

The Ministry

A Medium of Communication
between the members of the
Ministerial Association of Seventh-day Adventists
Headquarters: Takoma Park, Washington, D. C., U. S. A.

Vol. II

September, 1929

No. 9

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Trenchant Truths

CHRISTIAN workers must learn how to differ amicably.

IT is a basic truth that we will never go farther in spiritual experience until we first go deeper.

OUR testimony rather than our argument is needed. We are called to be God's witnesses, and not His lawyers.

COMMON honesty with God, with one's self and one's associates, is demanded of the preacher. Anything else is living a pretense.

IT is comparatively easy to make assertions that cannot be proved. But the *ipse dixit* of man carry little weight with anybody.

ARE we not in danger of making some false, artificial, and unwarranted tests of orthodoxy? The true tests are simple, sane, and Scriptural.

SONGS of the message! And how we need them! Every great religious movement has had its own mighty religious songs. We are borrowing too much from others. We need more that is indigenous to this message.

SOME of the cocksure pratings of would-be theologians would be laughable, if not so tragic. There are thousands of things we will never *know* until the perfect day. Let us be more modest in our display of omniscience. It is better to stick to the fundamentals and the sureties, and let some other things rest.

WHAT right has a prayerless preacher to go to the bedside of the sick or dying? or into the pulpit, for that matter?

CONTINUOUS work with insufficient nourishment will inevitably result in weakened vitality with loss of strength and vigor. Feebleness will be the ultimate outcome. No less true is this in the spiritual realm.

YOU don't blame the doctor that brought the baby into the world for ailments that come to the child later through undernourishment, lack of care, or wrong food. Let us remember that the evangelist who brings a convert into the church isn't necessarily to blame for all the subsequent developments that may arise. He hasn't control over all circumstances of life.

THE method of the modernists is to accept as inspired and authoritative only those parts of the Bible which their own wisdom and reason approve, discarding the rest. But if the Bible is unreliable in some portions, then by the same token it may be unreliable in all other parts. Thus the authority and integrity of the Bible are gone. With us, it is either all or nothing. And, thank God, it is all.

WE sometimes hear the expression made in defense of a worker, "But he brings people *into the truth*." Just what does that mean? Is it simply intellectual assent to denominational interpretation of prophecy? acceptance of our recognized doctrines, and yet possessed by a cold, critical, unconverted spirit? Truth is inseparable from Christ. He is the truth. The

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

Single Subscription Price: \$1 a year.

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

Editorial Keynotes

Welcome Home

AFTER an extended absence from headquarters of over eighteen months, Elder A. G. Daniells, general secretary of the Ministerial Association, has just been greeted by his co-workers at the General Conference in Takoma Park. His travels in behalf of a greater, more spiritual ministry have taken him throughout the Australasian Division in ministerial institutes, general meetings, and special labor. Many important Association interests and problems here at the American base await study and decision, in which his leadership and counsel is needed. We still await the return of Elder Meade MacGuire, one of the associate secretaries, who has been doing similar work in the Far Eastern Division for over two years. He is scheduled to reach America in the early autumn. Such extended overseas service makes eminently fitting this little word. To both a hearty WELCOME HOME.

The Balanced View

TWO opposite and apparently contradictory views of our denominational achievements, our spiritual status, and our individual and collective needs, are frequently expressed. At times this conflict of presentations becomes bewildering to those not in possession of all the facts.

The one attitude is frequently referred to as the pessimistic or realistic view; the other, the optimistic or idealistic. Both are sincerely held and expressed. The simple fact is that the one presents things more as they are; the other, things as they sometimes

seem or as we would wish them to be. For example, in the one the *gross* membership increases by baptism are glowingly presented; in the other the *net* increases, with the serious losses deducted so that we know just where we actually stand. Both are in their special sense true, yet vastly different in the impressions produced. The question is, Do gross increases give a fair and faithful picture, or do they build a castle of unreality and a sense of false security and satisfaction?

Again, a wonderful interest is developed in the homeland or mission field, and is reported at the psychological moment *before* the actual results are crystallized. It makes fine propaganda and most thrilling reading. But when the sifting, binding work is accomplished, the anticipated results have frequently shrunken materially, and are not usually reported. Many feel that the disillusionment of the first impression, when the actual facts are finally disclosed, is more damaging than we can estimate, and so lean toward the more accurate and conservative, though less dramatic presentation.

Or again, a visiting worker touching a camp meeting or institution talks with a few earnest, godly souls pressing onward and upward with increasing spiritual growth and power, and gives an enthusiastic report, making a general application of his limited findings. He unwittingly gives the impression that paradise is almost restored. Another worker seeks out the discouraged, drifting ones, those who are desperately in need of help (and there are multitudes of such to be found), and labors and prays to restore them.

Beyond controversy there is indeed

a "mixed multitude" along with the church today. We find both the wise and the foolish, the wheat and the tares, the true and the false. Now the so-called pessimist naturally sees the vivid need, and his picture is presented in more somber hues; while the so-called optimist glows with his thrilling word pictures. It is easy to seek for and find certain things, overlooking others and permitting our judgment to be overbalanced. Another disconcerting element is the occasional conflict between the public reports for general consumption and the private statements of some. It savors of playing to the galleries. It is hard to reconcile with strict Christian integrity.

In working among the youth, some mingle with those outstanding young spiritual leaders who are destined shortly to become the backbone of this movement. Other laborers are dismayed by the number of careless, sinning sons and daughters whom they see slipping away from the church, caught in the undertow of a relentless tide. It makes a world of difference whether one's contacts and impressions are formed largely from behind the desk gazing into a sea of bright, smiling faces, or whether gained from personal work growing out of public presentations.

Similar illustrations could be multiplied indefinitely, but right here in these attitudes lies the background for these two apparently discordant views. Now the fact is that there is some truth in both presentations, but not a balanced view tallying with all the facts. Here is a principle that should help: "Watchman, what of the night?" is Zion's eager and legitimate inquiry. Note the answer: "*The morning cometh, and also the night.*" Isa. 21: 11, 12. *There is bound to be both night and morning, darkness and light, cheer and concern, courage and warning, in the true watchman's report.* To present only one side of the picture so as

to leave a partial, distorted, and really false impression, is to give a false report for which God will hold the watchman accountable.

The sober truth is that two marked classes are developing simultaneously in the remnant church in this late harvest time of the world. The honest, earnest seekers after the righteousness of Christ are drawing nearer to the kingdom, while the worldly and careless are growing more worldly and indifferent. Let us acknowledge the facts. And this cleavage is seen in the ranks of the workers as definitely as among the people of the pew.

We live in the night of human history, with time far spent and gross darkness pressing in on every hand. Yet eternity is about to dawn, with the rising Sun of Righteousness. Light and healing and wholeness lie before us. Glorious hope and blessed prospect! Let us therefore be fair, honest, and balanced in both our observations and our reports. Let us pray for a broad, clear vision of conditions, needs, and achievements. This is God's movement on the road to triumph. His people will be prepared according to His specifications. We need not fear. The call is for faithful, loyal labor to win the lost, to reclaim the wanderers, to uphold the faithful, entering first ourselves into all of God's provisions.

L. E. F.

Trenchant Truths

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doctrines of truth can never be rightly separated from Him. It is not too much to say that no man has been brought into the truth until his life has been vitally connected with Christ.

IN the titanic battle between the hosts of evil and the forces of righteousness, carnal weapons are of little avail. It is the Holy Spirit we need.

L. E. F.

Forward and Upward

Inspiration, Counsel, and Caution

Avoiding Overdoing Details

BY W. A. SPICER

MANY years ago I got a lesson as I listened while a brother presented that thrilling theme of Daniel two. I saw where he made a mistake, which I suppose he has never made since. He got into the details of describing the city of Babylon until he found himself left with time all too scant to press home the lesson of the theme that to this day stirs the hearts of the hearers.

We have all had similar experiences, perhaps. It is good, yes, essential, to have for ourselves this background of detail. Babylon ought to be a real place to us, as pictured in all possible sources, from the ancient Greek writers to the story of the latest excavations. We ought to be able to shut our eyes any moment, and summon the ancient scenes before us—the two-leaved gates, the chariots driving on the tops of the broad walls, the great processions marching in from Borsippa and along the high Procession Street to the central shrine of Babylonian worship. But all these things we cannot tell. We need the background in order to give in fewest words to the hearers one flash-light picture of the ancient capital.

So on through history, it must be just a thumb-nail sketch, as it were, and all the time a pressing in of the gospel truth which is the one great theme in setting forth the lesson of the prophecy. But we need the background for our own satisfaction, and in order to make the descriptions brief and pointed.

Surely we will study the details. Personally, I love to do it. In leisure

moments over a period of I think twenty years, for instance, I used to turn to my notes on the Lombards for my own satisfaction, wishing to trace the sure footprints of their trail into the empire in time to be among the ten kingdoms of Daniel seven—in a time earlier than the heaviest modern historical writers allow. What of it? Of course in preaching or writing on Daniel seven I could never attempt to go into the details of the evidence, the last link of which I never clinched to my own satisfaction until a new translation of Procopius was brought out eight or ten years ago. But when I say Lombards and pass on, I like to have in the background of my own conviction the footprints of those tribal wanderers; but not for detail use, unless perhaps at some time when chatting with a history teacher or a worker who has gone over similar ground.

For the background of our own experience, let us study, study, study, as we find opportunity; but in telling the message, let us avoid overburdening the minds of the hearers with details that they can never carry in their memory, to such an extent as really to divert their minds from the great main-line theme that must be supreme in all the preaching of the message.

But how much detail? Well, individual judgment and temperament and good sense and the experience of the audience must be the guides, with none of us sitting by being critical as we listen to the speaker. However, it is a fact that by overloading the sermon with too much historical detail and introducing a great variety of points in one address, we may easily

impress people with the idea that we thoroughly know the subject, when really we are not teaching them very much. That is a mistake that some of us have made, doubtless, more than once in our lives. We do want to use every sermon or Bible study hour to give the people meat in due season, that will feed their souls.

Washington, D. C.

The True Preacher

BY FREDERICK GRIGGS

THE rightful objective in public speaking is to move the mind of the hearers in such a way as to induce them to understand and act in accordance with the message given. In order for this to be possible, the preacher must *believe* his message; he must feel that what he is saying is, first of all, a matter of intense vital import to him. There must be not only mental conviction and assent to the theme presented, but the heart itself must be so consumed with the message as to send forth that silent heart appeal which will cause the hearers to think, to be convinced, and to respond.

No sermon becomes effective without a fresh baptism of the Holy Spirit. It matters not how many times a preacher may present the same theme, it should always be made new and fresh by prayer and study. It is a wise plan to prepare new notes for each sermon. This preparation calls for study to adapt the sermon to the needs of the audience.

Some years ago, when I was connected with Union College, a prominent platform speaker came to the college to fill an appointment in our lecture course. We were talking together in my office a short time before the lecture was to begin, and he asked me many questions about the school, the students, and his prospective audience. In the midst of the conversation I was called out of the office for

a few moments, and on my return I found this man so deeply engrossed in thought that, for some time, he did not notice me. When he did observe that I had entered the room, he apologized for his silence, saying that he had been intent on studying what he was to say to the audience. He further stated that, while he had given that same lecture more than thirteen hundred times, he always found it necessary to give study to the subject before presenting it, in order that he himself might have a fresh inspiration, and that what he said might be of special value to his audience.

A lasting impression was made on my mind by this incident; for if those who are termed "popular lecturers" find it worth while to remake each lecture, so that it becomes new and applicable to the occasion, how much more necessary is it for the preacher of the gospel to study to show himself approved unto God in the application of principles which lead to success!

When I was a boy, a dear old Seventh-day Adventist preacher came to our home. I well remember the time when this minister showed me his sermon notes, and how nearly worn out those pieces of paper were. Evidently, he had preached those same sermons that he was giving in our church, from those same notes, until they had become so thumbed and torn as to be almost beyond use. One of Solomon's comparisons of a slothful man is that of a door turning upon its hinges. The door always turns in precisely the same way. It can move in no other manner. Now it is possible for the preacher to become a slothful preacher, and the sameness of his messages may well be compared to a door turning upon its hinges. The same sermons, preached in the same way, from the same notes, for so long a time as to wear the notes out, might be rendered as effectively by a phonograph as by the living preacher. God could employ mechanical means for

proclaiming His messages. He could make the stones speak; He could have preaching trees by the side of the road or in the town square. But He does not employ this method. He intrusts His messages to living human beings, that the messages themselves may be filled with life and power.

The preacher who is not intensely stirred by the message which he is to deliver, is not the kind of preacher that God wants. Jeremiah was so stirred by the message which he was called to deliver, that he said, "His

word was in mine heart as a burning fire shut up in my bones, and I was wearied with forbearing, and I could not stay." Concerning the passion of soul which Christ experienced, we read, "The zeal of Thine house hath eaten me up;" and Paul said, "Woe is unto me, if I preach not the gospel!" Such is the strong emotion, the impelling force, which attends true preaching, and leads the hearers to cry out, "What shall we do?"

It is to be noted that powerful speak-
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MINISTERIAL INTERNESHIP REPORT

THE Ministerial Interneship provision is auspiciously under way. Thirty-four applications from twenty-four conferences in ten unions have already been approved by the Standing Interneship Committee of the General Conference at this writing. Many others are on their way through the designated channel of college, local, union, and then General Conference indorsement.

The satisfaction expressed by the conferences, the colleges, and the newly appointed internes themselves, as well as the quickened interest of aspiring young people in or contemplating training, attests to filling a distinct need. The conviction is gripping many of our youth that the denomination now has an adequate provision for utilizing the product of our ministerial training centers. The gap has been bridged between school and field. This is the golden hour for capitalizing that developing conviction through widespread recruiting efforts.

Naturally, the larger number of internes are young men going into direct evangelism, several to work among foreign-speaking nationalities. But there also is a deepening revival of interest in the Bible work. A number of young women have been given appointments under the plan. Percentages of young women in the seminars is gratifying. And the Bible worker nurse is receiving special encouragement in one or two unions. Still another point in the functioning of the plan is the inclusion of several colored internes, especially in the Southern States. All these internes and more are needed. The whitened harvest fields demand fresh recruits. The call of wearied laborers for help accentuates it. Ministerial training has received a new impetus. Earth's supreme calling is coming to its rightful place. There are great possibilities and great needs that challenge us. Let us remember these internes in our prayers.

STANDING COMMITTEE ON MINISTERIAL INTERNESHIPS,
C. K. MEYERS, *Chairman.*
L. E. FROOM, *Secretary.*

The Association Forum

A Round Table on Efficient Methods

Spirit Rather Than Form

BY M. R. COON

EXPERIENCE has forced me to the conclusion that the vital point of spiritual contact lies in the messenger delivering the sermon, rather than in the form of announcing the subjects to be presented. We must make use of phraseology which will rivet the attention of sinners, before we can present the themes of the message which make a marvelous appeal to the heart when Jesus is given His rightful place as the center and the circumference of all truth.

The longer I preach, the more I am convinced that the Sabbath, the sanctuary, the second coming, the mark of the beast, and all phases of doctrinal truths must be given with a ringing clearness and with such spiritual force as to shake men out of their seats and lead them to step over the line. It is the clear-cut warning message of the judgment now in session, holding up Jesus as our intercessor and pardoner, that startles the sinner and turns him to seek refuge in Christ. This is no time for any tame message. Our commission is to give warning and point the way to safety.

When I presented the seal of God and the mark of the beast in an effort just closed, the response was very impressive. I did not mince words, but explained exactly what was meant and what was involved. When I finished, I asked those who would promise God, right then, that by His grace and strength they would observe the next Sabbath in loyalty to God, and repudiate the false sabbath forever, to come forward and sign a card to that effect. Sixty persons came down the aisles

and signed the card that night. During the call there were appropriately rendered those inspirational songs, "I have left all to follow my Saviour" and "You must do something with Jesus tonight." Those who responded to the call came weeping, their countenances indicating a genuine conviction and determination. The Spirit of God was present in such a marked manner that some of our church members went up into the balcony to pray and to weep before the Lord.

The preacher, realizing that he has a life-and-death message, must lay "aside every weight," and plunge into his topic with the burden of souls on his heart, knowing that men and women will be saved or lost according as they accept or reject the message.

There is little use to preach a Saviour unless we preach the reality and penalty of sin. As we portray sin, man recognizes his need of a Saviour from sin. We cannot preach sin without declaring it to be the transgression of God's holy law. These are days in which sin is scoffed at. But sin is a reality; and the sinner desperately needs a Saviour, although he may not recognize his need until he sees that he is a sinner. How I love to point to the way which leads by the cross of Calvary! How I love to see the sinner, in penitence, creep to the foot of the cross, and there find applied the blood which cleanses white as snow! The presentation of God's holy law and Christ as the end of the law for righteousness, is effective. I am happy in this presentation. How I love to declare a gospel and a truth which no one can answer! All else must give way to it.

Philadelphia, Pa.

Preaching Christ in Doctrine

BY A. J. MEIKLEJOHN

THERE is a growing conviction on the part of many evangelists and Bible teachers, that doctrine is of little value when presented as an abstract truth, and that in the public presentation of doctrines we should seek to lift up Jesus as the embodiment of divine truth, and the doctrines as shafts of light streaming from His sacred person. Each doctrine is but one phase of the truth which He came to reveal; and all doctrines, when rightly presented, blend together for revealing Jesus in the beauty of holiness, with impelling power which causes men to leave all and follow Him. Theoretical assent to this is more or less general; it is the application of this principle to evangelism that needs further development.

During the past two years I have made a careful study of the life of Jesus, and have been led to see a new world of beauty in His marvelous character. I am convinced that there is nothing which the world so greatly needs today as to see Jesus. On all sides there are men and women who, like the ancient Greeks, are wandering about in quest of that which will satisfy the soul, and eagerly exclaim, "We would see Jesus." In order for them to see and believe, Jesus must be lifted up in the life and teaching of His followers, and the promise is that when this is done, He will then draw all men unto Himself. As a result of this special study, I have in one of my Bible classes followed the plan of building the doctrines of the message around the life, incidents, and teachings of our Lord. This has led me to work out a new method of approach which I am beginning to use as I return to the evangelistic field again.

The usual plan in an evangelistic series has been to present the doc-

trinal sermons according to various orders of topics, presenting the prophecies of Daniel and the Revelation and the lines of doctrinal truth which emanate therefrom, and conclude with certain practical themes pertaining to the spiritual life. I am now starting a series of meetings on an entirely new basis, reversing the order and the approach. I shall take the life of Jesus, and follow it through from beginning to end, following the chronological order as far as possible. My present outline covers an entire series on the life of Christ, and while this does not cover every point, it is my hope that any person who follows through the series will have a fairly comprehensive picture of His life, *while the various doctrinal and prophetic truths will be fitted into the great spiritual picture in their proper place and setting.*

It will be readily seen how the various features of the gospel message for today will fit into this plan, but to illustrate, I will say that the first sermon of the series would be on the order of an introduction, tending to show how Christ fitted perfectly into the Old Testament predictions. The next sermon would present the virgin birth and the childhood of Jesus. I would not spend a great deal of time on the first part of Christ's life, but dwell more largely on His ministry, covering such topics as repentance, conversion, the nature and consequences of sin, et cetera.

When I reach the point in the life of Christ where He speaks about the law, I plan to present the general Bible teaching on the law, and show how the law is but the expression of His life and teaching. The Sabbath would be presented in this connection, and on the same basis—the monument to Christ's creative and redemptive work.

The doctrine of the second coming would be introduced in the words of

Christ Himself, with all the signs which He gave concerning this event, and His assurances of fulfillment. The prophecies which point to this event would be woven in at this point, and the subject of the new earth would logically follow.

As I come to the death of Christ, I shall seek to present it as I believe it to be, on the one hand, the most awful revelation of sin and its nature, and on the other hand, the most sublime revelation of God's love and redemption,—the subject of all subjects which appeals to the human heart to renounce sin and yield wholly to God. The next stage in the series of sermons would be the presentation of the resurrection of Christ, and His commission to every Christian to preach the gospel in all the world.

The advantages which appear to me to be obtained by such a method, are, first, it exalts Christ, and presents doctrines as they stand related to Him; second, the appeal is to the heart rather than the head; third, the sermons may be made intensely practical. I do not plan to give merely historical lectures; my sole objective is to reveal Christ, and through this revelation make a practical application of Christian principles to our present-day life, and in pending issues I shall seek to show that Christ is the only answer to our moral and spiritual needs today.

In preparing for such a series, I would suggest that the preacher familiarize himself thoroughly with the life of Jesus, making special study of "The Desire of Ages," by Mrs. E. G. White, Geikie's "Life of Christ," and Edersheim's "Life and Times of Jesus, the Messiah." There are, of course, many other books dealing with special features of Christ's life and teaching, which would be helpful. It would also be well to study several translations of the Gospels, and I would suggest also the study of such books as "An

Order of Events," or "Harmony of the Gospels." But the preacher must not be disconcerted by the fact that no two scholars agree on any order of events. It is not so important that each event should follow in its exact chronological order as it is that the people to whom we preach get a fairly comprehensive view of the life and teachings of Jesus, with special emphasis on His message for today. This should be given in such a way as to inspire hearers to become followers of Jesus, and members of His remnant church.

When the preacher has become familiar with this field of special study, then I would suggest that he proceed to map out his series of sermons. This should be done first in a general way, making observations to see that the entire ground is covered in the time allotted to the series. He should know well in advance where the different doctrinal points are to be presented, and make sure that his outline furnishes a balanced presentation of the whole gospel for today. All this should be carefully worked out before the preacher starts his effort, as a prevention of bungling work and disappointing results.

It is my earnest prayer that the blessing of God will rest on every worker as he goes forth into the harvest field. Let us lift up Jesus as never before, for just as surely as we do, He will draw all men to Him.

Denver, Colo.

Adaptation to Present Needs

BY STEMPLE WHITE

WE are indeed living in a very critical time. Atheism, higher criticism, and modernism are rampant. I believe that the best way to meet such unbelief in public preaching is to preach Christ in the distinctive doctrines of Holy Scripture. That which

brings us out of Babylon, and makes us a peculiar people, will also hold us together as a united people. So I say with Paul, "Preach the word." We must present old truths in a new manner, yet ever adhere closely to the written word of God. I never preach a sermon on any doctrinal or prophetic subject without endeavoring to permeate it with the great truth of righteousness by faith; and I hold that any of the doctrinal, prophetic, and practical truths can be presented to any audience in such a manner that Christ and His righteousness will be revealed as the only means of salvation.

Subjects announced under such titles as "Satan in Chains for a Thousand Years," "Seven Last Plagues," "Hell," "The Origin of Evil," "Nature of Man," "Where Are the Dead?" and "Seal of God and Mark of the Beast," may be presented in such a manner as to bring men under conviction and cause them to cry out, "What must I do to be saved?" The secret of effective presentation of these themes lies in portraying Christ crucified, raised, and soon to return, as the background of every sermon; and this can be done only as the speaker himself is filled with the Spirit of the living Christ and becomes the messenger of warning and of safety.

The following list of subjects gives the titles as used in a recent evangelistic series. This list is suggestive only, for I never follow a uniform list of subjects. It will be noted that in this arrangement the subject, "The Nature of Man," is placed before the presentation of the Sabbath truth. To me this seems logical for the reason that man was created before the Sabbath was made. In fact, I am inclined to favor the plan of making the Sabbath last in the presentation, first, for the reason that people will not have occasion to say Seventh-day Advent-

ists are always harping about the Sabbath; and second, I believe that the more carefully we instruct the people on all the various beautiful truths, the more apt are they to accept the Sabbath when they hear it.

Suggestive Order of Subjects

Will the Old Book Stand?
 How Did the Bible Come to Us?
 Where Did the Devil Come From?
 God's Messenger System
 From Throne to Cross and Back Again
 The Second Personal Coming of Christ
 Twentieth Century Sky-Writing
 Capital and Labor Question
 Peace Leagues and War Preparation
 Wonders of the Twentieth Century
 World-wide Evangelization
 The Bible Plan for Gospel Support
 Satan in Chains for 1000 Years
 Is the Soul Immortal?
 Where Are the Dead?
 Is the Repentant Thief Now in Paradise?
 The Transfiguration Vision
 What Does the Parable of the Rich Man and Lazarus Teach?
 What Is Back of Spiritistic Apparitions?
 Hell! Where? When? What?
 Where Will the Redeemed Spend Eternity?
 How to Postpone Your Own Funeral
 Can the Jews, as a Nation, Come Back?
 Israel and the Long-promised Inheritance
 The Place and Value of Bible Prophecy
 The Prophetic Menagerie of Daniel 7
 The Ram and He-goat of Daniel 8
 The 2300 Prophetic Days of Daniel 8: 14
 The Earthly Tabernacle and Its Typical Service
 The Cleansing of the Heavenly Sanctuary
 The Constitution of the Most High
 The Origin, Purpose, and Permanency of the Sabbath Day
 Did Jesus Change the Sabbath Day?
 Who Tampered With the Law of God? *
 How Did Sunday Observance Originate?

*As the Sabbath has never been changed, I do not advertise in a way to suggest the change, as, for example, "Who Changed the Sabbath."

What Is the Matter With Protestantism?
 Repairing the Breach
 The Seven Churches of Revelation Prophecy
 The Seven Seals of Revelation Prophecy
 The Seven Trumpets of Revelation Prophecy
 The Angel of Revelation 10
 The Woman and the Dragon of Revelation 12
 The United States in Bible Prophecy
 The Seal of God and the Mark of the Beast
 The Seven Last Plagues of Revelation 16
 God's Gospel Ultimatum Concerning Them
 Baptism and Its Significance
 Is It Necessary for Believers to Join the Church?
 The New Testament Ordinances
 Who Are Seventh-day Adventists? and What Do They Expect to Accomplish in This World?

One Hundred Themes

F. W. JOHNSTON, successful in conducting theater efforts, writes: "I submit a complete list of subjects as I am now using them, covering nearly a hundred themes. I have just given my ninetieth lecture, and the crowds are still coming!"

World League of Nations
 Another King Will Rule the World
 Silence in Heaven for Half an Hour
 Great Celestial Disturbances (Foretold in Prophecy)
 Why Didn't God Kill Satan?
 The Millennium, or the Devil's Vacation
 The End of the World From Standpoint of Reason
 What Will Become of the Millions of Heathen Who Have Died?
 Another World War Predicted (Eastern Question)
 The World's Future Metropolis
 The Marriage of Christ—His Wife, Her Name and Description
 Four Peculiar Beasts
 Peter and the Keys of Heaven
 Will Hell Burn Out?
 Which Is the True Church?
 The Flying Roll of the Prophecy of Zechariah
 Divine Healing
 God's Everlasting Challenge to the Atheist Who Changed the Sabbath From Saturday to Sunday?
 The Unpardonable Sin

Explosion of the Lost-Time Theory
 Seal of God; Mark of the Beast; Who Are the 144,000?
 Coming of Elijah the Prophet
 The Soul and the Spirit—What Are They?
 The Rich Man (in Hell) and Lazarus
 Popular Arguments Examined (Sunday)
 Spiritism—Can We Talk With the Dead?
 Bible Baptism
 Are the Angels Departed Souls?
 Relation of Civil Governments to Religion
 How to Put the Doctor Out of Business
 Striking Mathematical Prophecy
 The Great Red Dragon
 A Court Trial in Heaven
 Aerial Navigation and Communication
 The Man Whose Number Is 666
 The United States in Prophecy
 A Letter From Heaven,—Discovered on a Mountain in Arabia
 The Two Witnesses Who Prophecy
 The Seven Last Plagues
 Who Will Be the Chief Justice?
 Great World Problems
 Doctrine of Predestination
 An Inspired Record That Christ Himself Destroyed
 The Clock of Heaven—How God Keeps Time
 The Fifth and Sixth Trumpets
 The Seventh Trumpet
 Modern Universal Perplexities
 Immaculate Conception of Virgin Mary
 The Apocalyptic Vision of Seven Churches
 Ten Days' Tribulation
 Satan's Throne on Earth
 The Bride of Lucifer
 Was the Protestant Reformation a Failure?
 Modern Christendom in Prophecy
 Modern Fashions
 How a Woman Saved a Nation
 Furnished Apartments in Heaven
 The Divinity of Christ
 Will World-wide Prohibition Ever Become a Reality?
 First Great Submarine Experience Mentioned in the Bible
 Spiritual Gifts in the Church
 The Origin of Easter
 Christ Preaching to the Spirits in Prison
 The Thief on the Cross—in Paradise
 How to Support the Preacher
 The Four (White, Red, Black, Pale) Horses
 Souls Under the Altar
 A Great Earthquake Predicted
 Melchizedek
 Doctrine of Transubstantiation
 A Baptism of Fire
 Satan's Great Counterfeit of the Holy Spirit
 Christian Science
 Married After Rising From the Dead
 A Great Gymnastic Wonder, Performed by the Apostle Paul
 The Seven Trumpets
 What Is the Difference Between Sins and Faults?
 Nahum's Chariots
 Ezekiel's Vision of the Valley of Dry Bones
 What Civilization Owes to the Christian Church
 A Victorious Defeat
 A Round Trip to Heaven
 An Actual Surgical Operation Without Steel Instruments or Surgeon
 Long-Distance Wireless
 A Tree More Than Ninety-five Million Miles High Planted in Babylon
 The Vicarious Atonement

The One Neglected Ordinance of the Christian Church
 The Third Coming of Christ
 Born Twice and Dying Once, or Born Once and Dying Twice

Sunday Night Subjects

H. S. PRENIER, dean of the Bible Department of E. M. C., furnishes a list of his Sunday night subjects used in his last evangelistic series, as follows:

A Fourfold Objective

W. P. McLENNAN, of Memphis, Tenn., writes: "In the light of present-day conditions, it has seemed to me to be wise to keep in mind, when arranging our subjects, First, the establishment of confidence in the Bible as the word of God, through the presentation of prophecy; second, the conviction that God has a message for this generation; third, God's plan for man's salvation; fourth, dealing with errors in present-day teaching. I submit a list of subjects as I presented them in my last tent effort: "

The Crash of Nations
 Return of Jesus
 Christ Will Return in This Generation
 Prophetic Cartoons of the Nations
 The Devil Bound 1,000 Years
 God's Eternal Plan
 Why Voltaire Called Newton a Fool
 Who Made the Devil?
 Armageddon—the Next War
 Twice-born Men
 Birthmarks of Regeneration
 What Is Sin?
 The Christian Sabbath
 Sunday Sacredness
 The Little Horn and the Big Mouth
 The Mark of the Beast (Rev. 14: 9, 10)
 The Seven Seals of Revelation
 True Test of Discipleship
 The Judgment Now in Session—When Did It Begin?
 Court Week in Heaven
 God's Message for Today
 Has Elijah Come?
 Absolute Surrender
 Where Are the Dead?
 Hell—25,000 Miles in Circumference
 Parable of Rich Man and Lazarus
 Nailed to the Cross
 The Woman, the Child, and the Dragon
 When It Is Wrong to Pray
 The Jerusalem Prophecy
 The Two Covenants
 How to Postpone Your Funeral
 Question and Answer Service
 God's Last Call
 The Life of Job
 Baptism
 Sunday Blue Laws
 Should Christians Use Tobacco?
 Will a Man Rob God?
 What It Means to Be a Christian
 From World Wonder to World Worship
 The Man of the Mystic Number
 Striding Back to the Dark Ages
 The Specter of the East
 Keep Your Eyes on the Eastern Sky

1. The Sublimity of the Present—A message of optimism
2. Is There a Personal Devil?—The lesson of why sin was permitted
3. The Evolution of War—Story of the mightiest conflict
4. Two Men Who Went to Heaven and Returned to Earth—What news for you?
5. The Meaning of Current Conditions—An explanation of our times
6. The *Time* of Christ's Coming—Not the day nor hour
7. True Greatness—Washington, Lincoln, and YOU
8. The Ten Commandments—What did the gospel abolish?
9. The Seventh-day Sabbath—Not Saturday nor Sunday
10. Christ Did Not Establish Sunday, Nor His Apostles Sunday Keeping—How Sunday eclipsed God's Sabbath
11. Who Changed the Sabbath From the Seventh Day to Sunday?—Come! Hear the confession read
12. The Mark of the Beast and Seal of God—How does God know His own?
13. The New Birth and New Covenant—Obscure things made clear
14. Lazarus! Where Were You?—Mysterics of the dead unveiled
15. Hell, Purgatory, and Paradise—Come! Make your reservations
16. Wonder-working Spirits From Other Worlds—An exposition of Spiritism
17. Springtime in God's New Creation—Graphic portrayal of life hereafter
18. Does Man Owe God a Dime for Every Dollar?—Partnership with God
19. The Spirit That Prophesies—What are the eyes and tongue of the church?
20. What Is the Unpardonable Sin?—How you may know you have not committed it.
21. True Baptism by Immersion—Christ's memorials mark a change of heart

Further Suggestive Titles

Marvels of the Starry Sky
 The Price of Liberty
 Court Week in Heaven
 Signs on the Billboard of Heaven
 God's Great Searchlight on Our Day
 The World's Drama in Five Acts
 The Bible and the Spade
 The Torch That Never Fails
 The Superscription of God
 God's Footprints in the Solar System
 Breaking Into the Future
 The Keystone of Prophecy
 Running Past the Danger Signals
 The Master Key of Life
 The Way Out of Uncertainty
 The Heavenly Mirror
 God's Measuring Rod
 Reforming the Reformation
 Protestantism's Turning Point
 Signposts on the Way to Heaven
 The Arbitrator of Destiny

Kindly Correctives
On Speech and Conduct

Notes on English Pronunciation — VII

BY CHARLES E. WENIGER

In the following group of words certain short vowel sounds are frequently pronounced as if they were long, and certain other short vowels are often given slovenly pronunciations that only approximate the correct sounds. One of the marks of good pronunciation is the accurate sounding of short vowels and the discrimination between such short vowels as *a* and *u*, *i* and *e*, etc.

Vowels that should be pronounced short and with precision are in *italics*; approximations of incorrect vowel sounds are in **bold-faced** type.

1. In the words *allege*, *bestial*, *heroism*, and *heroine* the *e* is short. Say a-lej', not a-leej'; bes'chal, not beast'chal; hair'o-ism and hair'o-in, not hee'ro-ism and hee'ro-in, although the base form is hee'ro (*hero*).

2. *Bade*, past tense of *bid* (command), is pronounced as if spelled *bad*, not *baid*. "The man *bade* that *bad* man go." The first syllable of *radish* rhymes with *bad*, not with *bed*; say rad'ish, not red'ish.

3. *Egg* is pronounced with a short *e*, not as if spelled *aig*; cf. *beg*, *leg*, etc. This common mispronunciation is very crude.

4. In the word *American* pronounce the second syllable as if spelled *mare*, not *mur*; don't say A-mur'i-can.

5. The first *i* in *Italian* and *italic* is short; don't say Eye-tal'yan, say I-tal'yan; don't say eye-tal'ic, say i-tal'ic (*i* as in *it*).

6. Say *rinse*, not *rense*, when you wash the dishes. Say *men* and *get*, not *min* and *git*. The distinction between short *e* and *i* needs great care;

many speakers do not know that they habitually give short *e* the sound of short *i*. Are you guilty?

7. Although the last syllable of the verb *civilize* is pronounced as if spelled *eyes*, the third *i* of the noun *civilization* is pronounced short as in *is*. Students should receive di-plo'mas (*i* as in *it*), not die-plo'mas. We should beware of hypocrisy, especially when the word is pronounced high-po'kri-si; say hi-po'kri-si (all the *i*'s are short). Likewise, say gen'u-in for *genuine*, not gen'u-eyen, keeping the accent on the first syllable.

8. Distinguish *your* (and *yours*) from *yore*; pronounce *your* as you pronounce *you* with the *r*-sound added, not with long *o*-sound; say you-r like you're and as if written yoor. Observation shows that a great many otherwise good speakers mispronounce these words.

9. Pronounce *what* and *was* hwot and woz, not as if they were spelled hwut and wuz.

10. Observe that *of* and *on* are pronounced with a short *o*-sound, as in *not*; they are not spelled uv and awn. Similarly, distinguish *onto* from *unto* by making the first *o* in *onto* like the *o* in *not*, the *u* in *unto* like the *u* in *up*.

Finally —

Listen closely for accurate pronunciations.

Look intently at the spelling of words.

Stop mispronouncing common words.

Remember the railroad sign.

Washington Missionary College.

WE should stress only that which is fundamental. We should assert only that which will stand the test of most rigid examination. We should know our ground as scholars and faithful stewards of the greatest commission in the world.

Delving Into the Word

Studies on Fundamentals of the Message

The Gospel Message in the Book of Revelation — No. 4

BY W. W. PRESCOTT

THE second beast of the thirteenth chapter evidently represents a government established upon the principles in harmony with the character and teaching of the Lamb (Matt. 22:21), as indicated by "two horns like a lamb," but the fact that "he spake as a dragon" shows that at some time he disregards these principles, and following the example of Babylon, becomes a persecutor of the church. Inasmuch as the United States of America is the only organized government mentioned in prophecy since the deliverance from Egypt, which has disavowed a union of church and state, there need be no uncertainty in the interpretation of this lamblike symbol. At the same time we are now watching the rapid progress of the efforts "to make America Catholic," and it is evident that the union of apostate Protestantism with the Roman Church may not be far distant. When this has been accomplished, then the persecuting power of Babylon will be seen in this land, which has been known as the land of liberty.

The Gospel for the Last Generation

Of great significance is the prophecy of Revelation 14:6-16, in which is announced the proclamation of the everlasting gospel to the last generation before the second advent. We are dealing with our own time and with our own work in the interpretation of this portion of Scripture. What are the conditions which we now face in the world? Four centuries after the Reformation of the sixteenth century,

Protestantism has largely ceased to protest against papal errors or the religion of modern Babylon, and has now to a large degree robbed Christ of His divine attributes and of all claim to the supernatural; has substituted an evolutionary philosophy for the saving grace of God; has substituted the principles of psychology for the power of the endless life; has almost wholly discredited the Messianic hope as being contrary to the claims of modern science; and is looking for a gradual betterment of the race as the fulfillment of all the divine predictions concerning the establishment of the kingdom of God in the earth. This generation is largely losing any real sense of sin, and consequently feels little need of any atoning work, and gives little thought to the question of a day of judgment. In short, as has been well stated, "the modern man is not worrying about his sins."

At the same time the power and influence of the Papacy has been rapidly increasing since the World War, and it has been a long time since the prospect for the healing of the deadly wound was so favorable. A notable event was the holding of the Eucharistic Congress in Chicago in 1926, when the idolatrous sacrifice of the mass was celebrated with a pomp and grandeur never before seen in America, and many professed Protestants "wondered after the beast." It is useless to prophesy, but the indications point to a time not far distant when the religion of papal Rome, which is the religion of ancient Babylon masked under Christian names and forms, shall become the recognized religion of this country, and when the mark of the beast will be enforced by law. Then

the union between apostate Protestantism and Spiritualism and Roman Catholicism will have become operative, if not organically established, and there will be only two classes,—those who accept the mark of the beast, and those who refuse it at the risk of their lives.

Three Important Features of the Gospel

Just at this time, and as a protest against all this apostasy, comes this second advent movement with its presentation of the everlasting gospel in which essential truths are emphasized which have either been neglected or perverted or rejected. The three great themes of the gospel message which are at the foundation of this reform movement are plainly indicated in Revelation 14:6-16, and they constitute the effective remedy for the present apostasy. They are the mediatorial work of Christ in its final phase, "the hour of His judgment is come," the original Sabbath, the sign of sanctification through the creative power of a personal God, as opposed to an evolutionary philosophy, "worship Him that made;" and the imminent second advent, "and on the cloud I saw one sitting like unto a Son of man."

The solution of the whole problem of sin is involved in the mediatorial work of Christ, in which the Son of God is presented as the mediator of the new covenant, acting as our High Priest in the heavenly sanctuary in fulfillment of Daniel's prophecy relating to the cleansing of the sanctuary (Dan. 8:13, 14), instead of the counterfeit system of mediation which has been established by modern Babylon. The gospel of the Sabbath is the good news of rest from sin, that rest of soul provided for us through the mediatorial work of Christ, the rest of faith, as interpreted to us in the fourth chapter of the epistle to the Hebrews. This is the necessary experience in preparation for the coming of the Lord.

The hope of the church through all the ages is consummated in the personal second advent and the related events. Thus the threefold message includes the whole gospel presented in such a setting as to meet the special demands of the last generation, and

HOW TO KNOW

BY G. W.

BE still, and know that I am God." How hard it is to "be still"! We speak a piece, go somewhere, say some task too great, if thereby we might be life eternal. But the goal is reached by reads, "Be still and know." When we effort, and in complete surrender and small voice" of the Spirit, we shall be believed.

In this busy, hurrying, bustling life. The first step to be taken is, "Yield ye as instruments of righteousness." Yield to Him. Every imagination, every thought, then, in the perfect stillness of holy communion to know God. It is needful that seasoning to God be established, but how about for becoming better acquainted with that all who lead such active lives in daily into some quiet place, and in the conscious of the richness of His holy presence.

To yield and wait, to "be still and know" the gladness of soul. It is not necessary is something better and more enduring loves and guides. To have the consciousness with sins forgiven, is the greatest blessing to man. O that we may all learn to "be

Takoma Park, D. C.

with a fullness which will satisfy the deepest longing of the soul for complete deliverance, and "make ready for the Lord a people prepared for Him." Luke 1:17.

The Closing Chapters of Revelation

The seven last plagues, the judgment of the great harlot, and the final down-

Just Between Seminars

Glimpses of Ministerial Training

Summaries of 1928-29 Seminars

VACATION time is almost over, and college halls will soon be humming with life, and seminar plans for the new school year will be given right of way. The reviews of achievements last year which follow will be read with interest and profit. The seminar idea is growing and being perfected, as tangible results testify. These changes among college Bible teachers should also be noted: Elder B. L. House of P. U. C. goes to Union; Elder H. S. Preiner of U. C. goes to E. M. C.; Elder W. R. French goes to W. M. C.; Elder T. M. French of Africa goes to A. U. C.; Elder B. H. Shaw, to Southern Junior College; and Elder L. H. Hartin of Battleford, to Oshawa. The other teachers remain practically the same as last year.

L. E. F.

Atlantic Union College.—Approximately twenty students have been engaged in actual field work, and about 120 meetings have been held, comprising four distinct efforts, meetings in our own churches, and fifty Bible studies. Four persons have begun to keep the Sabbath as the result of work done by the ministerial band. We have twenty-six students preparing for the ministry, seven of these completing their course this year, and we hope that all will be assigned to field work this summer. Sixteen of the forty-nine members of our ministerial band this year are young ladies preparing for the Bible work.

C. L. TAYLOR, *Dean.*

Broadview College.—Five of our ministerial seminar students gained actual field experience this year. A German student held twenty-five meetings in a near-by town, and several persons have become interested in the truth. This student will connect with a tent effort in Chicago this summer. Three other students assisted one of our German ministers in his Sunday night meetings in Chicago, being given opportunity to speak to the people on several occasions. Two of these students will conduct tent efforts this

summer. Four of our students finished the ministerial course and are planning to enter the work permanently.

M. H. SCHUSTER, *German Bible Dept.*

Emmanuel Missionary College.—During our evangelistic season, sixteen ministerial students have conducted seven public efforts, assisted by musicians and Bible workers in about equal number. Icy roads played havoc with the attendance at the meetings, but some have begun the observance of the Sabbath, and it is impossible just now to report how many will eventually be baptized. Two young men are graduating from the ministerial course, and two young women from the Bible workers' course. These have already been placed under appointment in the field. Two are graduating from the junior ministerial course, and they also are placed. Some are graduating from the literary course who will enter ministerial work. I hope to see a great stimulus to evangelistic endeavor in our denomination in the forthcoming school year. W. R. FRENCH, *Dean.*

Southern California Junior College.—We truly have a group of missionaries in our ministerial seminar, and some idea of the extent and results of

their activities may be gathered from the accompanying summary. This work has not all been done in the interests of people living in the vicinity of the school, but includes real home missionary work in the school. Several of the girls living in the dormitory were not Seventh-day Adventists when they came, and our seminar girls have been giving them Bible studies. Five of the nine young people recently baptized were brought to take their stand through the efforts of our seminar girls, and in a short time four more are to be baptized, who are fruits of student effort.

Members of the seminar	32
Ministerial graduates	3
Prospective Bible workers	5
Meetings held	108
Bible readings given	60
Persons baptized	14
Persons received on profession of faith	3
Churches organized	1

Spanish Work:

Meetings held	18
Bible reading given	28
Requests for baptism	3

The Southeastern California Conference is taking on two of our young men this summer,—one for English and one for Spanish work, and another of our students will be employed by the Southern California Conference. Four of the members of our ministerial band have made application as recruits for foreign fields.

L. A. WILCOX, *Bible Teacher.*

Southern Junior College.—The totals of our seminar activities are as follows: Sermons, 56; Bible studies, 17; missionary visits, 54; other services, 49; much literature distributed. Three churches have been visited regularly, and a weekly Sabbath school has been conducted. The meetings carried on by two boys in the ministerial department, have resulted in several families' becoming interested in the message, and the effort will be followed

up during the summer vacation. One of the students has completed the junior ministerial course and enters active field work, and three other students will act as tent masters in connection with evangelistic campaigns this summer.

S. M. SCHLEIFER, *Bible Teacher.*

Union College.—The work of our seminar has been the best during the past year of any time in its history. For the inexperienced, we had practice-preaching exercises, in the presence of the ministerial band. I would estimate that twenty-four students took part in these practice sermons, and much practical help was rendered. The more experienced students engaged in field work of a varied nature. Several students conducted prayer meetings each week during the year, several near-by churches were visited each Sabbath, a midweek service has been held regularly at the State Reformatory, attended by about three hundred prisoners; we also hold regular weekly meetings at the county poor farm. Then there has been conducted a series of evangelistic meetings in the city of Lincoln, with an attendance ranging from fifty to two hundred. The interest is developing, and some of the people are now attending our Sabbath services. The students greatly enjoy this field work, and we have twelve young men and women who desire to dedicate their lives to the ministry and Bible work.

A. J. MEIKLEJOHN,
Seminar Instructor.

Walla Walla College.—For brevity and completeness, Elder F. M. Burg, of the Bible department, reports in summary form as follows:

Number planning for work of ministry	25
Planning for ministerial work this summer	6
Finishing ministerial course this year	6
Available for full-time work in conferences	7

Planning to enter colporteur work this summer	4
Planning to return to college	18
Sermons preached during year	178
Assisted in public services	134
Visits	48
Bible studies given	96
Books, tracts, papers distributed	162
Ladies in Bible workers' seminar	25
Planning on Bible work this summer	2

Washington Missionary College.— Since starting the new theological course in 1927 our record shows an enrollment increase from almost nothing to about one fourth the present attendance in the college department. Between September and May, 1928, the students brought twenty-five people into the truth. With these as a base, we organized a new church in Washington, known as the "Mount Pleasant Church." During the last six months of 1928 there was received from this church \$3,700 in tithes and offerings. Since November, 1928, to the close of the school year, four student efforts have been in progress in different sections of the city, which have resulted in eight being baptized, with thirty others who are very much interested. We have had seventeen Bible workers in training this year. The seven graduates from our theological department this year have been granted field papers by the Columbia Union Conference and assigned to definite work.

B. G. WILKINSON, *Dean.*

Greater New York Academy.— A ministerial band of five young men was organized and has done good work. The main feature of their activities has been the conducting of street meetings, at which the attendance and the interest manifested have been very encouraging. We hope that next year the ministerial band will be considerably larger.

C. S. SAWYER,
Bible Teacher.

Laurelwood Academy.— Our students are young, making it difficult to organize for active field work. But throughout the winter the older students have gained experience in visiting among the near-by churches. In place of the ministerial band, we have what we call a "leadership drill," to train and prepare the young people to fill places of responsibility in their own home church. For example, we have explained and demonstrated all phases of Sabbath school work, covering senior, junior, and kindergarten. In place of the missionary readings, our young people have given talks on missions, and as a result the Sabbath school offerings have been doubled right along, as compared to the offerings of the previous year. We have also conducted drills along the line of the Missionary Volunteer work,— what can be done to help the church and the pastor, how to take an interest in young people and juniors in the church, and how to conduct senior and junior programs as outlined in the *Church Officers' Gazette*. While our work has been more on the angle of developing the young people to help their own home churches, we have not lost sight of the ministerial phase. I believe that when these young people go on to college, they will be better fitted to enter into the ministerial band work, because of this leadership drill.

GEORGE S. BELLEAU, *Bible Teacher.*

Mount Vernon Academy.— We have had a very profitable year, and quite a number of the young men in our ministerial seminar are definitely planning to enter the ministry. The seminar meetings have been held each Friday evening, with a membership of about twenty. The young men of the seminar have been a decided spiritual force in the school. When we take into consideration the age and the experience of our students, we find that in their ability to present the truth publicly, they compare very favorably

with the seminarians in the senior colleges. We have not felt justified in holding any public effort during the year, but our young men have held meetings at the State Tubercular Sanatorium, near Mount Vernon, and every Sabbath from two to five of the students visit the smaller churches of the conference. Some give Bible readings and distribute literature in Mount Vernon. We also have an active Bible workers' band, and a thriving Missionary Volunteer organization. A number of our young men will enter the theological course in W. M. C. this fall, but a strong nucleus is remaining around which to build up our seminar work next year. We plan to start a mission in the city, and the conference president assures us of moral and financial support in this endeavor.

L. D. WARREN, *Bible Teacher.*

(Report of colleges outside North America will appear next month.)

Personal Testimonies

Deeper Life Confidences

The Anchor of Justification

SOME years ago, while president of a conference, my mind was awakened to the great need of the Holy Spirit in my life and work. A few of us workers began to make a study of the subject, which led to deep heart searching, surrender, earnest prayer, and waiting on God. At that time God greatly blessed us, and souls were converted. But later, as we recited our convictions, longings, and beliefs to other brethren, it was apparent that they did not see much light along the lines of study we were following, and they so stated the matter to us. We at that time made the mistake of allowing their attitude to discourage us, and as a consequence, we talked less about the Spirit, prayed less, drifted in our own experience. Thus the years went by,

and we became widely scattered over the face of the earth. But all through the years we, as a group of workers, look back to those days with joy and satisfaction, as the richest and brightest in our experience.

I was assigned to work in Africa, and there again I came face to face with my personal need of the Holy Spirit to enable me to live a life of victory, and to meet the problems of that field and reach that heathen people. I purposed to seek God anew, and in the bush alone with God I found free and full forgiveness of sin, and entered into justification; and I know that since that time the "cleansing" has been going on in my life, as I keep yielded to God and continue instant in prayer. In the wild African bush I found an experience which has been as an anchor to my soul, both sure and steadfast,—the forgiveness of my sin through the blood of Christ, and the righteousness of Christ imputed and imparted to the repentant sinner.

But I am not satisfied to rely on that past experience. Day by day I am seeking and finding to a greater degree the power of an indwelling Saviour. I remember the praying seasons in the old days, and wish that we as workers might have more of them. Occasionally a fellow worker and I get together and talk of the great need of more of the Spirit, and together seek for the coveted blessing. But as a general thing we hear but little said concerning the Spirit. It is largely work,—work, goals, and campaigns, one after another, with apparently little thought of the Power essential for success. But "I know whom I have believed," and mean to press on to know more and more of the power of the Holy Spirit to save, keep, illuminate, and guide.

A VETERAN MINISTER.

CHRISTIANITY is a way of living as well as a system of belief.

The Better Workman

Improvement in Method and Technique

Importance of Voice Training

BY M. E. CADY

WHILE every true minister of the gospel is conscious of needed help from God in gaining a knowledge of Bible truth, it is a fact that not all recognize God's willingness to aid in giving utterance to the truths learned. The apostle Paul recognized that the same power which enables one to gain a knowledge of truth assists in giving utterance to that truth, and to him this was cause for rejoicing and thanksgiving. He writes, "I thank my God on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge." 1 Cor. 1: 4, 5.

A speaking voice enriched by the grace of Christ through the operation of the Holy Spirit is befitting the messenger bearing God's truth for this hour. The beauty and the appeal of the gospel must not be marred by weak and defective utterance.

The high importance attached to the effectiveness of the speaking voice is set forth by Paul in the fourteenth chapter of First Corinthians: "Except ye utter by the tongue words easy to be understood ["significant words," margin], how shall it be known what is spoken? for ye shall speak into the air. . . . Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown [not understood] tongue."

In the writings of the Spirit of prophecy we find the following comment on this scripture: "The principle presented by Paul concerning the gift

of tongues is equally applicable to the use of the voice in prayer and social meeting. . . . If you have acquired the habit of speaking in a low, indistinct way, you should regard it as a defect, and put forth earnest efforts to overcome, that you may honor God and edify His children."—"Counsels to Teachers," p. 245.

When Moses pleaded inability to speak acceptably, the Lord assured him of divine aid in conquering this deficiency. The Scripture account of this experience is stated thus: "Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Ex. 4: 10-12.

To the prophet Jeremiah was given encouragement of a similar nature: "The word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth." Jer. 1: 4-9.

Priests and Levites, the ministers of the old dispensation, recognized the importance of voice training in effectively reading and speaking to the people, for it is stated: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. . . . All the people wept when they heard the words of the law." Neh. 8: 8, 9.

Concerning the beauty and effectiveness of Christ's manner of speaking, we read: "All bear Him witness, and wondered at the gracious words which proceeded out of His mouth." Luke 4: 22. "The common people heard Him gladly." Mark 12: 37. "Never man spake like this man." John 7: 46. "The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees. He spoke slowly and impressively, emphasizing those words to which He wished His hearers to give special heed. Old and young, ignorant and learned, could catch the full meaning of His words. This would have been impossible had He spoken in a hurried way, and rushed sentence upon sentence without pause. The people were very attentive to Him. . . . Christ's manner of teaching was beautiful and attractive, and it was ever characterized by simplicity. . . . There were no high-sounding words used, to understand which it was necessary to consult a dictionary. . . . This is the way in which He would have us present His truth to others. The power of speech is of great value, and the voice should be cultivated for the blessing of those with whom we come in contact."—*"Counsels to Teachers," pp. 239, 240.*

Those who have heard the voice of Mrs. E. G. White in public address or in personal conversation, will readily recall the rich, sonorous quality, the measured rhythm of sentences, and the varied modulation of tones expressing joy or sadness of heart and the ear-

nestness and conviction of soul. The principles concerning voice culture which are found in her writings were fully exemplified in all her public and personal ministry.

For convenient reference, the bibliography on voice culture as given us through the Spirit of prophecy, is indicated as follows: [See also "Gem Statements From the Spirit of Prophecy."]

Manner of speaking: "Testimonies," Vol. II, pp. 615-618; Vol. IV, pp. 404, 405.

Voice culture: "Testimonies," Vol. IV, pp. 380-383.

Speech: "Christ's Object Lessons," pp. 338-343.

Christ's manner of teaching: "The Desire of Ages," pp. 252-255.

Necessity of doing our best: "Counsels to Teachers," pp. 237-247.

Importance of simplicity: "Counsels to Teachers," pp. 253-255.

Washington, D. C.

Gem Statements

From the Spirit of Prophecy

Gift of Speech

Gift of Speech a Great Blessing.—"The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this."—*"Christ's Object Lessons," p. 338 (new edition).*

Neglect of This Gift.—"The culture and right use of the voice are greatly neglected, even by persons of intelligence and Christian activity. There are many who read or speak in so low or so rapid a manner that they cannot be readily understood. Some have a thick, indistinct utterance, others speak in a high key, in sharp, shrill tones, that are painful to the hearers."—*Id., p. 339.*

Inefficiency Results.—"No man should regard himself as qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance. If he attempts to speak to the people without knowing how to use the talent of speech, half his influence is lost, for he has little power to hold the attention of a congregation."—"Testimonies," Vol. VI, p. 381.

"Unless students who are preparing for work in the cause of God are trained to speak in a clear, straightforward manner, they will be shorn of half their influence for good."—"Counsels to Teachers," p. 217.

Defective Speech Can Be Corrected.—"By diligent effort all may acquire the power to read intelligently, and to speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ."—"Christ's Object Lessons," p. 339.

"If those who have defects in their manner of utterance will submit to criticism and correction, they may overcome these defects. They should perseveringly practice speaking in a low, distinct tone, exercising the abdominal muscles in deep breathing, and making the throat the channel of communication."—"Counsels to Teachers," p. 239.

Classification in Voice Training

a. Ministers and Teachers.—"To those who are planning to enter God's work as ministers, I would say, Strive with determination to be perfect in speech. Ask God to help you to accomplish this great object."—"Testimonies," Vol. VI, p. 383.

"Ministers and teachers should give special attention to the cultivation of the voice. They should learn to speak, not in a nervous, hurried manner, but with a slow, distinct, clear utterance, preserving the music of the voice."—"Counsels to Teachers," p. 239.

b. Bible Workers.—"The one who gives Bible readings in the congregation or in the family should be able to read with a soft, musical cadence which will charm the hearers."—"Testimonies," Vol. VI, p. 381.

c. Canvassers and Colporteurs.—"The canvasser who can speak clearly and distinctly about the merits of the book he wishes to sell, will find this a great help in his work. He may have an opportunity to read a chapter of the book, and by the music of his voice and the emphasis placed on the words, he can make the scene presented stand out as clearly before the mind of the listener as if it could actually be seen."—*Id.*, p. 380.

d. Workers of All Classes.—"The workman for God should make earnest efforts to become a representative of Christ, discarding all uncomely gestures and uncouth speech. He should endeavor to use correct language. There is a large class who are careless in the way they speak, yet by careful, painstaking attention, these may become representatives of the truth. Every day they should make advancement. They should not detract from their usefulness and influence by cherishing defects of manner, tone, or language. Common, cheap expressions should be replaced by sound, pure words."—"Counsels to Teachers," p. 238.

"By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes uttering every syllable clearly, placing the force and emphasis where it belongs. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. Into what you say put the spirit and life of Christ."—*Id.*, pp. 254, 255.

Voice Culture Promotes Health

"The proper use of the vocal organs will bring benefit to the physical health, and increase the usefulness and

influence. . . . By giving heed to proper instruction, by following health principles in regard to the expansion of the lungs and the culture of the voice, our young men and women may become speakers who can be heard; and the exercise necessary for this accomplishment will prolong life."—*Id.*, p. 247.

"Many speak in a rapid way, and in a high, unnatural key. Such a practice will injure the throat and lungs. As a result of continual abuse, the weak, inflamed organs will become diseased, and consumption may result."—*Id.*, p. 239.

Bible Workers' Exchange
For an Enlarged Service

A Worker's Notes

WE'VE heard about the button bag,
Its periodic care!
About the scrap bag and its bits
Of silks and wools so rare;
That mystic bag held scraps of lace,
Assorted as to kind,
And cotton strips for time and place,
To suit each need and mind.

The scrap bag and the button bag
A thousand secrets hold,
For many threads and stony beads
Decked ancestry now cold;
How many times their worth displayed
Where one could hardly dream,
And yet it seemed that soon or late
Each scrap was used in seam!

And likewise so, my stacks of notes —
Penned thoughts in word or jot —
Are stored away for later days,
Lest otherwise forgot!
Loose-leaf and notebook bits I muse,
And clippings, facts, and rhyme,
Each page awaiting better use
In some near future time!

'Tis here a thought and there a line,
A sermon in brief note;
An outline or analysis,
Or oft some friendly quote!
Unfinished talks, a bit of verse
To fit into some scheme,—
A whole array I now rehearse,
From which rich gems I glean!

And as the button bag of old
Discarded odds and nicks,
I find within my stacks of notes,
Some facts that hardly mix
With present growth of thought and aim,—
These to the waste assigned,
I organize the best I claim,
A place for each I find!

LOUISE C. KLEUSER.
New York, N. Y.

**The Bible Worker's Relation to
the Services of the Church**

MANY and varied are the services of the church in which the Bible worker is called upon to assist, but whether her duties in this line are many or few, the Bible worker needs to be thoroughly informed on the principles of church organization and the respective duties of church officers, in order to be able to give counsel on any question which may arise. The church clerk often finds perplexing problems, and appeals to the Bible worker as to how to do this or that.

We know that "every church should be a training school for workers," and this being the case, Bible training classes become a part of the church work, and the Bible worker should consider it a part of her work to assist or to take charge of such training classes, when requested to do so. The privilege of training workers for field service is by no means secondary to the privilege of serving the church in any official capacity. Missionary campaigns are also inseparably connected with the church work, and the Bible worker should always be dependable in both theory and practice for the success of this endeavor.

In addition to the general lines of church work as indicated, there are the specific services of the church where the Bible worker finds opportunity for enlarged service. Take for

REMEMBER THE NOONTIDE HOUR OF PRAYER

instance, the *prayer meeting*. There is nothing that we should regard as more important than being present at the weekly prayer meeting, and being there on time. Never allow an appointment, or anything else, to prevent attending the prayer meeting. Be ready to take part in prayer and testimony. If the meeting seems to lag, be sure to "speak a word in season" for the encouragement of those who are present. Perhaps there is no better way than to speak of the day's experiences in contact with souls investigating truth, and ask for united prayer on your efforts. The weekly prayer service should prove a great spiritual uplift to church members and Bible workers through heart-to-heart contact at the throne of grace.

Then there is the Sabbath school. I cannot conceive of a successful Bible worker who misses Sabbath school, or who comes in late. No Bible worker should fail in having a perfect record as to lesson study, attendance, and punctuality. We should be leaders in this respect. We cannot consistently encourage new believers to study the Bible and Sabbath school lesson every day unless we do so ourselves. From the time our readers receive their first Quarterly and keep their first Sabbath, they should be taught to study the Sabbath school lesson every day. This can become an established habit before joining the church. Some of my readers have had a perfect Sabbath school record for nine months before they had opportunity to be baptized. The Bible worker should build up the home division of the Sabbath school, by explaining the plan and inviting readers to join, long before they are ready to join the church. The home division plan helps to hasten and assure full church membership. From these people in the home division of the Sabbath school we receive liberal offerings for the benefit of the Sabbath school enterprises.

As to whether or not the Bible worker should teach a class in the Sabbath school, there is some difference of opinion, and of course all depends upon circumstances. I believe it is a good plan for the Bible worker to have a Sabbath school class made up of new believers or those who are becoming interested. In such a class the teaching should be somewhat different from that usually followed, in that the people should not be embarrassed by being asked to answer all the questions, but the teacher who understands their state of mind can gently lead them in the study of the lesson. In some large churches the plan is to have a visitors' class, in which new believers are received, and it may seem best for the teacher of this class to be the Sabbath school superintendent, or an officer of tact and wisdom, leaving the Bible worker free to be on the lookout for her readers as they make their appearance in the church, and after a personal welcome, conduct them to the visitors' class and introduce them to the teacher.

There should ever be closest cooperation between the Sabbath school superintendent and the Bible worker. It is rarely wise for the Bible worker to hold office in either church or Sabbath school. The Bible worker is a trainer, and her mission is to train and encourage people in conducting church offices, so that they will be able to strengthen the church organization and develop a more ideal church home into which to bring those without the fold.

CELIA T. McALISTER.

Rockford, Ill.

Helpful Quotations

THE Bible teacher who is successful in the presentation of truth calls to her aid quotations from reliable sources to clarify and emphasize her teaching. A careful survey of the Quotation Budget gathered by Bible workers and being

used by them with good results, would bring to light many valuable excerpts, and no doubt an exchange between workers would be worth while. Mrs. Bertha Stottlemeyer, Bible worker in Richmond, Ind., opens the survey by furnishing the card shown below, with general suggestions, as follows:

"For historical proof of facts which I wish to establish in connection with my Bible studies, I frequently refer to the general history in use in the high schools of the State where I am working. My readers often respond by saying, 'I remember that; but I had never given it a thought. That is so.' I quote very largely from the writings of the Spirit of prophecy, sometimes giving the author's name, but in the majority of instances I refer to 'a commentator of authority,' who says so and so. Sometimes I have the book by Mrs. E. G. White with me and read directly from it. In such a case, the reader sometimes asks for the author's name, and questions the authority of the statements read. But as I do not make the statement that I am reading from the writings of a prophet, or make the claim that the quotation is inspired, the people readily accept it with as much confidence as they would if read from any other well-known Bible commentator. If these things are presented in a tactful manner, there will be very little, if any, unfavorable questioning.

"At one time in my experience I was for eighteen months associated with a very successful evangelist. This minister never went into the pulpit without taking with him one or two volumes of the Spirit of prophecy, from which he read freely. I do not remember that any one in the large audiences questioned the authority. As he picked up the book, he would generally say, 'One of the world's best commentators on this says,' and then read the statements. Those who accepted the truth through the labors of this evangelist were, so far as I know, firm believers in the Spirit of prophecy. . . .

"This card I use when working alone, where there is no minister, and the reader has decided that he wishes to join the church or make some pronouncement of his conviction. Frequently I ask the reader to sign two cards, one for me, and the other to be kept by him for record. When I presented the card to one man, he said, 'This means that I am joining the church, does it not?' 'No, not exactly,' I said. 'When the minister comes, he will baptize you, and then you will be taken into full church membership. This card means just what it says, no more and no less.' 'It means the same to me,' he replied; and as he signed the cards and handed one to me, he expressed a sense of joy and happiness which I had not witnessed in his case before."

I believe that Jesus is soon coming to redeem His people, and if I wish to be ready to meet Him in peace, I must, by His grace, order my life according to His word and keep ALL of His commandments, including the fourth. And to this I heartily subscribe my name, believing by His Holy Spirit He will lead me into all truth.

Signed

Date

The Field Says --- Through Our Letter Bag

Maintain Vigilant Lookout.—If Seventh-day Adventist ministers and Bible workers would be on the lookout for facts along the following lines, and if such information could be made a permanent part of the worker's equipment and shared with fellow workers not in possession of such facts, much good would result:

1. Items in the daily papers which mention discoveries in Egypt or any part of the Orient, tending to confirm the Bible record.

2. Physical facts in any part of the world which give objective proof of the recent retreat of the waters of the flood, such as high river terraces containing sea shells, or terraces in positions impossible to exist except as the result of the deluge in its retreat from the face of the earth. Such facts are to be found almost everywhere, but there is need of exact observations being made in all foreign countries. Such observations made in countries outside of Europe and America would be of special value in my work.

3. Discoveries of fossil human remains, with special care to make sure that the reported discoveries are reliable. Many reports are constantly appearing which are not authentic, and therefore lack scientific value, and this has occasioned much confusion and discouragement among investigators. Nevertheless, I am convinced that many authentic cases of discovery have been ignored by those who have held theories not in accord with the discoveries.

I aim to keep a close watch of standard scientific journals which are supposed to record all such matters, but I have learned by experience that these journals do not publish that which is out of harmony with their precon-

ceived ideas of what *ought* to be discovered. Hence the need of friends of the Bible being united in maintaining vigilant lookout in these respects, for genuine discoveries serve as added facts in maintaining the reliability of the Bible.

GEORGE MCCREADY PRICE.

Berrien Springs, Mich.

The Epitomized Sermon Outlines and Suggestions

The Way of Success

(A Sermonette to Preachers)

IN this day of increased knowledge there are multiplied avenues for study and investigation. Some things are more important to know than others, but when God bids us know that a thing is true, it becomes most important to heed and understand such truth.

One of the great eternal facts which Jehovah commands us to know, is this: "Know that the Lord hath set apart him that is godly for Himself." Ps. 4:3. Whatever the branch of God's work in which we are engaged, we need to *know* that the Lord has set us apart for that work. The worker who has this inner evidence of God's call to him, will throw his whole life and heart and energies into the work, and will never forsake the work for any other calling.

But we are to know not only the fact that God sets men apart for a special work, but note the kind of person set apart,—“him that is godly.” The text does not say that the Lord sets apart the man with an eloquent tongue, a keen intellect, a pleasing personality, a fine education, or a high degree. While all these things are helpful, useful, and desirable, yet the one thing altogether essential in the sight of God is godliness. “The measure of capacity or learning is of far

less consequence than is the spirit with which you engage in the work. It is not great and learned men that the ministry needs; it is not eloquent sermonizers. . . . The Lord has need of men of intense spiritual life."—*Gospel Workers*, pp. 63, 64.

In this day of formalism, lukewarmness, and apostasy, men of intense spiritual life are needed as never before, and it is only such men who can really answer the call of the hour. Men in former times, who were used by God in a powerful way, such as Moses, Joshua, Peter, Paul, Luther, and Wesley, were godly men; and thus it will always be. Success in the work of God depends more largely on the degree of consecration than upon natural or acquired endowments. Thus we read: "Human effort will be efficient in the work of God just according to the consecrated devotion of the worker."—*Ministry of Healing*, p. 37. "Success will be proportionate to the degree of consecration and self-sacrifice in which his work is done, rather than to either natural or acquired endowments."—*Gospel Workers*, p. 70. Nothing could more plainly state the way or degree of success to be attained, for it is based on the degree of consecration and self-sacrifice which is made.

Our knowledge is not only to comprehend that the Lord sets apart the godly, but the purpose for which he is set apart: "Know that the Lord hath set apart him that is godly for *Himself*." Not set apart for the purpose of seeking one's own ease, fortune, or fame; not to please ourselves; but to give ourselves entirely over to Him, to do His will and finish His work. Wonderful are the opportunities for service which abound on every side for the one thus set apart; in fact, "there is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly

consecrated to God."—*Ministry of Healing*, p. 158.

The man who is set apart for Heaven's service by God Himself is also divinely sent forth on his mission. One of the greatest things that can be said of any worker in God's cause is that brief sentence used by the beloved disciple to introduce the work of John the Baptist: "There was a man sent from God, whose name was John." John 1:6. One of the all-important things about a preacher is that he be sent of God. How can a man speak for God, win men to God, and represent God as His ambassador, except he be sent by God? A man may be an eloquent orator, an interesting and forceful speaker, and an entertaining talker, without any special unction from above; but he cannot be a messenger for God unless he is sent by God.

The minister who is truly set apart by God and sent by God, will achieve true success, for there is no failure with God. The difference between being a true success and a misfit or failure, depends upon being set apart by the Lord, or being set apart by the wish of parents, friends, or schools of theology.

J. L. SHULER.

Brevard, N. C.

Effective Illustrations

For Sermon or Song

"Just as I Am, Without One Plea"

THIS masterpiece of metrical gospel might be called Miss Elliott's spiritual birth hymn, for a reply of Dr. Cæsar Malan of Geneva was its prompting cause. The young lady was a stranger to personal religion when, one day, the good man, while staying at her father's house, in his gentle way introduced the subject. She resented it, but afterward, stricken in spirit by his words, came to him with apologies and an inquiry that confessed a new

concern of mind. "You speak of coming to Jesus, but how? I'm not fit to come."

"Come just as you are," said Dr. Malan.

The hymn tells the result.

Like all the other hymns bound up in her "Invalid's Hymn Book," it was peured from out the heart of one who, as the phrase is, "never knew a well day," though she lived to see her eighty-second year.

Illustrative of the way it appeals to the afflicted, a little anecdote was told by the eloquent John B. Gough of his accidental seat mate in a city church service. A man of strange appearance was led by the kind usher or sexton to the pew he occupied. Mr. Gough eyed him with strong aversion. The man's face was mottled, his limbs and mouth twitched, and he mumbled singular sounds. When the congregation sang, he attempted to sing, but made fearful work of it. During the organ interlude he leaned toward Mr. Gough and asked how the next verse began. It was—

"Just as I am, poor, wretched, blind."

"That's it," sobbed the strange man, "I'm blind—God help me!" and the tears ran down his face; "and I'm wretched—and paralytic," and then he tried hard to sing the line with the rest.

"After that," said Mr. Gough, "the poor paralytic's singing was as sweet to me as a Beethoven symphony."

Charlotte Elliott was born March 18, 1789, and died in Brighton, Sept. 22, 1871. She stands in the front rank of female hymn writers.—*Brown and Butterworth*, in "Story of Hymns and Tunes."

As we observe specific instances of God's dealings with men, let us search back for the underlying general law indicated. The spiritual world is governed by spiritual laws and basic principles as truly as is the physical.

The Minister's Books

Reading Course and Reviews

"Preachers and Book Reading"

IN the *Public Opinion* of Jan. 18, 1929, attention is called to a discussion under the above heading which purports to be "two sides to what might appear at first sight a simple problem." The light thrown on the observations and experiences of ministers of popular denominations is an interesting illumination by way of comparison with the situation confronted by the Ministerial Association in Reading Course endeavor.

The opinion of one writer is well stated thus: "At whatever cost to other things which we mistakenly imagine to be of greater importance, we must save some hours out of each day for reading. It is idle to plead that we have 'no time;' we have all the time there is; there are twenty-four hours in our day, as in that of other men; and in the long run it is we ourselves, and not the well-meaning folk who would call us here and call us there, who are responsible for the use we make of it. We must be strong enough to order our own day, and that not for any selfish interests of our own, but simply that we may fulfill the high ends for which we have been called into the ministry."

A recognized hindering cause to systematic reading is "pressure of other activities. Too much energy is absorbed by meetings and committees. . . . When he finds that 'organizing ability' counts for much with his ecclesiastical superiors, and intellectual work for little, the average clergyman is apt to adopt their scale of values. Yet the influence of a well-read clergy, notably effective in the past, was never more necessary or more valuable than it is today."

Still another hindering cause is

pointed out as centered in the preacher's mental apathy: "There is an underlying idea that the clergy are keen students with a voracious appetite for fresh thought and learning, which is clamoring for the opportunity of its gratification; whereas the opposite is probably true. Most of them have little inclination for an arduous and protracted mental strain, the necessity for which is not apparent in their daily intercourse with others and the regular discharge of their ministerial duties."

Reading Course Surprises

Bewilderment at Distributing Point.

—"I never saw anything like the Ministerial Reading Course for the present year!" casually remarked Brother Mace, of the Review and Herald book department, who renders indispensable service in the securing and distribution of Reading Course books. "Heretofore, by the time we have reached July we consider the demand for the books ceased, and govern our stock accordingly; but this year the orders continue to come. Almost every day the mails bring in Ministerial Reading Course business, and we are at a loss to know how to keep the necessary stock in hand. It is surprising how the orders roll in. Such widespread interest indicates steady growth for 1930. We shall prepare for heavy business, and gladly co-operate in every possible way for continued phenomenal success of the Ministerial Reading Course."

Minister of Another Denomination Interested.—Elder A. G. Haughey, of Sapulpa, Okla., believes in the Reading Course. He has not missed a single course during the past fifteen years. In reporting completion and favorable opinion of the 1929 course, he makes the following statement pertaining to the book entitled, "The Coming of the Comforter:" "I have read and re-

read this book until I am almost through it the fourth time. With the exception of Sister White's books, I consider this the most wonderful book of all the courses covering the full fifteen years." Elder Haughey also introduces a member of the reading circle residing in the Ozark Mountains, a minister of the gospel, whose case is referred to as follows:

"A few days ago I went to visit the Rev. J. L. Moats, to whom I have been lending my Reading Course books. I find that he has read all the books of the course for the years of 1927 and 1928. Were you to send him some form of blank, asking for a report, I think you would be well pleased with the report he would make, and then you could send him the cards showing he had completed the reading for those years. I feel sure that he will make a fine report regarding Sister White's works.

"I am arranging for him to read the books in the course of 1929. He wants to complete the full four years' course, and get a certificate from the Seventh-day Adventist Ministerial Association. This man is a Christian gentleman. He tells me he has preached to and worked for the good of the mountain folks for about twenty years, and during all this time has not received as much as \$50 in salary. His wife is a good public speaker, and he has a son and daughter who are very keen young people. The books are read by the entire family, and they are sincerely investigating the truth. They are convinced that the seventh day is the Sabbath. This preacher has quite a following, and if he takes his stand with us, will exert a wide influence."

MRS. J. W. MACE.

EVERY furrow in the book of Psalms is sown with the seeds of thanksgiving.—*Wordsworth.*

EDITORIAL POSTSCRIPTS

VANISHING! — The line of demarcation between the ministry and the laity is being rapidly and successfully obliterated by some. Dress, speech, and deportment are commonized. Not that we are to be stiff, reserved, or aloof, but that conversatism shall blend with dignity and grace. Loud socks, flashy colored clothes, ultra styles, are inconsistent with the spirit of this message and the high plane of the ministry.

PUBLICITY! — The fact that one of America's great periodicals, with the tremendous circulation of more than two million weekly, has suffered a decline of 40 per cent in printed advertisements because of radio advertising, should serve as an indicator of the possibilities and effectiveness of this mightiest modern avenue of publicity. There are 650 broadcasting stations in America, and 468 in other countries of the world. May the children of light take heed to the wisdom manifested by the children of this world.

CAPITALIZE! — The hour has passed for camouflaging our identity and affiliations in evangelism. The name Seventh-day Adventist must become a household word. This faith and movement is destined soon to become the theme of world discussion. Our name has already become an asset. The inroads of modernism in the popular churches and the loss of a message, with the resultant substitution of social service and decadence into a system of moral ethics, gives us the most magnificent opportunity in modern history to stand for the "faith once delivered." Let us capitalize our name. We will have a more respectful hearing because of our frankness.

DEPENDENCE! — There is a subtle human tendency more prevalent than we are wont to admit, to depend unwisely upon *our* plans, *our* policies, *our* achievements, instead of placing our trust solely in God, from whom cometh our help. And so long as the funds roll in yearly with proportionate increase, this temptation will not be lessened. But let a lean year appear or a crisis come, and we will be driven to our knees with heart searching and humility. How well the writer remembers that tense, bewildering committee meeting of the Far Eastern Division after the cabled budget cut in 1918, when noble men, after a period of despair, rose to the challenge of an extremity. With faith in God they accepted the situation, and set about making readjustments, sacrifices, and greater self-support. May we recognize the source of our strength now, and be spared the chastening of a crisis. The hour will come when our choicest plans will collapse, and our marvelous operating machinery will be crushed under the heel of oppressive restrictions, as we become the thorn in the religious world's flesh. Yet God's work will go on. He is not dependent upon our plans. Blessed the privilege of serving such a God!

L. E. F.