, too, the spirit of the times as manifested toward those in authority has also been a factor. Being in the lead in these times when the spirit of bolshevism and disorganization is pressing upon the church from without, is no enviable task. Worldliness has made its inroads among us as well as the laity.

It was felt that the ministry should follow such a course in all its contacts with our people, that it shall be regarded as blameless. And we have felt that we were not wholly without fault, notwithstanding these other factors mentioned that have to some extent broken down the confidence of some of the people. The laity are not slow to sum up a man's qualifications and gifts, as well as his attitude toward spiritual things. They lose confidence in unspiritual ministers who shape their messages to please.

I do not know that this recital of what we are trying to do here will benefit others, but I feel sure that we ourselves are receiving definite help in these meetings where we can talk matters over freely, and pray together and compare experiences.

W. A. GOSMER.

College Place, Wash.

VALUABLE QUOTATIONS

From Reliable Sources

THE RELIGIOUS TREND.—The most fundamental change in the intellectual life of the United States is the apparent shift from Biblical authority and religious sanctions to scientific and factual authority and sanctions.

It seems possible, indeed, that a new religion may develop—a religion as different from traditional Christianity as Christianity is from Judaism.

So, at any rate, Prof. Hornell Hart, of Bryn Mawr College, reads the signs. He is one of the big company who participated in the national survey of social trends initiated by President Hoover in 1929. . . .

Traditionalists of all faiths will be startled to hear this mass of evidence that the ancient creed is dissolving in doubt.

Taken at their face value, the findings show that the decalogue as a whole is no longer authoritative. Lying, stealing, and murder are still unfashionable, but virtue, it seems, is no longer essential.—*The Literary Digest, January 21, 1933.*

MOHAMMEDAN REST DAY.—There is an agitation on in Turkey to change the day of rest from the Mohammedan Friday to the Christian Sunday, in the interest of business.—*Christian Faith and Life, January, 1933.*

FOREIGN MISSIONS INQUIRY.—There has been issued a report on foreign missions by "The Laymen's Foreign Missions Inquiry." The report has in it shocking evidences of the modernistic drift of our times. Portions of it are perniciously striking at the very heart of Christianity.

Perhaps the most outrageous part is "Installment Number Five." It declares that Christian and non-Christian religions have much to learn from one another. The Christian should look forward, not to the destruction of the ethnic religions, but to their continued coexistence with Christianity, each stimulating the other in growth toward the ultimate goal.—unity in the completest religious truth. . . . The findings of this laymen's investigation committee are out and out modernistic, insulting the missionaries of the cross and our ever blessed Lord. It is a big step toward the complete apostasy. It is the shadow of the antichrist. The report dishonors and maligns supernatural Christianity.—*Editorial note in Our Hope, January, 1933.*

COST OF QUACKS.—This country pays to astrologers, numerologists, clairvoyants, palmists, and soothsayers in general \$125,000,000 a year.—*H. E. Fosdick, D. D., in Review of Reviews and World's Work, December, 1932, p. 45.*

MAUSOLEUM FOR DEAD CHRISTIANITY.—More and more the beautiful, splendidly appointed church building is a mausoleum to enshrine a select company who represent a dead Christianity.—*W. B. Riley, D. D., in the Christian Fundamentalist.*

NEED OF THE HOUR.—Martin Luther had to rise up and thunder as a mighty instrument against the wickedness of corrupt Rome and denounce the absolutism blasphemy. The Wesleys, Whitefield, and others had to witness against the dead formalism of their times and against the corrupt blind leaders of the blind, "the clergy." And we are living at the very end of this age. Protestantism has gone to pieces. The movement which began with the Bible as the only authority now rejects the Bible and tears it to pieces. These satanic attacks upon the word of God have become more marked than ever before. The entire faith delivered unto the saints is denied.

What then is the need of the hour? There can be only one answer. God's true children must carry out the divinely given exhortation and contend earnestly for the faith (Jude, verse 3). It falls upon all who know the truth and the Lord Jesus Christ to bear a faithful testimony against the awful tendencies of our times. This is not a pleasant task. It needs the courage of faith to do this. But it is the one thing we may do for Him who loveth us and who hath washed us in His own blood from our sins. To keep His word and to exalt His name is what He asks us to do in these last days.—*Editorial note in Our Hope, January, 1933.*

BIBLE WORKERS' EXCHANGE

For More Effective Service

First Establish Confidence

BY MRS. G. E. WALES

IT is essential, in giving Bible studies, first of all to secure the confidence of our readers, and to cause them to feel that our heart is fully in our work. Our faith in our message should be such that they cannot but see that our whole soul is in it. But to inspire such confidence we must always respect their opinions. Unfortunately, some workers, even including some of those older and more experienced, will challenge some position of the reader in an argumentative way, thus causing the reader to feel embarrassed.

We should always respect conscientious convictions. This is part of the golden rule. People may be as sincere in error as in truth, yet we must win them. We are not to drive them. We must therefore use kindness and persuasion. This is a fundamental point of procedure. I am rather positive myself, and realize that I can be led much easier than driven. While Jesus died for all, we especially desire and appreciate the person who is positive, as he means so much more to the advancement of the cause when he does come into this truth. But this class of persons cannot be driven. Consequently I do not argue with a person, but respecting his opinion, seek to win his assent.

Washington, D. C.

The Book of Ruth: "Redintegration"

BY H. CAMDEN LACEY

A. FAITH 1 Ruth and Naomi	B. LOVE 2 to 4:12 Ruth and Boaz	C. HOPE 4:13-22 Ruth and David
1. The Departure. 1:1, 2. Famine and the failure of faith.	1. The Barley Harvesting. 2 to 3:1. a. Ruth the gleaner. Diligence. 2:1-3. b. Boaz, the master. Kindness. 2:4-17. c. Naomi, the mother. Expectancy. 2:18 to 3:1.	1. The Marriage. 4:13-17. Ruth and Boaz.
2. The Home Coming. 1:3-13. Death and the dawning of faith.	2. The Barley Threshing. 3:2-18. a. Naomi, the mother. Resourcefulness. 3:2-5. b. Boaz, the kinsman. Chivalry. 3:6-18. c. Ruth, the suppliant. Purity and reward. 3:14-18.	2. The Genealogy. 4:18-22. Ruth the great-grandmother of David.
3. The Choice of Ruth. 1:14-18. Love and the loyalty of faith.	3. The Gate of Judgment. 4:1-12. a. The next of kin. Refusal. 4:1-8. b. Boaz, the redeemer. Proposal. 4:9, 10. c. Ruth, the Moabitess. Espousal. 4:11, 12.	
4. The Welcome of the Villagers. 1:19-22. Sympathy and the sequel of faith.		

The First Book of Samuel: "Transmutation"

A. WEAKNESS 1 to 4 Eli the Judge "Why Do Ye Such Things?"	B. STRENGTH 5 to 10 Samuel the Seer "Speak; for Thy Servant Heareth"	C. FAILURE 11 to 15 Saul the Sovereign "I Feared the People, and Obeyed Their Voice"	D. SUCCESS 16 to 31 David the King "I Come to Thee in the Name of the Lord of Hosts, the God of the Armies of Israel!"
1. The Ministration at Shiloh. 1-3 a. The yearly visit of Elkanah and his wives. 1:1-8 b. The prayer of Hannah. 1:9-18 c. The birth and dedication of Samuel. 1:19-28 d. Hannah's psalm of praise. 2:1-10 e. The vileness of Eli's sons. 2:11-22 f. Eli's fruitless protest. 2:23-25 g. The curse on Eli's house. 2:26-36 h. The call of Samuel. 3:1-18 i. Samuel's establishment as a prophet. 3:19-21	1. The Ark of God. 5 to 7:2 a. In Dagon's temple. b. In Ekron. c. In Beth-shemesh. d. In Kirjath-jearim. 2. The Judgeship of Samuel. 7:3-17 a. Israel's repentance at Mizpeh. b. The Philistine's defeat at Ebenezer. c. Samuel's judicial activity at Ramah. 3. The Change to a Monarchy. 8 to 10 a. The misgovernment of Samuel's sons. 8:1-3 b. The clamor for a king. 8:4-22 c. The man after the people's heart. 9 d. Saul privately anointed at Ramah. 10 e. Saul publicly installed at Mizpeh.	1. The Establishment of Saul as King. 11 and 12 a. His defeat of the Ammonites. b. His confirmation at Gilgal. c. The abdication of Samuel as judge. 2. Saul's Successes in War. 13 to 15:9 a. Over the Philistines. 13 and 14 (1) His rash sacrifice. 13 (2) Jonathan's victory. 14 (3) Saul's rash vow. b. Over the Amalekites. 15:1-9 (1) His rebellious sparing of Agag.	1. The Selection of the New King. 16 2. The Slaying of Goliath. 17 3. The Friendship of Jonathan. 18 4. The Persecutions of Saul. 19 to 27 a. Attempts to slay David. 19 Psalms 11 and 59 b. The covenant with Jonathan. 20 c. David's flight to Ahimelech. 21 d. David feigns madness in Gath. Psalms 56 and 34 e. The fight to the cave of Adullam. 22 Psalms 142 f. David's wanderings to Mizpeh and Hareth. g. Slaughter of the priests at Nob. Psalms 17, 35, 52, 64, 109, 140. h. David defeats the Philistines. 23 Psalms 31 i. David's wanderings and wars. 23-27 Psalms 54, 57, 58, 63, 141. 5. Saul and the Witch at Endor. 28 6. David Dismissed by the Philistines. 29 7. David Conquers the Amalekites. 30 8. Saul's Suicide on Mt. Gilboa. 31

The Local Conference and Intensive Evangelism

(Concluded from page 5)

mind to suggest to our people that they canvass the people whom they have been visiting in their respective territories with one of our message-filled books. This can be done at the end of the three months, and the interested people will be followed up. Then new territory will be assigned our members to be worked in the same way, and we shall endeavor to keep up this program throughout the year. Our young people are also enlisted in this missionary work.

We believe that by launching a definite program of this nature at the beginning of the year in which conference workers and lay members, old and young, shall have part, the Lord will add His blessing and we shall see gratifying results.

San Jose, Calif.

Decorum at Special Services

(Concluded from page 14)

sacred significance of the occasion, and what it means in representing the great sacrifice of Calvary.

Both the marriage and the funeral service should be likewise conducted as becoming those professing godliness. Neither of these services should be so long as to become wearisome. Brief and appropriate remarks are much better than a long-drawn-out sermon. In the past, advantage has sometimes been taken of a funeral to preach a sermon on some doctrinal subject. This is always to be avoided. Well-chosen remarks and an appropriate Scripture reading are always more becoming and at the same time more impressive than a long sermon, however good and appropriate such may be at other times. We should endeavor always to be as "wise as serpents," and at the same time as "harmless as doves."

If the minister himself will always remember that each of these services is a sacred and solemn occasion, and an opportunity for winning men and women for the kingdom of God, and will conduct the service in a way to attract men to the Lord Jesus, and not repel them, fruitage will be borne to the glory of our Lord.

Havana, Cuba.

"The Two Anointed Ones"

(Concluded from page 8)

are now prepared for the lesson of Zechariah 4:14. Some may think from the quotations given that there is a difference of opinion between Uriah Smith and Mrs. White. There is beautiful harmony when they are properly un-

derstood. "The two anointed ones . . . stand by the Lord of the whole earth," whose name is called "The Word of God." Rev. 19:13; John 1:1-3. The word of God is the "sword of the Spirit." Eph. 6:17. With this explained, a summary is in order.

This chapter must be understood in the light of the sanctuary, wherein dwell God and Christ upon the throne. Two holy beings (anointed ones) stand in their presence. These receive the oil (heavenly grace, truth, knowledge of the word, etc.), and convey it by means of the angels to the church (the golden bowl), and by the same golden pipes (the angels) from the church to the ministers (the candlesticks), and from them the world is lighted. This is God's provision, and all power in heaven and in earth is employed in it and in support of it. In the vision we behold God emptying Himself and heaven, the angels of His presence emptying themselves, the associate angels emptying themselves, the golden bowl emptying itself, that we, His ministers, may be full. Shall not we, His ministers, empty ourselves, that the whole world may be full of the knowledge of the glory of the Lord and be lightened with the glory of that mighty angel of Revelation 18:1?

Washington, D. C.

Sunday Laws and Commercialized Amusement

(Continued from page 10)

they could not worship God as their conscience dictated. Yet they did not see that the only lasting guaranty of religious freedom was to dissolve the church-and-state union.

Sunday laws are a choice illustration of the religious legislation that formerly covered a wide field of conduct. In fact, in this country they are about the only definitely religious statutes that have come down to us. The early Sunday laws made no attempt to conceal their obviously religious character. The first Sunday law in Maryland opens thus: "Forasmuch as the sanctification and keeping holy the Lord's day commonly called Sunday, hath been and is esteemed by the present and all the primitive Christians and people, to be a principal part of the worship of Almighty God, and the honor due to His holy name; Be it enacted," etc. The Sunday laws of the other early colonies were equally plain as to their religious nature. In fact, if a colonial had been asked whether a Sunday law was a religious law, he would have looked at you in amazement, wondering why you asked such an obvious question.

As the principles of the separation of church and state have to an increasing degree permeated society through the years, the confessedly religious reason for the enactment of a Sunday law has been dropped out of the revised codes; but they are religious laws just the same. No one with any knowledge of the

history of Sunday legislation would attempt to argue that Sunday statutes, even in their more restrained language today, are not religious laws. And it is because they are religious that I protest against them. The state ought not to be in the business of regulating religious conduct; the church ought not to ask for such aid. Both the church and the state suffer when any such partnership is effected. The church ought to rely, not on the arm of the law, but on the arm of the Lord for aid in advancing its cause.

It is true that the spirit of the times holds back to a great degree the evil effects that would logically come from a consistent enforcement of Sunday laws. But as long as such laws exist they are a potential source of danger, and always provide a weapon for some intolerant individual. It is only a short time ago that a member of my denomination was arrested for doing a little repair work in his house, painting some windows, on Sunday. He had kept "the seventh day" as God requires in the Sabbath command, and with clear conscience went to work on Sunday. But some one who believed differently took advantage of this Maryland Sunday law and had the man arrested. He spent five days in jail. His only crime was that he had violated a religious law.

I do not believe that such a law ought to be on the statute books. It can serve only as religious laws have ever served in the past, to provide a weapon for intolerance.

Washington, D. C.

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Are We Faithful to Our Trust?

(Concluded from page 3)

as Christlike, and as true as it was in those earlier days?

Sometimes I fear that the bars are being lowered, and that worldliness is creeping into the church. I fear there is not the same carefulness in dress, in Sabbath keeping, in tithe paying; not the same humility, earnestness, and zeal; not the same hatred of sin. Do we realize as leaders that God is holding us responsible for the state of His church? Our course, we are told, "will determine whether morality, religion, and vital godliness shall prevail, or whether immorality and infidelity shall corrupt and blight all that is valuable." To us God has committed His church,—the most precious thing He has upon earth. How are we caring for it? Are we getting it ready for translation?

We talk much about the present crisis in the world, and the financial difficulties that face us in our work. This is a serious situation. It fills us with anxiety. But this situation does not weigh upon me as heavily as the spiritual condition of the church. That is of far greater importance.

There are conditions under which we work in several of the countries in our division that are

most serious and perplexing—prohibitory laws, persecution, and imprisonment. But I do not feel half so much concerned about persecution and trouble as I do about this question: Are we, as leaders in the various lines and departments of the work, true to our trust? Are we, upon whom God has placed great responsibility, faithfully holding up the standards? Are we setting the right example in Christian living? Or are we allowing the banner of truth to trail in the dust? May God especially help those of us who are younger to be humble, loyal, and true.

Bern, Switzerland.

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Feeding the Flock of God

(Continued from page 1)

cannot be fed with fiction, and have their spiritual needs met. Sin-smitten men and women do not need stories, but the word of God, which speaks with far greater power than any story can speak unless it be indited by the Holy Ghost. "Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" In this word we have the power of the Holy Ghost speaking, for it was indited by that very Spirit.

If the Scripture seems dull and dry to one who is attempting to feed the flock, it is because the minister's heart has not been revived by it. Having failed to take heed to the need of his own soul, and to feed upon the word, he cannot present that word to the flock of God so that their souls will be fed. A peculiarly sensitive spiritual power dwells within the word of God. It must be received within the heart and transformed into the life by being personified in the speaker, so that what he speaks is his life, or it will not reach the hearts of his hearers to feed their souls.

It is difficult to see how one can feed a church with spiritual food unless he himself has partaken of that food. Preachers are not one kind of flesh, and the people another. We are all born in sin, and have been mutilated and scarred by it. The grip of sin is terrific on most men, preachers as well as laymen. What breaks the hold of Satan on the layman will have the same tendency to break that hold on the preacher, and *vice versa*. The food that makes a preacher strong will have the same effect upon the lay brother.

Because they have been ordained to preach the gospel, some may think that they have divine credentials guaranteeing that they are qualified to feed the church. But if ordination is assurance of grace and ability to feed the flock, why is the exhortation given, "Take heed therefore unto yourselves"? Paul certainly seemed to think that an elder must take heed to himself as well as to his flock. His command is very emphatic: "Take heed therefore unto yourselves, and to all the flock."

Many preach above their hearers, seeming to

wish to impress the audience with their superior learning, with their gifts in rhetoric and oratory, and with themselves, but leave unfed the souls for whom they are responsible. It is not learning, nor rhetoric, nor logic that the preacher is to seek to display. The times are too serious for such travesty. The most important business in the whole world is preaching the gospel, and persuading men to accept Christ as their Saviour. Men who hope to "feed the flock" must prepare for that work by communion with the Infinite God.

Before Calvary lies Gethsemane. It is "in the garden" that battles are won. People are eager to hear the word from the lips of men who have been with their Lord. The presence of God makes holy ground. When Moses was about to approach the burning bush, he was commanded to put off his shoes. He was in the presence of the Lord, and the very desert about Horeb was holy. To gain access to the presence of God makes the seeker put away sin; for no man is fitted to undertake to feed the flock with known sin in his heart.

The flock of God must eat spiritual food; they cannot survive without it. Christ was very insistent on this point. Three times He commanded Peter to feed His sheep and His lambs. Peter never forgot this great charge. When he wrote his letters to the churches, he said to the elders: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:2, 3.

Here again we have the exhortation to the worker to feed the flock. It is evident that God

will hold the shepherd responsible for feeding the church of Christ. Peter placed himself on a level with the elders. He claimed no superiority because of having been with Jesus; he asked for no special honors for the office he held, but made himself one with the other shepherds who were overseers of the flock. Peter might have claimed much. He had been assured of a kingdom in the world to come. He had been with Christ, and had received from Him a special charge to feed the flock. Though he witnessed the sufferings and death of Christ and knew of the resurrection of Christ as no other elder did, though he had traveled with Christ and obeyed His spoken commands, yet he was but one with others who must feed the flock of God.

Love for the flock under his charge will ever be the underlying and overmastering motive of service in the faithful undershepherd, following the example of Christ, who said: "I am the good Shepherd: the good Shepherd giveth His life for the sheep." "I am the good Shepherd, and know My sheep, and am known of Mine. . . . I lay down My life for the sheep."

What solemnity, what earnestness, what a laying aside of every trivial thought and word, should characterize those who would feed the flock of God! To be willing to lay down one's life to save the flock precludes jesting and frivolity; it calls for all the hidden resources of character to be found in a study of God's word and communion with Him. Every failure to feed the flock is an injury to the soul of the minister as well as a definite—and it may be an eternal—loss to the flock. For the flock of God must have spiritual food, or perish.

I. H. E.

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EDITORIAL



POSTSCRIPTS

FLATTERY!—Flattery can have no rightful place in the worker's life or equipment. He should neither dispense it to others, nor should he absorb it when offered to him; for flattery is but insincere praise, and every form of deceit is incompatible with the exalted requirements of the ministerial calling.

COMMITTEEMEN!—Every chairman of a committee or board is entitled to the expression of the candid, though perhaps diverse, convictions of his associates when matters are in the discussonal stage. Only thus can the various aspects of any given question be properly canvassed. No wise chairman wants "yes men" as his counselors, as a chorus of approvals is of no value; and no self-respecting member of a committee is willing to assume that rôle. But when final conclusions are reached, all should support the action taken.

TRANSCENDENT!—The highest privilege, the greatest satisfaction, the most abiding honor in the ministry is direct, personal soul saving. Evangelism transcends all official position. Neither executive nor departmental responsibilities are comparable to it. Let us unitedly change the idea, somewhat prevalent, that it is a demotion for an executive to become again an evangelist, and that once elected to official position, failure is indicated if the minister returns to direct evangelistic work. Rather let the original, fundamental work of the minister again have its rightful place of pre-eminence.

NUMBERS!—Numbers are not the criterion of truth nor the evidence of divine blessing, as error ever has the preponderance numerically. This is attested by Catholicism and apostate Protestantism among professed Christians, and the heathen multitudes by way of overtowering contrast. Nor is rapid growth necessarily evidence of divine approval, as witness the strange religious sects of the past century. It is unwise to point to our own numbers and growth as a major evidence of divine blessing, for Mormonism, founded in 1830, now has a membership of over 600,000 in North America, with an increase of 200,000 since 1900. Christian Science, founded in 1879, has more than 200,000 adherents in the United States, with 4,848 ministers and 2,004 churches. And Spiritualism's tremendous spread is, of course, familiar to all. We must and do have a sounder and stronger basis than mere numbers and growth for our confidence in the divine origin and leading of this movement, and that is the intrinsic truth it heralds. This marks it indelibly as the predicted "remnant." Such earmarks cannot be counterfeited, and are not duplicated elsewhere.

LOYALTY!—In matters of administrative church polity, loyalty requires that when a plan has been duly adopted by a properly constituted and representative body empowered so to act, the dissenting minority shall lend its influence and support in carrying out both its spirit and its letter. The expression of the majority then becomes the voice of the individual, and dissent gives way to consent.

FULFILLING!—Keep an eye on the Papacy, for mighty developments impend. The final features of prophecy, long a subject of study and expectation, are about to take form. With a world in transition, and the last movements destined to be "rapid ones," this is the time to study afresh the prophecies of the books of Daniel and the Revelation, and we should do this with minds alert to a fuller understanding than ever was possible in decades past, when the course of events could only be anticipated in general. Prediction is now to become actuality before our eyes, and we must not fail to discern it.

AGREEMENT!—The public utterances and the private convictions of the herald of truth should always be in agreement. True, a minister may properly have a much fuller personal understanding and a much stronger supplemental conviction regarding some perplexing problem or tenet of faith than would be proper, necessary, or expedient to express publicly. But a professional or official utterance that controverts one's personal conviction is anomalous. When deep personal conviction cannot support the expected public utterance, it is better to be silent until the two are brought into alignment. Sincerity, conviction, and honesty are always mandatory.

STANDARDS!—Efficiency is rightly demanded of our educational and medical workers. They are checked and rated according to accepted standards. Should not ministers also set for themselves standards for efficiency, knowledge, and growth, even if not compelled to pass stated examinations by some governing board? If physicians dealing with the body need periodic "post work," if teachers dealing with the mind must take advanced work if they are to keep in the forefront of their professions, should not ministers dealing with the soul seek the highest training available? And should this not be increasingly augmented by reading, research, and courses of special study? Should not our self-imposed requirements be broad and comprehensive, resting of course on the spiritual, but embracing all the varied interests touched in the greatest work in the world?

L. E. F.