

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. III

January, 1930

No. 1

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Trenchant Truths

TRUTH does not need to be protected; it needs to be presented.

NOTHING is more out of place, more disgusting and damaging, than levity in the pulpit.

WHEN in doubt, better tarry for a Spirit-born conviction. Our God has promised to guide.

To hold stubbornly to a theory when it has been overthrown by incontrovertible facts, becomes a dishonest evasion of truth.

LOGIC is helpful to the gospel worker—if his premises are sound. But if one of his premises is wrong, the conclusion is invariably erroneous.

CHRIST came not merely to show us how to live, but to give life itself; not merely to give us an example, but enabling power to live that life.

WE must not permit our attention and efforts to be diverted to side issues. That is the devil's trick to switch us from main issues.

WHOLLY apart from their motives, critics have an important place in the scheme of things. They keep us from blandly taking matters for granted. They drive us to our proofs, and compel us to use only unimpeachable sources and undeniable authorities to substantiate our contentions. They are gadflies to sting us out of careless drift and perilous complacency. Thanks, Mr. Critic, for your indirect help.

It is a definite advance for a driving doctrinarian to try to put Christ into every doctrine; but it is more wonderful to discover that the doctrines are all in Christ.

LET us distinguish between progress and speed. There is such a thing as futile speed—always hurrying, but getting nowhere. Let us keep the delusive thing out of the activities of the church.

RIGHTeousNESS by faith is not a thing apart from the message, or simply one of the doctrines of the message. It is the spiritual heart of the message. It is the true center of every true doctrine. There is peril in otherwise presenting it.

THE stubborn facts of a bad situation cannot be disposed of by a cheerful view, a clever phrase, or a wave of the hand. Facts demand recognition and study. A slogan will not suffice. Mere discussion is fruitless. Intelligent action is demanded. A real situation demands a real remedy. Some things must be gripped.

OFTEN men are called upon to surrender their conviction to the majority opinion, and as evidence of the propriety, they are told it is surprising how often God blesses those plans of the brethren in which they saw no light. Let us not forget God's long-suffering patience with the sinfulness of man. He often does partially bless man's plans, while all the time He had better plans and provisions. God does not forsake us, but we often deprive ourselves of the best because we do not seek the divine plan. Sooner or later we will come to His plans. Thus the work will be cut short. L. E. F.

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

Single Subscription Price: \$1 a year.

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

Editorial Keynotes

The Minister an Agent of the Supernatural

In his message to ministers the author of "The Minister and His Own Soul," places special emphasis on our imperative need of the supernatural for the accomplishment of the work to which we are called. He says:

"The preacher of the cross is not to be limited to the resources of his own natural qualities, even when these are refined and heightened by divine grace. He is to be re-enforced by direct communication of spiritual power from on high, to be made the instrument of supernatural activities. . . . The ministry must be more than natural, or it is nothing."

Perhaps a remark regarding the meaning of the word "supernatural" may be helpful to readers of THE MINISTRY in some parts of the field where the English language is not generally spoken.

THE word "supernatural" is formed by joining two words, "super" and "natural." Super means "above, over, in excess." Joined to the word "natural," it makes the word "supernatural," which means "beyond or above the power of the laws of nature; miraculous."

When applied to the gospel, the word "supernatural" relates to God our Creator, to Christ our Saviour, and to the Holy Spirit, Christ's representative and our mighty helper. In this heavenly trio reside infinite attributes and graces, such as wisdom, power, love, mercy, justice. These constitute the supernatural activities upon which our author places so much emphasis. This is made clear by the following statements:

"What a barren, hopeless ministry would be ours if the supernatural were eliminated, if we did not believe in a Holy Spirit, in a divine love, in a word of truth, in a power of God. . . . But with a divine spirit, a divine love, a divine truth, and a divine power, nothing can resist him [the minister]. He becomes 'God's chosen vessel' to bear His name to all nations.

"With this divine spirit, he can bring to life those that are dead in trespasses and sin. With this divine love he can charm away hate, envy, and uncharitableness. With this divine word he can subdue stubborn wills and convince gainsayers. And with this divine power he can do all things through Christ which strengthen him. Infinite resources for infinite results in infinite measure are at the command of every preacher as they were at the command of St. Paul."

The readers of this paper will accept this teaching at full value. It is not new, but in this hour of peril it comes to us with new force. May it grip our hearts and renew our courage. May it lead to a cheerful, prompt compliance with the terms upon which the supernatural may be obtained and held. As to the terms, the author says:

"The ministry demands surrender. We may accept or reject the call, but we can't accept the call and refuse the surrender. This sublime calling confronts the candidate with a grim aspect, and its meaning is unmistakable. 'I have no terms to propose except immediate and unconditional surrender.' The making of this surrender is a spiritual crisis.

"There is no other way to give God a chance with us except by surrender. You may find a way to make a noise in the newspaper cymbals; you may get a conference reputation for effi-

ciency, for popularity, and all that looks so much like power; but in the silence of your own soul you will know that if you have not love, you have not the power that prevails with God and man.

"It is a great price to pay, it permits no conference with flesh and blood, and it may mean the loss of all things, but it is the only way of power. We must relax our hold on the transient if we would grasp the eternal things; we enter into joy by giving up pleasure; we must abdicate all pomp and satisfactions of worldly power before we can be made vicars of omnipotence."

None of us will question the soundness of this proposition. We know it is true. But we may be a long time in making the surrender. And this may be the secret of mediocrity.

Another writer presents the need and the way of attaining the supernatural as follows:

The minister "is or should be an agent of the supernatural." "Your supernatural status matters supremely to every soul that is in your charge; and will be the main factor in bringing other souls into your charge. And one of the chief things that will help you to develop a sense of that supernatural status, will be to keep steadily in view the great central truths of religion; training yourselves to their realization, and forming the habit of constant recourse to their healing and purifying influence."

Again:

"Only a spirituality that puts the whole emphasis on the reality of God, perpetually turning to Him, losing itself in Him, refusing to allow even the most pressing work or practical problems, even sin and failure, to distract from God — only this is a safe foundation for spiritual work."

We know, of course, that when we talk of the supernatural, we are considering a quality that belongs to God — His infiniteness in all His attributes. But it is well and helpful for us to think of God in the different words and

terms that reveal Him. Often when I engage in prayer for the healing of the sick, it helps me to think of the Saviour as the supernatural one who defied all the laws and forces of nature when here among men. Every kind of sickness and disease, and even death itself, was entirely subject to the supernatural that inhered in Him. I remember that He has not changed, and that I may rely upon the manifestation of His supernatural power, even as in days of old.

O how sorely we need the working of the supernatural at this time! We need it in our own souls. We need it in our ministry for others. Truly, our supernatural standing matters supremely to every soul within our charge. How my heart yearns for the manifestation of that supernatural force that will lay hold of our great army of young people and lift them to a higher, safer realm of spiritual life. We are losing them in alarming numbers. This loss is tragic, heartbreaking. Verily, we do need to be clothed and filled and empowered with the supernatural.

"Christ, in His mediatorial capacity, gives to His servants the presence of the Holy Spirit. It is the efficiency of the Spirit that enables human agencies to be representatives of the Redeemer in the work of soul saving. That we may unite with Christ in His work, we should place ourselves under the molding influence of His Spirit. Through the power thus imparted, we may co-operate with the Lord in the bonds of unity as laborers together with Him in the salvation of souls. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—"*Testimonies*," Vol. VII, p. 30.

A. G. DANIELLS.

It is always so much easier to tell others how to do a thing — to preach, to write, to labor — than to achieve the ideal oneself. How human we all are!

Forward and Upward

Inspiration, Counsel, and Caution

First of All

(Suggested by 1 Cor. 15 : 1-4)

Ye gospel heralds, hasten on ;
The hour is late, and night's dark pall
Is falling fast o'er land and sea.
With hands outstretched the perishing
Across the wide and trackless main —
The hopeless, helpless millions — cry
In plaintive tones, and call for thee.

Go, bear this message first of all :
The debt is paid for guilty man.
E'en though his sins like crimson be,
The Sinless One, the Gift of God,
Has paid the price the law demands.
He's oped the prison's bolted doors,
And bids the fettered soul go free.

Yea, first of all this message bring —
The Master died, He died for thee ;
This is the gospel glorious :
He died for all upon the tree,
Was buried in the silent grave ;
And from the prison house of death
He rose again, victorious.

Proclaim this message first of all :
He died, He rose, He ever lives,
And death and hell have lost their power ;
He saves unto the uttermost ;
From sin He frees the fettered soul ;
He opes the way to endless life,
And lights with hope death's dreaded
hour.

Yea, Christian herald, hasten on,
Proclaim this gospel everywhere,
For night's dark curtain's hanging low.
Nor home, nor friends, nor native land
May hold you from the waiting fields.
Heed now the plaintive, urgent call ;
It is your Lord who bids you go.

FRANCIS M. BURG.

College Place, Wash.

Motives — and Destiny

BY MEADE MAC GUIRE

A MAN'S eternal destiny will not be decided simply by what he believes, for thousands believe the Scriptures, but do not obey their teachings. Nor will it be decided by his outward conduct, for he may feel like indulging every evil propensity, yet restrain himself from fear of consequences. But his destiny will be decided by the great

underlying motive from which his thoughts, words, and actions spring.

The author of "History of Christian Missions in China," makes the following very comprehensive statement concerning the Buddhist religion: "Buddhism gives as its motive for action, not love for God, but the desire for one's own salvation." I am impressed with the fact that the spirit of the Buddhist is not confined to the Orient. In the Christian religion, all the thoughts and acts of a man's life spring from his love for God. No act is performed with the idea of meriting or securing salvation. He leaves that with God. He is not thinking of himself, but of the One he loves. The Buddhist's motive centers in himself. His great concern is saving himself; and he performs all his religious services with the hope of making sure his own salvation.

It may be worth while to ponder:
Am I a Christian or a Buddhist?

Modesto, Calif.

Truth and Trustworthy Evidence

BY F. D. NICHOL

EVERY week there comes to our desk a great variety of journals. Not infrequently we read some article that presents a very powerful line of evidence and argument in regard to a certain proposition. We feel confident that the position taken by the author cannot be overthrown. And with no small interest we wait to see what will be the comment of other journals that we know hold a different view on the subject.

Sometimes there is a candid reply acknowledging the force of the general argument. But more frequently the

reply will ignore the main outline of evidence,—for it is too strong to attack,—and will pick out some unfortunately worded phrase, some doubtful historical statement, or some questionable bit of reasoning, and hold it up to ridicule. The objective, of course, is to convey the impression that the whole line of argument is no stronger than the little piece that is being held up for scrutiny. This is a favorite method of reply, and is generally very effective, because those who read the criticism have not, in most instances, read the article that is being attacked. They unwittingly are led to believe that it is all as ridiculous or as unsupported as the fragment that has been cited.

The more powerful the case in behalf of a proposition, the more certain is it that this method of attack will be used. And the more militantly a proposition is set forth, the more certain are its adversaries to scrutinize every line to find some statement that can be made the butt of ridicule or invective, or perhaps even of a pompous piece of reasoning.

Now this fact has a very real importance to Seventh-day Adventists. We not only make out a most excellent case in behalf of our views, but we set forth our proofs—as we may properly do—with great vigor. The result is that we are subjected to the sort of attack here described. When we have read in some journal, or perhaps in a special pamphlet, a reply to some Seventh-day Adventist worker's doctrinal statement, we have been mortified to find betimes that occasion has been afforded for our adversaries to riddle a particular part of the logic or evidence.

To denounce our adversaries as enemies of righteousness because of such tactics, may relieve our souls a little, but will not undo the damage that has been done to the cause. Our task is to be sure of our every statement, historical and logical, before we rise up

impressively to declare that *we* have the truth, and that, by inference, all others are mistaken in their belief.

We need to make a clear distinction in our minds between the basic doctrines we believe, and the arguments and evidence we employ to expound and defend those doctrines. It does not follow that because a doctrine is true therefore every argument used to support it is also true. The argument does not acquire sanctity or infallibility simply because of its association with an inspired doctrine. To this, all will theoretically agree. Yet unconsciously we are likely to attach a peculiar value to any line of reasoning employed in support of doctrine. If the piece of reasoning is sound, well and good; but if not, and our adversaries expose its fallacy, there is likely to arise in the minds of many the idea that the doctrine itself is in a class with the particular piece of fallacious reasoning.

A Preacher's Prayer

I do not ask
That crowds may throng the temple,
That standing room be at a price;
I only ask that as I voice the message,
They may see Christ.

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy;
I only ask that as I voice the message,
He may be nigh.

I do not ask
That men may sound my praises
Or headlines spread my name abroad;
I only pray that as I voice the message,
Hearts may find God.

I do not ask
For earthly place or laurel,
Or of this world's distinction any part;
I only ask when I have voiced the message,
My Saviour's heart.

— Ralph S. Centiman.

We might state the matter in this way: Our primary doctrines, such as the second advent, the Sabbath, life only in Christ, et cetera, are so many mighty pillars. The arguments, the evidence, the illustrations we employ, are so many paths over which we endeavor to bring men to a close contact with and acceptance of these doctrines. Now the pillar is one thing and the path leading to it is another. But if we have laid one of these paths over a piece of treacherous ground, or continuing the metaphor, perhaps by bridging a chasm, and have failed to re-enforce the bridge work sufficiently, great trouble is likely to arise. An enemy will point out the weakness of the underpinning, and perhaps even shake it a little while the traveler is journeying over. The very likely result will be that the traveler will turn back. Yet this need not have occurred, for there are enough safe and solid paths over which we might have guided the traveler.

As guides to truth, our constant work should be to discover which paths of approach to a doctrine are absolutely solid and which are not. Nor should a guide risk leading men over an unsteady path, simply because this particular route has long been used. Time and weather—to speak figuratively—may serve to make dangerous a bridge that formerly was only weak. And on the other hand, we should be slow to build new paths to the pillars of doctrine until we are certain that every bit of the ground is solid.

Let us therefore ever maintain a clear distinction in our minds between the *pillars* of truth and the various *paths* of argument, evidence, and illustration, over which we bring people to the truth. And let us be slow to question the sincerity and soundness of a fellow guide who doubts the wisdom of employing certain avenues of approach to a doctrine. Happily there is not necessarily any close relation be-

tween the foundation of a highway to a doctrine and the foundation of the *doctrine itself*. It should be possible to examine the one without endangering the other. Let us continually affirm our faith in the eternal stability of the doctrines, but let us ever be studying to improve the paths that lead to them.

Washington, D. C.

The Successful Minister

1. **KEEPS** personal connection with Christ strictly intact.
2. Is fervent in secret prayer.
3. Filled with the Holy Spirit; lives the life of faith.
4. Exerts a pious and godly influence.
5. Is directed by God in his work.
6. Recognizes himself a debtor to his fellow men.
7. Thirsts for knowledge and studies diligently.
8. Is ever ready to impart knowledge.
9. Possesses adaptability.
10. Is inventive.
11. Uses tact.
12. Is thorough in all he does.
13. Maintains an impartial attitude among colleagues and in dealing with churches under his care.
14. Is able to make quick decision.
15. Produces fruit which remains.
16. Is an organizer and leader in ever-enlarging church activity.

The minister who possesses these faculties, and uses them wisely and carefully, will always have good success in his work for God.

J. H. SCHILLING.

London, England.

The Kind of Recruits Needed for the Mission Field

BY O. MONTGOMERY

THE kind of recruits needed for the mission field are just the kind needed for the home field. The quali-

fications to which special emphasis is here given are only a few of the outstanding traits of character which, by the grace of God, must be developed more and more strongly in every Christian worker who would successfully meet the requirements of service!

1. *Men of God.*—They must know God experimentally, and know Jesus as a sin-pardoning, soul-cleansing Saviour; they must know and be firmly established in the truths of the third angel's message.

2. *Men of Prayer.*—They must know how to pray, how to prevail in prayer, and live the prayer life; they must, like John Huss, know by personal experience that "prayer changes things."

3. *Men of Vision.*—They must see clearly, and in right proportions and relationships, the needs of the hour, and have an understanding heart of what Israel ought to do. Where there is no vision, there is no burden; where there is no burden, there is no sacrifice; where there is no sacrifice, there is no reward.

4. *Men of Strong Character.*—There must be integrity which will not admit of compromise with evil,—strong mind, loyal heart, determined purpose,—unyielding to the subtle temptations which the enemy brings to bear upon the Christian worker in mission lands.

5. *Men of Adaptability.*—There must be quick adjustment to new conditions, associations, environment, customs, and manner of living.

6. *Men of Initiative.*—They must not only see what needs to be done, but set about to the task, directing their own efforts wisely and successfully.

7. *Men Capable of Good Teamwork.*—There must be harmonious and strong pulling together with others.

8. *Men of Humble Mind.*—A teachable spirit is essential; they must be without the semblance of a feeling that "I know it all."

9. *Men Who Can Endure Hardness.*—Adverse conditions, unfavorable circumstances, limited equipment, meager facilities,—all these must be endured with courage, fortitude, and joy.

10. *Men With Skilled Hands.*—They must be willing to attempt anything that needs to be done, and be able to do it well.

11. *Men Who Love the People.*—When "the love of Christ constraineth," the most ignorant and benighted quickly understand and respond to such ministry of love.

12. *Men Who Are Able to Learn a Difficult Language.*—People in mission lands are to hear every man speak the gospel message in their own tongue, and diligent study for mastering a difficult language is a first essential.

13. *Men of Good Health.*—Vigorous strength, which is the accompaniment of good health, is a large factor in successful ministry anywhere, and it is a most important factor in foreign service.

14. *Men of Experience.*—Recruits for the mission field should be governed by the admonition of Paul to Timothy, when he said, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." A few years of successful service in the homeland is very desirable.

15. *Men of Discernment and Guidance.*—There must ever be maintained a high regard for the opinion and judgment of other workers. "In the multitude of counselors there is safety."

Washington, D. C.

ENCOURAGE the reflections of your friends upon the manner of your delivery. We hear not our own voices as others do, nor see that air and manner with which we speak in the light in which they view it. Our friends, therefore, are the best judges. And if they find fault, you are not . . . to be displeased.—*Doddridge.*

The Better Workman

Improvement in Method and Technique

Prison Work

BY J. RUSSELL MITCHELL

EIGHT years ago I received an invitation from the chaplain of the United States Federal Prison to hold a gospel service in the Protestant chapel. I accepted the invitation, and gave a twenty-five-minute Bible study on the subject of "The Inspiration of the Scriptures." Only forty minutes was allowed for this service, and the remaining fifteen minutes was filled by a quartet of singers who accompanied me and sang a number of songs in harmony with the theme of the Bible study.

Since that time we have been invited to go to the prison four or five times each year and hold a service, and we have always gone. Our audience numbers from 1,800 to 2,000, and although these men do not hesitate to give unmistakable evidences of disapproval if they do not like the speaker, they have always been most courteous and attentive to our teaching and singing. We have received requests for personal interviews by several of the prisoners, and have placed quantities of literature with them. I have presented such subjects as the love of God, the second coming of Christ, the plan of salvation, the false basis of evolution, etc.

I find that in order to hold the attention of these men, it is necessary to avoid repetition, to be enthusiastic, to thoroughly believe the message I present, and to let them see that I believe it.

The chaplain opens the service by announcing a song, which is sung by the entire congregation. This is followed by prayer, and the announcements, after which the meeting is

turned over to us. We usually begin by telling the men how glad we are to be with them, and that our quartet will sing one of the old gospel hymns for them. The approval of the singing is always indicated by prolonged hand clapping, which will not be silenced until at least one more song is sung. Then follows the gospel talk, in very simple language, interspersed with two or three illustrations.

In talking to such an audience there must never be any suggestion of a thought that the speaker considers the men as sinners above all others. It must ever be held before them that the grace of God is free to all men, and that all are hopelessly lost without it. They must be made to sense that God sees them in prison, and that God's love for them there is as true and real as it would be if they were free men; that salvation is not excluded by prison bars. The contact with these men is very interesting, and there is inspiration in feeling the presence of the Holy Spirit in our midst and seeing the evidences of His work upon hearts.

Atlanta, Ga.

A Baptismal Certificate

BY R. S. FRIES

TO my mind, the advantages to be gained by the presentation of a baptismal certificate to the new convert, fully justifies the trouble and expense involved. These advantages may be enumerated as follows:

1. As the questions are answered by the candidate in the presence of the church members, it establishes confidence on the part of the church that they are admitting to church fellow-

ship individuals who are fully instructed and are in harmony with what Seventh-day Adventists teach.

2. This is a preventive measure, in case of apostasy on the part of any, against any one in the church saying, "Well, Elder So-and-so did not teach them the whole truth! If he had, they would not have dropped out."

3. It gives the church confidence in the pastor to know that the work of soul winning is being done in a systematic, painstaking manner, and that

*Face side of card, size 8½ x 4½ inches; ruled-line border around printed matter.

**Blank ruled line, to be filled in as required.

***Particular text chosen as "watchword" by the baptismal class.

BAPTISMAL CERTIFICATE

(As used by R. S. Fries)

* This Certifies That

**

John Smith

was

Baptized

into the fellowship of the

**SEVENTH-DAY ADVENTIST
CHURCH**

At **

Pocahontas, Maine

On the ** *7th* day of ** *October*

In the year of our Lord ** *1928*

**

Charles S. French

Pastor

WATCHWORD

*** *1 Peter 2:9*

a high standard for entrance into the church is maintained.

4. As the church members listen to the questions to which the new converts are asked to respond, there is of necessity a silent, individual checking up on the points of faith and conduct expected to be maintained by Seventh-day Adventists, and often there are discovered some weak points in their life which require adjustment.

5. The certificate placed with new

members serves as a reminder to them of what is involved in church membership and of the promises made. While the certificate does not state everything that Seventh-day Adventists believe, it does require that the candidate be thoroughly indoctrinated in the truth; and none who answer these questions in the affirmative can ever make excuse by saying, "When I came into the church, I did not know you people believed such things."

Fresno, Calif.

(Reverse Side of Card)

Candidate's Examination for Baptism

1. Do you accept Christ as your personal Saviour from sin?
2. Have you confessed your sins to God, as far as they have been made known, and do you by faith claim the assurance that God, for Christ's sake, has forgiven them?
3. Do you consecrate your all to Him, as acknowledgment of the fact that He gave up all for you?
4. Do you accept the Bible, from Genesis to Revelation, as the word of the living God to man?
5. Do you believe the doctrines taught by Seventh-day Adventists, and recognize in them the "present truth" which is due to be proclaimed at this time?
6. Do you take your stand upon the ten commandments as the rule of your religious conduct; surrendering to God to keep them by His grace, the fourth with the rest, guarding as sacred time the seventh day of the week, known throughout the world as "Saturday"?
7. Do you recognize the fact that as truly as God claims the seventh day of each week as His holy day, He also claims the tenth of man's income as His, for the support of gospel work in all the world, and is it your purpose to render unto Him a faithful tithe?
8. Remembering that God calls for "offerings" as well as the tithe, for the upbuilding of His work, are you willing to contribute of your substance, as the Lord prospers you?
9. Are you willing to follow the Bible rule of plainness in dress (1 Tim. 2:9, 10; 1 Peter 3:3, 4), refraining from the wearing of plumes, flowers, ornaments of gold, and from everything which could be classed as "costly array"?
10. In harmony with the Scripture admonition, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31), are you willing to carry out this principle in your life, abstaining from intoxicating liquors, tobacco, tea, coffee, condiments, swine's flesh, and other harmful things, and refraining from such worldly practices as attending the dance, the theater, or the movies?
11. Do you understand that when you become a member of the Seventh-day Adventist Church you are connecting with the "remnant" church referred to in the Bible and especially designated as the people "which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17), and that "the testimony of Jesus" is "the Spirit of prophecy"? Rev. 19:10.
12. Do you believe the Bible doctrine of "spiritual gifts," and are you convinced that the manifestation of this gift has been apparent in the remnant church from its beginning, as revealed through Mrs. E. G. White; and as far as you understand the instruction from that source, are you in harmony with it?
13. Will you be faithful in the means provided for growth in grace, such as, attendance at the services of the church, participation in its ordinances, daily reading of the Bible, prayer, missionary endeavor, et cetera?
14. Do you now surrender all—soul, body, and spirit—to God, unqualifiedly accepting Jesus as your Lord and Master, to do His will in all things, so far as you know it, to seek daily for a better understanding of His way by continual communion with Him through the study of the Bible and prayer, and by availing yourself of all the means of grace provided in the household of faith?

Confirming the Foundations

Historical, Theological, and Scientific Research

A Serious Call to Study

THE hour approaches when our every position—prophetic, historic, and doctrinal—will be searched through and through by the enemies of truth. The world's scholarship will be turned upon us. Then woe to any loose statements, untrustworthy citations, or unsound conclusions that fall under its pitiless scrutiny. Infinitely better were it for our positions to be faithfully reviewed in advance by true-hearted friends with a loyal and sympathetic touch, for confirmation, or adjustment where necessary. Surely the soundness of such a contention is apparent.

This fact constitutes a challenge for intensive personal study—a real, individual investigation issuing in strong, clear convictions harmonious with the Bible and the Spirit of prophecy. The mere repetition of the historic conclusions of the founding fathers and pioneers of the movement, will prove insufficient for the testing hour that impends. The mere recital of other men's convictions will be inadequate in such a time of scrutiny. The massed facts of history, the clear principles of Scriptural interpretation, and logical reasoning from premises to incontrovertible conclusions which have become our own,—such are needed, yes, demanded today.

Be it clearly understood that truth has nothing to fear. It will stand triumphant. It will only tower in majesty amid the collapsing ruins of pretense or of error. It will but glow with greater brilliance under the burrowing of close and candid investigation. This message is not in peril. It is only the man with a questionable

argument or position who hesitates to have his friends search the foundations of his belief. The honest student of the word, he who has a genuine "reason of the hope that is in" him, will gladly give it. He will welcome the results of the testing fires. He will not be irritated by sincere questions propounded by his fellow laborers, for he does not fear the outcome. When interrogated, he will not look askance at them, as if by their queries and searchings they were thereby giving evidence of shakiness or unsoundness in the faith. Such an attitude and relationship to truth is basic. The frank, reverent spirit of the investigator is imperative for the truth lover, especially in times like these.

On the main features of essential truth, there is general agreement among us. But on details there is considerable, and doubtless legitimate, diversity of presentation. We need the advantage afforded by loyal review and research, aimed ever at the establishment of the truth we love. Personal strength and collective power will result from this kind of check-up. As workers, we have long needed a forum, restricted to evangelical laborers, where questions of common interest can be faithfully and frankly studied apart from the gaze of the laity, and unhampered by the restraints of misunderstanding. For honest men, united on essentials, to so confer, offers great gain.

This was the practice of the pioneers. In reaching conclusions, they differed frankly and earnestly, oftentimes even in print, as our early journals testify. They met and counseled. They prayed and searched. They came together to testify, to clarify, and to

rectify, where findings indicated. They believed light to be progressive, with more to follow. As a result, we had stalwarts of the word in those days. But to a large degree the candid study and unhampered expression of personal conviction, which marked their researches, has passed from our practice. Perhaps unwarranted fears have curtailed such study. But such sound, wholesome study is needed, and, we believe, desired today.

To aid in such a worthy objective, men have been asked to contribute their convictions and findings to this section of THE MINISTRY. Their presentations are not to be taken as official or final. They are neither arbitrary nor exclusive, but they are sincere and straightforward. They are designed to stimulate thoughtful review and research. We have no adopted denominational creed, no formal, official interpretation of the prophecies. Men equally loyal, learned, and prominent, differ frankly on certain points. These studies are presented as a help toward wise and sound individual conclusions. The heavenly light designed and desired for us is not exhausted. "More and more unto the perfect day," is it to come. Shine on, then, heavenly Light, into these receptive hearts of ours, until light floods the breaking dawn as the waters cover the sea! May these aims and principles prevail: The sole objective, *truth*; then, on essentials, *unity*; on non-essentials, *liberty*; and in all, *charity*. L. E. F.

The Eastern Question

BY W. R. FRENCH

ARMAGEDDON immediately precedes Christ's second coming. In the war of Armageddon and in the plagues which precede and accompany it, will be fulfilled that "time of trouble, such as never was," as predicted by the prophet Daniel. The signal for the beginning

of Armageddon is the drying up of the river Euphrates "that the way of the kings of the East might be prepared." This act and prophecy points back to the fall of ancient Babylon at the hands of the kings of the East [Medes and Persians] by the drying up of the literal river Euphrates.

The issue at the time of Armageddon is not the conquest of the ancient city of Babylon, but the conquest of modern spiritual Babylon, of which ancient Babylon was a type. Ancient Babylon fell immediately after God had pronounced judgment upon her and had written her doom upon the wall of the king's palace. Modern Babylon will receive punishment when she has been weighed in the balance of God's law and found "wanting" and guilty. Ancient Babylon was engaged in riotous religious revelry within her temple precincts at the very time when the kings of the East were plotting her overthrow, and the time when she had passed under the judgment of God and His protection had been withdrawn from her. Today, while modern Babylon is engaged in eating and drinking in her places of religious worship, the heavenly judgment is going on, and the kings of the East are preparing and arming for Armageddon.

Of all the wise men in Babylon, it was Daniel only who understood the "times and the seasons" and could interpret the handwriting of his God upon the wall. Today, while men and nations cry "peace and safety," although on the eve of sudden destruction, it is only the privileged remnant who recognize the peril. Of all the religious leaders of our time, Seventh-day Adventists alone claim to know the true meaning of events as they trace down the prophetic roll. Paul said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of dark-

ness." 1 Thess. 5:4, 5. And in the writings of the Spirit to the remnant church we read: "God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-filling prophecy."—*Testimonies*, Vol. IV, p. 307.

Seventh-day Adventists have been called into existence for the purpose of giving, at the appointed time, the definite proclamation: "The hour of His judgment is come." Standing firmly upon the platform of faith in the prophetic writing upon the walls of time, they have proclaimed (in advance) the healing of the papal wound, the dismemberment and drying up of the Turkish nation, the cry of "peace and safety," as has come about through the League of Nations; and they confidently assert that the second coming of Christ is to follow. These facts have been preached; they have been published in the literature of many tongues and dialects. Throughout the world Seventh-day Adventists are known as a people who claim to interpret the prophetic word. This claim marks them as separate and apart from other denominations, nearly all of whom claim to believe in the second coming of Christ as an event to take place at some time, but they have no definite prophetic message. Our positive proclamation to the world of the message, "Fear God, and give glory to Him; for the hour of His judgment is come," is born of faith in God's promises through His prophets. And that faith has not dimmed nor diminished, but has been strengthened with the passing years.

Two Definite Signs

Two definite signs are given of the close of the investigative judgment and the beginning of the time of trouble such as never has been before:

1. The Sunday law movement in Christendom.

2. The Eastern Question.

In "Testimonies" Volume IX, the following sentences appear on page 14:

"The world is stirred by the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place." These words were written and published in 1909, just prior to the World War. If they were true then, how much nearer is their fulfillment today? The battle of Armageddon will soon be fought.

Unfortunately, there seems to be a hesitancy, or feeling of uncertainty upon the part of some, toward the proclamation of the message of Daniel eleven. But Daniel 12:1 states that three things take place in connection with the close of the scenes brought to view in the eleventh chapter: (1) "At that time shall Michael stand up." That signifies that the judgment is finished and probation closed. (See "Early Writings," p. 85.) (2) *The time of trouble comes to the nations.* During this time, the seven plagues are poured out, the sixth of which is Armageddon. (3) *The deliverance of those who, during the judgment, have been "found written in the book."*

The events involved in the statement "at that time," concerning which the servant of the Lord said, in the year 1909, had "nearly reached . . . complete fulfillment," are, first, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain;" and second, "He shall come to his end, and none shall help him." The "complete fulfillment" would involve both of these events, the second of which must necessarily complete the fulfillment. But who is to fulfill this prophecy? Who is it that shall "plant his tabernacles . . . in the glorious holy mountain"? Which mountain is "the glorious holy mountain"? Who is it that "shall come to his end" there? Let us consider—

The Glorious Holy Mountain

In Zechariah 8:3, we read: "Jerusalem shall be called a city of truth;

and the mountain of the Lord of hosts the holy mountain." Mount Zion, in Jerusalem, was the holy place of Bible times. This mountain was known as Mt. Moriah in the early days, and it was the place chosen by God where Abraham was to offer Isaac as a type of the sacrifice of the Son of God. (See Gen. 22: 2-4; "Patriarchs and Prophets," p. 151, par. 3.) It was on this mountain that David purchased the threshing floor of Araunah, as he was instructed to do by an angel and also by the prophet Gad. 2 Sam. 24: 16-18. On this same spot of ground which had been the threshing floor of Araunah (or Ornan, 1 Chron. 21: 15), Solomon erected the temple unto the Lord; and thus it became Mount Zion, the holy mountain of the Lord. It was located "between the seas"—the Mediterranean and the Dead Sea.

In this "glorious holy mountain" "he shall plant the tabernacles of his palace," and it is here that "he shall come to his end." Who is meant by the personal pronoun "he"? A careful reading of Daniel 11 will reveal that it is—

The King of the North

But who is the "king of the north" at the time when Christ returns to earth the second time? It is geographical location that determines the "king of the north" and the "king of the south;" and it must be borne in mind that in the Bible the points of the compass are reckoned from Jerusalem or Palestine. The country lying to the north of Palestine is the north country, and its king is "the king of the north." When God gave to Abraham the land of Palestine as an inheritance for his seed, He set the northern boundary at the river Euphrates, and the southern boundary at the river of Egypt. (See Gen. 15: 18.) The country drained by the Euphrates became the "north country" (Jer. 46: 6, 10), and the people inhabiting that country composed the kingdom of the north (Jer. 1: 14,

15; 4: 6, 7), and its king the "king of the north" (Eze. 26: 7). Nebuchadnezzar was "the king of the north" in his day, because he occupied the land of the north, or the Euphrates valley.

The kingdom of the north in the day of Jesus' coming will be the kingdom occupying the Euphrates valley. That nation today is Turkey. Year by year Turkey has been diminishing, until it now holds but very little territory outside of the Euphrates valley. It has been literally "drying up," as the prophet described. Since the World War, Turkey has transferred its capital to Angora. Now, if Turkey is "the king of the north," it must follow that it has already planted, or must yet plant, its tabernacle in Mount Zion, and must continue there until the close of probation, or until the gospel has been carried to the Gentile nations of earth.

For many years Turkey has stood as the leader of the Mohammedan religion. In the Sultan of Turkey was vested both the civil power of Turkey and the religious power of Mohammedanism. Turkey has long considered itself as the guardian of the holy places and shrines of Palestine, such as Aaron's tomb on Mt. Hor, the cave of Machpelah, and the temple site at Jerusalem. A little church, erected by the crusaders on the site of Solomon's temple, has been turned into a mosque, known as El-Aksa, and is considered the sacred mosque of the Mohammedans.*

When Great Britain went to war with Turkey, in 1915, in order to prevent general conflict with her Moslem subjects, she pledged to them the protection of the holy places of Islam. This pledge she has kept. When General Allenby marched into Jerusalem, he took possession of the city, but re-

* EL-AKSA.—Information concerning this mosque can be obtained from any encyclopedia. The Jewish Encyclopedia, art. "Jerusalem," says: "After the conquest of Jerusalem by the Arabs, the city soon took on a Mohammedan aspect. In 688 the calif 'Abd al-Malik built the Dome of the Rock



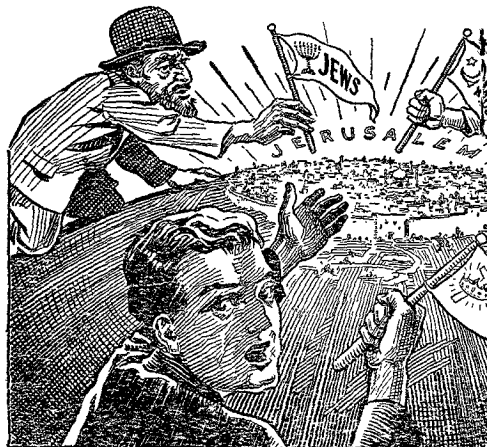
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[Mosque of Omar]: In 728 the cupola over the Aksa mosque was erected, the same being restored in 758-775 by Al-Mahdi." The Encyclopedia Britannica, 14th edition, art. "Jerusalem," says: "In 637 Omar ousted the Romans, but was careful not to harm the city. He built a wooden mosque, which the calif Abdul Malik rebuilt in 688. This Mosque is El-Aksa." Encyclopedia Americanized Britannica, 20th century edition, art. "Jerusalem," says: "The next great builder was Justinian, part of whose splendid church of St. Mary perhaps still remains in or to the east of the Mosque El-Aksa. In 637 Jerusalem capitulated to the Calif Omar, who gave directions for the erection of a place of worship on the site of the 'remotest shrine.—i. e., the temple, to which Mahomet, according to Koran XVII: 1, was transported from Mecca in his famous night journey. From this verse the great sanctuary of Jerusalem received the name El-Aksa, now generally confined to the building at the south end of the Haram." Mr. Evans, a missionary of the Church of England, who resided in Jerusalem for twelve years, told the writer that the Mohammedans of that section always speak of this mosque El-Aksa as the Holy Mosque of Mohammedans. He made this statement after he had listened to my sermon on the Eastern Question. I did not at that time know about such a mosque. It can be found on almost any map of modern Jerusalem. The fact mentioned in Encyclopedia Americanized Britannica, as quoted from the Koran XVII: 1, doubtless accounts for the sacredness which the Mohammedans attach to this mosque. W. R. F.

spected the promise of Great Britain, and left Turkish police in charge of the temple site, on which are the mosques of Omar and El-Aksa. This fact is what occasioned the recent riots between Jews and Moslems, which started at the "Wailing Wall."

How much longer Turkey will be left in possession of these holy places, we do not know. But we do know that "he shall come to his end" in Jerusalem, and "none shall help him;" and "at that time . . . there shall be a time of trouble, such as never was since there was a nation." Jesus said, "Jerusalem shall be trodden down of the Gentiles," "until the fullness of the Gentiles [the close of Gentile probation] be come." Luke 21: 24; Rom. 11: 25. There is but one more act needed to make the prophecy of the eleventh chapter of Daniel meet complete fulfillment, and that is for Turkey to be dispossessed. Such an event could take place at any time. Great Britain holds the power to take over the holy places, and will doubtless do so when she feels prepared to risk a holy war of the Mohammedans, which will in all probability result. We are living in solemn times!

Washington Missionary College.



Illuminated Texts
Side Lights From Translations

Daniel 11: 45

"AND he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him."—*American Standard Revised.*

"And he shall pitch the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and none shall help him."—*American Baptist Improved.*

"And he shall plant the tents of his palace between the sea and the mountain of holy beauty; and he shall come to his end, and there shall be none to help him."—*Darby.*

"And he shall fix his tabernacle Apadno between the seas, upon a glorious and holy mountain: and he shall come even to the top thereof, and none shall help him."—*Douay.*

"And pitch his palatial tent between the seas, on the Glorious Holy Hill,—then go to his reaping—and none can save him."—*Fenton.*

"And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him."—*Moulton.*

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."—*Newberry.*

"And will plant his palace-home between the seas, towards the beautiful



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holy mountain, but shall come to his end, with none to help him."—*Rotherham.*

"And he planteth the tents of his palace between the seas and the holy desirable mountain, and hath come unto his end, and there is no helper to him."—*Young.*

"And he shall pitch the tabernacle of his palace between the seas in the holy mountain of beauty: but he shall come to his portion, and there is none to deliver him."—*Septuagint.*

"And he will pitch the tents of his palace between the seas and the glorious holy mountain; he will come to his end, without one to help him."—*Leeser.*

—

"WE will never find the cross heavy if we take up the one God gives us."



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January, 1930

Evangelistic Cuts Available

FOR the service of our evangelists these additional cuts are now obtainable. Order by number only, sending all orders direct to T. K. Martin, 8 Ash Ave., Takoma Park, Washington, D. C. Prices (postpaid) are: \$1.40 each; three or more, \$1.30 each; six or more, \$1.20 each.

The Association Forum

A Round Table on Efficient Methods

REVERENCE IN PUBLIC WORSHIP

Further Echoes From the Presidents' Council

(Columbus, Ohio, Sept. 20-22, 1929)

THE spirit of the restless, bustling world is seeking to invade the sacred precincts of the church. It would rob our worship periods of a holy, reverent character by insinuating commonness and confusion into them. What cares the world for the divine injunction, "Be still, and know that I am God"? It is foreign to the age. It matters little to the great enemy of godliness whether his disruptions be by stately forms without vital truth, as may be observed in certain historic communions, or by a breakdown of becoming decorum in the public worship among custodians of the truth. Either scheme vitiates true worship. And it is on this latter point that we are being attacked. Definite reform is needed. The encroachments of the daring modern attitude must be halted at the door of the church, where we enter to worship the Lord in the beauty of holiness. The distinction between the sacred and the common must be steadfastly maintained.

It was the recognition of disturbing trends of this character that led to the inclusion of the topic, "Growing Irreverence in the House of God," in the North American Presidents' Council agenda. The candid expression of the participants in the round table will be both illuminating and stimulating in analyzing our situation, and in correcting the evil. The united conclusions of this group of leaders were embodied in a series of resolutions ratified by the Autumn Council, and found in full on pages thirteen and fourteen of the *Review and Herald*, Nov. 14, 1929. Here follow the introductory remarks of Chairman J. L. McElhany, and statements by other participants:

J. L. McELHANY (vice-president, North American Division):

In many instances our public worship is characterized by a decided lack of reverence. We talk about it, lament it, and read about it in the "Testimonies," but fail to see improvement. What can be done to help our churches meet this decided lack? We have all, no doubt, had the experience of being in churches during the interval between the dismissal of Sabbath school and the opening of the preaching service, and found ourselves scarcely able to think because of the babble of voices and the chatter which breaks forth at that time. I believe that we should attempt a real reform along this line,

not by the enforcement of arbitrary rules to compel people to be silent, but by some way impressing upon the mind the propriety of sacred things, so as to result in exhibition of proper reverence in the house of God.

One of the most regrettable practices apparent in some of our congregations is that of a large mass of people starting to leave the church, the tent, or the hall just the moment the congregation rises to sing the closing hymn. Often there is almost a stampede to get out, as if the people felt impelled to get away from the place of divine service as quickly as possible. Such a course is disrespectful and irreverent. I cannot but wonder what the effect must

be upon visitors at our camp meetings, when they see our people make a mad rush out of the tent, even before the benediction is pronounced. To do so after the benediction is pronounced would be far from justifiable; but to surge out as soon as the closing song is begun, and sometimes as soon as it is announced, is a practice which should be stopped. In the camp meeting work which I did in Western Canada this summer, I was deeply impressed by the reverent attitude of the people. I did not attend a meeting of any kind— young people's, old people's, or departmental— but that, when the meeting was dismissed, everybody sat down quietly for a few moments, and then arose and quietly passed out. My observation is that such a practice will stop people from rushing out before the service is concluded. We have definite standards laid down for us in the instruction of the Spirit of prophecy, but should we not make more serious attempt to conform to these standards?

J. K. JONES (New York Conference) :

In our conference we have made it the general rule of procedure, that after the benediction the people remain standing or else take their seats, and with bowed head wait until the organist strikes the first note of the postlude, and then quietly pass out of church. In some of the larger churches the plan has been followed of having the congregation remain standing during the postlude until the pastor has opportunity to reach the door of the church, where he stands to greet the members of the congregation as they pass out. At camp meeting, especially in connection with the night service, I have requested the audience to remain standing, with bowed head, until the musical instrument gives forth the note of dismissal. We have found that the plan works very satisfactorily in all these different services.

So much for the plan, but now a word as to the education which must necessarily precede the plan. I think that the minister or the church elder should frequently give talks on reverence in the house of God, quoting from the "Testimonies," admonishing the people to be quiet in the house of God, and explaining what will be the effect upon their own souls when due reverence is maintained in the assemblies of God's people.

S. G. HAUGHEY (Nebraska Conference) :

When I was laboring in the British Isles, I was deeply impressed with the reverent spirit which prevails in our churches there. It was the custom in our churches for parents and children to take their seats quietly and wait for the service to begin. There was no noise, no talking, no confusion. After the singing of the closing hymn of the service, the people all sat down, the minister or elder stood with bowed head for a moment, and no one moved until the minister stepped out of the pulpit and came down into the aisle, which was the indication for the congregation to rise and pass out of the church. Reverence for the house of God is characteristic of the people in the British Isles, not alone in Seventh-day Adventist churches, but in the services of the nominal churches. The Church of England is very impressive in its solemnity. I wish that we might establish that same reverence for the house of God in all our churches that is found established by all denominations when we cross the water.

G. W. WELLS (General Conference field secretary) :

There is wonderful influence in example. I wonder if we, as ministers, are setting the wrong example before our people. We ourselves are exceedingly careless at times.

R. I. KEATE (Cumberland Conference):

I believe that the solving of this problem of irreverence is primarily a matter of giving proper instruction to our people, and yet I am convinced that a large amount of confusion and noise, which we refer to as irreverence, is due to the fact that we hold two or more meetings in succession in the same room. As soon as the first meeting is closed, people naturally feel that they are free to move about and get ready for the next service. I have observed good results where the entire congregation went outside the church between services, and re-entered for the second service just as they did at the first.

H. N. WILLIAMS (Newfoundland Mission):

We have worked out a plan which brings very satisfactory results. At the close of Sabbath school the organist plays some quiet, subduing music, which is a signal for parents and young people in the senior division to change their seats. We believe in making it a rule for the children to sit with their parents during the church service, and so at this time the parents locate themselves in the particular seat where the children know they are to come. While this adjustment is being made in the auditorium of the church, the superintendent of the children's department arranges for teachers and children to march out of the basement of the church to the front entrance, and when the music changes, according to the understood signal, the children march into the church, double file, and take their places by their parents. When this is ended, the fifteen-minute missionary service begins, and the entire church is quietly seated and ready to give attention to the missionary announcements. Then the church service begins. During all this time there is

perfect order and quietness, which is really refreshing.

F. L. PERRY (South Texas Conference):

We are told in the "Testimonies" that there should be rules governing the time and manner of conducting church services. Our leaders have much responsibility in this matter, and if an attempt is made, in the right spirit, to correct this laxity which leads to confusion and irreverence in the house of God, I think that much can be accomplished. I know that our South American churches are not so faulty in this respect as are some of the churches in North America. I attended a service in one of our Mexican churches in South Texas, not long ago, and observed the rule in operation there,—that the congregation be seated after the benediction, and then the church elder give the signal for the people to rise and go out, those occupying the first seat to go out first, then those in the second seat, and so on. That order might not appeal to us, but it is a rule which worked well in that Mexican church.

L. K. DICKSON (Greater New York Conference):

I am led to believe that the spirit of irreverence which is apparent in our churches, is closely associated with the tendencies of the times. It is a matter of long standing, has developed by a sort of natural growth, and is largely unnoticed by our own people. But I feel that it is a very serious matter, and that lifting the standard along this line will call for very decided action. I do not believe that an occasional announcement of the proper standard will be sufficient to turn the tide of irreverence in our churches. I have tried out plans which have helped some, but they have not changed the situation very materially; and I do not believe that anything will

change it until we as a people unite in very definite conviction that we are far away from where we should be in the demonstration of proper decorum in the house of God, and that there needs to be a general turning about in this matter.

There is nothing, it seems to me, which more directly contributes to lowering the spiritual temperature in our churches than this matter of irreverence. If we could turn that tide, we should see a very decided and gratifying effect upon the spirituality in our churches. I am wondering if this is not a matter of such grave importance that it ought to be referred to one of our committees at this Council, for definite action. If an appeal could be sent out, coming from the leaders assembled at this meeting, with the request that our pastors place due emphasis upon the remedy for the situation, and parents be urged to co-operate, we might hope to turn the tide. I do not believe that a discussion of the question here will do very much good unless we take some action that will roll this burden right back upon our people, and keep it there until a change is apparent. Is it not true that we, as ministers, are responsible for this manifestation of irreverence, to the extent that we continue to be conscious of it, recognize it, and yet do not take steps to remedy it?

C. L. BUTTERFIELD (Carolina Conference):

If we are to have rules and regulations, it seems to me we should go back of the church to the home; for I find that where there is reverence for the hour of prayer in the homes, a general spirit of reverence is present in the church. Just to illustrate: A few years ago I went to visit a church, and was entertained in a home where there were fourteen children. On Friday evening, before the setting of the sun, every member of the family was assembled in the large dining

room,—the grown children were there, and the smallest child, yet in its mother's arms, was there; and all were dressed in their Sabbath clothes, ready for the beginning of the Sabbath. I was asked to take charge of the worship at the beginning of the Sabbath, and it was an inspiration to see every child sitting with folded hands and listening to the reading of God's word. Each member of the family took part in the prayer season. The next day at the time of church service I saw about forty children gathered on the front seats, and I thought to myself, How am I ever going to keep those children quiet. But from the moment the service opened, each child gave the most perfect attention, without even a whisper. This was due to the fact that the children had been taught in their homes to reverence the hour of prayer. It seems to me that a primary essential in dealing with this matter of irreverence is to inspire our people to conduct family worship, at which all the children shall be gathered in and take part.

(To be continued)

Gem Statements

From the Spirit of Prophecy

Reverence in the House of God

True Reverence: How Inspired.—“True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened.”—“*Prophets and Kings*,” pp. 48, 49.

A Change Apparent.—“There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to

religious worship. The precious, the sacred things which connect us with God, are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things."—*Testimonies*," Vol. V, p. 491. "An enemy has been at work to destroy our faith in the sacredness of Christian worship."—*Id.*, p. 496.

Reasons for Reverence.—"We have abundant reason to maintain a fervent, devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews." "Our present habits and customs, which dishonor God, and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us."—*Id.*, pp. 496, 495.

Duty of Parents.—"Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command their children to enter the sanctuary with sobriety and reverence."—*Id.*, p. 496.

Common Things Excluded.—"The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit and introduce common thoughts and worldly business transactions. These should be left outside the church."—*Id.*, p. 494.

Motto for Children.—"Parents, elevate the standard of Christianity in the minds of your children; . . . teach them to have the highest reverence for the house of God, and to understand that when they enter the Lord's house, it should be with hearts that are softened and subdued by such thoughts as these: 'God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart; for

I am coming into the presence of the holy God."—*Id.*, p. 494.

There Should Be Rules.—"There should be rules in regard to the time, the place, and the manner of worshiping."—*Id.*, p. 491.

Eloquence of Silence.—"The Lord is in His holy temple: let all the earth keep silence before Him." Hab. 2:20. "If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in His presence, there will be a sweet eloquence in silence."—*Testimonies*," Vol. V, p. 492.

Entering God's House.—"When the worshippers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls."—*Id.*, page 492.

When Minister Enters Desk.—"When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. . . . Every one of the congregation, also, who fears God, should with bowed head unite in silent prayer with him. . . . When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion."—*Id.*, pp. 492, 493.

During the Benediction.—"When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ."—*Id.*, p. 494.

Leaving the Church.—"Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip."—*Id.*, p. 494.

Just Between Seminars

Glimpses of Ministerial Training

Washington Missionary College.—Our theological department, which has been growing steadily since the new course was organized two years ago, opened this year with a still larger enrollment. One special feature is that the classes are moving into regular line of curriculum organization,—freshmen, sophomores, juniors, seniors. The junior class, which represents the natural growth of the new course since its birth, comprises half of all the juniors in the college. Field work was soon brought into operation, and is now well under way. Three student efforts are in progress, and thirty-five are already giving Bible readings or are doing work preparatory thereto. A faculty effort, which holds meetings every Sunday night in a hall situated in the northwest section of Washington, has begun, and opens the way for becoming acquainted with the people attending, and making appointments for Bible studies.

The seminar was organized this year with a larger enrollment, a larger attendance, and a more enthusiastic spirit than in any previous year. Brother R. N. Montgomery, of Wilmington, Del., was elected president, and with him a full staff of officers. On Sabbath, twenty automobiles carried sixty of the students into the field, and 15,000 handbills were distributed. During the week, twelve of the sophomore students went into near-by sections of the city with 700 copies of the Family Bible Teacher, which were placed, and will be followed up weekly. The Mount Pleasant church, of fifty members, which was brought into existence by the students' field labor last year, has raised its Harvest Ingathering goal of \$500 this fall. This is the first new church organized in the Dis-

trict of Columbia during a period of years.

From time to time we receive letters from former seminarians who have already gone into conference work—three in Ohio, one in East Pennsylvania, one in West Pennsylvania, one in the Southern Union, one in South Dakota, and three in foreign fields. Many of our number this present year have their eyes fixed on the hour when they, too, shall be out in the foreign fields, continuing the work which they are learning to do now.

B. G. WILKINSON, *Dean.*

Atlantic Union College.—The seminar is organized, and the leader, Carroll M. Pike, is giving attention to bringing before the band the importance of THE MINISTRY, and also of the Ministerial Reading Course, as aids in the preparation for ministerial work. Public efforts are being launched. A series of Sunday night meetings will begin in the Pythias Hall, at Natick, to be followed by other public meetings, which will provide the experience so much needed in the training of evangelists. These student efforts will be conducted as are the evangelistic efforts by our regular ministers, with this difference, that they will be under the direction of the theological department of the Atlantic Union College. We believe this practical experience, while pursuing theoretical studies, will make for strength in preparing men and women for the ministry and the Bible work.

T. M. FRENCH, *Dean.*

Emmanuel Missionary College.—This is my fourteenth year in teaching ministerial training in our schools, and I must say that I have never found young men and women more responsive or more usable than those in training at Emmanuel Missionary College. As to field work, our symposium for the five Sabbaths in November, on the topic, "Milestones of World

Progress" [Daniel 2], has been a real success. Our churches have greatly enjoyed the preaching and the music as conducted by the students. Our symposium for December is on "The Mountains of the Bible," and the section of the advanced homiletics class planning this are doing well in their oral training. With the first of the year, they will all be in their assigned churches as bearers of responsibility for the rest of the school year. A committee made up of union and college officials will co-ordinate all field work, and will meet once a month to foster this practical training of men and women. We greatly appreciate this counsel and help. These first six weeks of college ministerial training have been the busiest I have ever experienced in my years of ministerial training, and there are more enterprises launched than is usual at so early a date in the college year. Laying responsibilities and burdens upon the young, seems to develop them quickly; and at the same time we require accuracy, thoroughness, and marked consecration and ability.

H. S. PRENIER, *Dean.*

Paul Lugenbeal, seminar publicity agent at Emmanuel Missionary College, writes:

"At the beginning of the present school year the seminar was reorganized, and a new constitution was adopted. In past years it has been the plan for visiting ministers or college teachers to talk to us in our seminar meetings, but this year a different plan is followed, which requires that the members of the ministerial classes give short talks, thus affording practical experience for those who are preparing for ministerial work. Usually, two young men give short sermons, and a young lady gives a Bible reading. The programs are varied, and we hold our meetings on alternate Friday evenings. At the present time, three young men are arranging to give a stereopticon lecture on the life of Christ."

Union College.—The interest in our seminar is growing from week to week, and the attendance is increasing. We have nominated a reporter for the ministerial seminar, whose duty it is to report every week to the *Clock Tower*, and thus keep our activities prominently before the student body. Our decision to admit the Bible workers' band into our ministerial seminar, and give the young ladies due place in our regular seminar programs, is leading to most enthusiastic co-operation and results. We have chosen a conference Bible worker to have charge of the young ladies who are interested primarily in Bible work. They hold meetings by themselves occasionally, and we work together about two thirds of the time.

H. U. STEVENS, *Bible Instructor.*

Elder A. G. Youngberg, seminar leader, sends further report, as follows:

"Our gospel workers' seminar was organized the second week of the school, with Elder H. U. Stevens as faculty advisor, and Elder B. L. House as director of field activities. At present we have a membership of forty young men and twelve young ladies. All of these earnest young people are making definite preparation for the Lord's work. Fourteen of us are subscribers for THE MINISTRY. Under the leadership of Elder House, the young men are visiting churches and companies, and carrying on definite activities in Fairbury, Cortland, Beatrice, Fremont, Blair, Nebraska City, Weeping Water, Seward, Brock, and at the Boys' Reformatory in Lincoln. We are also seeking opportunity for service in connection with the city mission in Lincoln, and the railroad shops at Havelock. Sister R. E. Lynn, an experienced Bible worker, has charge of the Bible work division of our seminar, and will give the young ladies an opportunity for field experience. It is a great inspiration to work with these earnest, energetic young people. Our meetings are held from seven to eight on Friday evenings."

Southern Junior College.—I am inclosing a list of subscribers for THE MINISTRY, and also a list of eleven names for the Ministerial Reading Course. B. H. SHAW, *Bible Teacher.*

Oakwood Junior College.—It seems that in the absence of some one to lead out in starting the ministerial seminar, the boys have formed an organization of their own, with one of the colored teachers as adviser. I trust that it will not be long until we have a regularly organized seminar.

I. V. COUNSELL, *Bible Teacher.*

The Minister's Books

Reading Course and Reviews

"THE ROMAN CATHOLIC CHURCH IN THE MODERN STATE,"* by Charles C. Marshall. 350 pages. Price, \$2.50. Published by Dodd, Mead & Co., 449 Fourth Ave., New York.

This volume is one of the finest of modern books dealing with the delicate question of the relation of church and state. The author, a prominent lawyer and profound student of church history, furnishes a dispassionate and thoroughly judicial handling of this vital subject, and his deductions and conclusions are sustained by authoritative quotations from highest Roman Catholic sources. In the Introduction, Mr. Marshall states that "as far as possible, sources of information hostile to the Roman Catholic Church have been avoided, and preference given to authorities which it acknowledges." Yet the contentions are thoroughly sustained.

In order to obviate any objection that might arise, on the ground that

* The first of the Elective volumes to be recommended in connection with the 1930 Ministerial Reading Course. Others will appear from month to month. Books may be secured direct from publishers, or through the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

the authorities are only partially quoted, or that statements are disconnected from their proper setting, the author has taken due precaution. In connection with excerpts from "The Encyclical Letter Immortale Dei of Pope Leo XIII," a footnote conveys the following information: "Experience has demonstrated that quotations from this letter, in argument, are met by the assertion that they are of no value because detached from the context; therefore the letter has been set forth in full in the Appendix." Such authentic vindication is also furnished for a number of other important documents.

The book has a clear ring on the subject of liberty of conscience and freedom of the will. The reasoning and sophistries of the Roman Catholic Church as to her supposed right to dictate policy and action to the individual and to the state, are presented from her own documents. Each student of "the manifold grace of God" should make sure that he is not ignorant of these devices of the enemy, though couched in polished form and presenting a pleasing aspect to the unwary. Mr. Marshall has most ably unveiled these delusions. W. L. H. BAKER.

The German Language Ministerial Reading Course

ELDER L. R. CONRAD, the Ministerial Association secretary for the Central European Division, announces the selections made for the 1930 Reading Course for German-speaking workers, as follows:

1. *Missions*: "In the Path of Livingstone," by W. H. Anderson.
2. *Church History*: "The Moravians and Their Work," by R. Rühling.
3. *Doctrines*: "The Everlasting Gospel" and "The Apostasy," a set of twenty-five printed lessons, prepared by L. R. Conradi.

The price of this set of books is not stated. We shall endeavor to secure

this information. A brief excerpt from Elder Conrad's letter will be of interest: "For the German course we have been able to make a good selection, and at an early date. We have covered a varied field of study,—missions, doctrine, and remarkable experiences of heroes of faith as gleaned from church history. Brother Anderson's book was published in German by our Hamburg house, for use in Big Week; and for the church history, Pastor Rühling has furnished us a fine book, of 200 pages, dealing with the Moravians, whose work in past ages has been similar to ours in many ways. I am now preparing lessons, to be printed on good paper, and will furnish each worker with two copies,—one to be filled out in answer to the questions and sent back to us, and the other copy to be kept. The lessons for the first half of the year deal with the everlasting gospel and the principles underlying it, and the lessons for the last half of the year deal with the apostasy. If these lessons bring as much light and spiritual strength to the readers as they have brought to me thus far in preparing them, I am sure they will be helpful. . . . At the same time we shall do all we can to encourage those who read English to enjoy the benefits of the English Reading Course. . . . I am pleased to tell you that the work is progressing in the Central Division, and there are signs that our workers are really getting a better hold on Christ, and having better success."

CHRISTIANITY is nonexistent apart from Christ. It is not a mere system of doctrine bequeathed by Him. The ethnic religions exist apart from their founders. But withdraw the living Christ from Christianity, and it would collapse.

Bible Workers' Exchange

For an Enlarged Service

Securing Readers—No. 1

BY AGNES E. WEBBER

My experience as a Bible worker began by taking a list of names supplied by the faithful colporteur, and calling on the people to talk with them about the contents of the book they had purchased, and endeavoring to make established appointments for Bible studies. A lady colporteur accompanied me to the homes of a few people especially interested, and introduced me as the "long-promised teacher to assist them in their investigation of Bible truth." By this means I had no difficulty in securing a few appointments for Bible readings, as a starting point, and I have kept busy ever since.

In connection with my Bible work I sold a few magazines from house to house, thus coming in contact with other individuals who were glad of an opportunity to study the Bible. Sometimes appointments for Bible studies were made at the time of the first call with the magazine, and at other times the appointment did not develop until subsequent calls and literature had established a friendly acquaintance. I found that divine wisdom and tact are needed to enable the worker to know when to proceed slowly and cautiously, and when to press the opportunity for immediate personal investigation.

Another means of securing readers has been through contact at the Sabbath services in the church. By being observant of strangers and making their acquaintance, the results have been twofold: If they are members of some other Seventh-day Adventist church, and are visiting in the city, they may have friends in whose behalf

REMEMBER THE NOONTIDE HOUR OF PRAYER

the services of the Bible worker are needed; if they are strangers, they especially appreciate the interest shown in them, and often respond to the suggestion that Bible studies be held in their homes.

I have found that my readers are the best advertisers of my work. As they see how clearly the Bible reveals truths concerning the history of the world and the plan of salvation, there is awakened in their hearts a keen desire to have their friends become informed, and they invite them to attend the studies at their homes, or by personal solicitation make definite appointments for Bible studies in the homes of their friends.

A very fruitful field for appointments is found in the missionary endeavor put forth by the members of the church. As they distribute literature, and come in contact with people in other ways, many openings for the Bible worker are obtained. This channel of contact with individuals is subject to discrimination by the Bible worker, as it is often the case that courtesy on the part of the one visited is mistaken for interest, the results of which are quite different. The same caution maintains in regard to letters received from zealous people, requesting that friends or relatives be visited by the Bible worker. In visiting all such referred cases, it is wise not to state the definite purpose of the visit, until a personal acquaintance can be established and a real interest created in Bible study. Sometimes the Bible worker is requested not to tell who has sent her. The plan of distributing literature in the street or in the block, and thus casually meet the people specified and observe their attitude toward Bible study, oftentimes brings desired results. And I may say, just here, that of all the various methods used in securing readers, none are so effective or so frequently used as the distribution of our attractive truth-

filled literature. This is the basic means of stimulating desire for Bible study.

Neighborliness, involving methods too numerous to specify, is effective in establishing confidence and friendship which places the Bible worker on vantage ground in securing definite appointments for Bible study. Christian ministry to the sick, and sympathetic interest and help in time of sorrow or bereavement, are far-reaching in effect.

Then there are young people among us who have not received a training in our schools, and often lack sufficient knowledge of the truths which we hold to warrant their being baptized and becoming members of the church. While the Standard of Attainment would in time supply this lack, yet with some only a few points need be covered; and if the Bible workers will ascertain the need and give the instruction and encouragement necessary, many young men and women will become settled in the faith, and may decide to dedicate their lives to preaching or teaching God's word. The Bible worker carries responsibilities within the church as well as outside of it.

The reclaiming of the backslider offers a distinct line of endeavor by the Bible worker, and requires special adaptation of teaching methods, in which are blended much love and patience. It may be that the condition is due to failure to understand or appreciate fully the importance of some tenet of our faith. At one time in my experience I came in contact with a woman physician who attended our tent meetings, became convinced of the truth, and took her stand, but the influence of friends in her professional life placed her in the frigid atmosphere of indifference and ridicule, and she dropped out of the church. I endeavored to keep in touch with her during the several years that followed, sending patients to her for attention, and in every way possible maintaining

cordial friendship. I was absent from the city for a time, and when I returned I was happy to find this doctor attending our Sabbath services quite frequently. One day I invited her to come to my home for a spiritual visit. She accepted the invitation, and as we talked and prayed together she unburdened her heavy heart and revealed her earnest desire to be true to God. For a time she could not believe that God would accept her, after all the years of rejecting Him, but she finally accepted the promises of healing for backsliding, and very soon after was rebaptized. Then she began to exert an influence to win others to the truth, and to secure openings for Bible studies. Two ladies accepted the truth and were baptized, as the result of the doctor's interest, and both of these women have had some very fruitful experiences in bringing others to a knowledge and acceptance of the truth through the Bible studies which they themselves have given. It was the reclaimed backslider who started this chain of good results, and to me this is one of the brightest memories in my experience as a Bible worker.

Port Huron, Mich.

(To be concluded)

Kindly Correctives

On Speech and Conduct

Common Errors in Speech

WITH the design of saying, "He isn't going to do it," how often it is stated, "He *izn'a-gona* do it"! There is need of clearer enunciation of every sound, and of giving strict attention to the "ng's." There are many such slurred expressions which, when phonetically pictured to the eye, appear ridiculous.

To use the word "*counsel*" when meaning "*consul*," is to run the risk of being lowered in the estimation of others and cause lack of respect for

the message uttered through such a careless channel.

Many a faithful shepherd of the Lord's flock makes the common mistake of referring to his "*pastoral*" duties as "*pastorial*."

Ordinary bywords are never appropriate, and the Christian should especially seek to avoid exclaiming, "Oh, my!" "My sakes!" and many other such expressions of close kin.

It is incorrect to say "*us workers*," as the subject of a verb. It is wrong to say "*we workers*" when this combination is the object of a preposition. "A company of *us workers*" is correct. A preposition takes the objective case. To say, "A company of *we workers*," smacks of the tyro in English.

A. N. ANDERSON.

Aizu-Wakamatsu, Japan.

The Field Says --- Through Our Letter Bag

Quietness and Reverence.—The purpose of the Sabbath morning church service is to worship God, and to this end there must exist a worshipful atmosphere, which calls forth a reverent attitude. The great lack of appropriate reverence for the house of God is painfully apparent in some Seventh-day Adventist churches. A few principles to guide in creating a worshipful atmosphere may be considered as follows:

1. Plan for and insist on a quiet and orderly transition from the Sabbath school session to the devotional service. A real aid in securing the desired result is for an organ prelude to be played soon after the close of Sabbath school and continued until the opening of the service.
2. Make arrangements with all who are to participate in the service at an early moment, so as to avoid delay. As a rule, the ten minutes between

the closing prayer of the Sabbath school and the time for beginning the service, affords the best opportunity to choose and inform those who are to assist.

3. Punctuality is a prime essential. The service should begin on time and close on time.

4. Eliminating or minimizing announcements through adoption of the Church Calendar, in either printed or mimeograph form.

5. Give prayerful thought to making the offering and the mission campaign funds appear in a spiritual setting. The bringing of gifts to God should be one of the most spiritual items of the Sabbath worship.

6. At the close of the benediction, let the audience be seated for a moment of silent prayer, that the quietness and reverence characterizing the service may continue as the people leave the church.

These principles may be applied to bring about an orderly and reverent atmosphere, without producing a formal service. "Order is heaven's first law."

B. F. BRYAN.

Takoma Park, D. C.

Literary Crimes.—If ministers had a true realization of the effect in their sermons and prayers, of failure to make nouns and verbs agree, they would gladly welcome help from every available source. Just how serious and far-reaching are the results of grammatical errors in the pulpit, may never be fully known, but the sacred character of the truths conveyed through the medium of speech, and the eternal consequences involved, should cause the speaker to study diligently to avoid giving offense through common and thoughtless expressions.

For instance, during prayer, when all is quiet, eyes closed, and every word of prayer being solemnly considered, how it grates on the ear to hear the expression so often used: "O Lord, grant that *each* shall receive the help

they need tonight!" The fact that the pronoun "they," being plural, should agree with its antecedent "each," makes it imperative to say, "Grant that each shall receive the help *he* needs."

In beginning the sermon, request is often made of the audience in the following words: "Every one who has their Bibles raise their hands!" Such a request may be correctly stated in two ways: "All who have *their* Bibles raise *their* hands," or "*Every one* who has *his* Bible raise *his* hand."

In many similar expressions literary crimes are thoughtlessly committed, causing a repulsion to the sensitive ear, and detracting from the dignity of the message and the messenger.

Louisville, Ky.

J. D. REAVIS.

Be Sure of Your Signs.—In explaining Matthew 24, the method followed by many preachers is to place main emphasis on the reference to frequency of wars, rumors of wars, pestilences, famines, earthquakes, et cetera. It is possible for a keen opponent to turn this in such a way as to make the speaker appear puerile in his handling of the subject. Why should we not leave these particular occurrences just where Jesus left them, when He said, "All these must come to pass, but the end is not yet"? "All these are the beginning of sorrows." I believe we could prevent being held up to ridicule and criticism if we would deal with the events that Jesus said were signs of His appearing, and not dwell largely on those items mentioned as mere incidents in the great prophetic program of Matthew 24. "But," said a brother, "why did Jesus mention these incidental things if He did not intend they should be regarded as signs?" The answer was, "Some of them Jesus mentions in order to explain that they are *not* signs." It is safe to disregard these questionable sources of proof of the second advent, when the unquestionable signs are so

abundant and plain, as (1) the preaching of the gospel of the kingdom, (2) the signs in the heavens (located as to time), (3) the signs on the earth, and (4) the prophetic program.

T. H. JEYS.

Modale, Iowa.

Restoring Withheld Tithes.—For many years I have heard it stated by different ministers, that if one used tithes money for his own purposes, he was obliged to add a fifth part thereto when he returned it to the Lord's treasury. This would mean 20 per cent interest. I first heard this teaching when I was a boy, and I was greatly troubled, for it seemed to me that this meant that the Lord practiced usury, — a thing which He condemned in His word; and therefore I felt that there was something wrong with the explanation.

A careful reading of the scripture that is supposed to teach this (Lev. 27: 31-33), certainly should not lead any one to believe that God had gone into the banking business. To "redeem" is to buy back. And if for some reason a man wanted to redeem, or buy back, the tithes animal which had passed under the rod, he was directed to add a fifth part to the value placed upon the animal by the priest. (See verses 12, 13.) We have no right to use the tithes at all. But if we have done so, we should confess that wrong to God, just as we do any other wrong, and restore the sum withheld. Let us refrain from any teaching which carries with it the idea of doing penance for wrong-doing.

W. P. McLENNAN.

Memphis, Tenn.

WE must rise above the frosty atmosphere in which we have hitherto lived, and with which Satan would surround our souls, and breathe in the hallowed atmosphere of heaven.—*Mrs. E. G. White.*

The Sanitarium Chaplain

Responsibility and Opportunity

Radio and Literature

BY W. M. ANDRESS

THE installation of the radio public address system has proved to be a valuable asset to our institution. Many of our patients and guests, who do not feel free to come to the parlor for the religious services, "listen in" from their rooms, and are very appreciative of this arrangement. Through the radio system we carry the morning worship, prayer meeting, Sabbath school, and other religious services to the rooms of the patients, and also the parlor entertainments in the form of lectures which are given from time to time. Our broadcasting program is announced by card, as follows:

"LISTEN IN"

Daily Program

AT THE FOLLOWING HOURS

Morning Worship.....	8:40 A. M.
Radio Musical Recital.....	12:15 P. M.
Reading	3:30 P. M.
Radio — Dinner Music.....	6:15 P. M.
Parlor Hour (except Tuesday)	7:30 P. M.

SABBATH FEATURES

Bible School.....	9:25 A. M.
Reading	3:30 P. M.
"What's on the Air?".....	7:30 P. M.

SUNDAY FEATURES

Morning Worship	8:40 A. M.
Radio — Church Service	11:00 A. M.
Parlor Service	7:30 P. M.

OTHER PROGRAMS AS ANNOUNCED

We are endeavoring to make the most appropriate use of our literature. Some months ago we placed in each guest's room a copy of "The Marked Bible," and we find that this pamphlet is exerting an excellent influence. Some of our patients have taken their stand for the truth as a result of reading this book. In each room there is

also placed a copy of the Bible, "Ministry of Healing," and the Morning Watch Calendar. For the benefit of patients who are too weak to handle the Bible, we find it a good plan to place Scripture portions in the rooms. Special attention is given to this feature in the surgical wards. A booklet entitled, "The Pocket Treasury," published by the Moody Bible Colporteurs' Association, has met with favor. This booklet contains choice chapters of Scripture, which are appreciated by patients who are too ill to use a large book.

I am trying from day to day to cultivate a spirit of Christian boldness that will enable me to present more and more definitely the virtues of Christian faith and the special doctrinal features of our own belief. I am convinced that many of our doctrines can be presented to the patients and guests without giving offense, if we will exercise the necessary degree of tact.

Boulder, Colo.

Ministerial Interne Items

Responses from our Recruits

A Personal Word

I LIKE the thought that I and my associate "internes" this year are pioneers in the demonstration of a plan which is so vital to the future strengthening of the working forces in the Lord's cause. I had not thought of the matter in just this light before, but I see that success or failure of the Internship plan rests largely in the results which we who have been chosen to test out the provision, are able to demonstrate. I have not, however, been unmindful of the very definite challenge which this plan offers, and have accepted it wholeheartedly, for I am determined that if application and consecration can make me a truly efficient worker for God,

nothing shall be permitted to stand in my way. I have been especially impressed of late, with my need of greater appreciation of what it means to be truly unselfish and to refuse to permit personal preference and desire to come first. I am carefully studying my life and work to avoid this crippling trait.

More and more, even in the short time I have been associated with the organized work, do I sense the necessity for utmost efficiency in every line of activity, and particularly of maintaining increased mental vigor. It is surely quite evident that the work of any minister will lack in inspiration if he allows his mind to stagnate. I most certainly shall avail myself of the advantages offered through the Ministerial Reading Course for 1930.

I thoroughly enjoy my work, and believe that God has a definite work for me to do here. I consider it especially fortunate that I have been placed in a new field, where opportunity is afforded for raising up a new company of believers. The responsibility of warning thirty-five thousand people rests heavily upon me. At present I am conducting a hall effort, giving a number of Bible readings each week, and plan to begin a systematic distribution of *Signs of the Times* from house to house, and thus meet the people in a personal way. My courage is good. The Lord is wonderfully blessing. I have everything to praise and thank Him for. I do hope my fellow pioneers are all doing well, and that this branch of the work which the leaders of the General Conference have launched may continue with increasing success.

J. STANLEY HULL.

Meriden, Conn.

If there is a God and if He cares for men, then the most important thing in the world for me is to find out what He wants me to do and then to go and do it.—*Cecil Rhodes.*

PROBLEMS THAT PERSIST

WE WONDER if simplification is not one of the crying needs of the hour,—simplification in personal tastes and requirements, simplification in our conference and institutional expenses, simplification in our elaborate activities and churchly services, yes, even in our teachings. And we wonder if simplification does not come only as the result of spiritualization of the individual.

WE WONDER if the advent expectancy isn't being crowded too far into the future when men speak of what will happen "twenty-five years hence," or of our little children's "finishing college and getting into the work," or of "doubling our membership in thirty-five years," and similar expressions. Is it simply thoughtlessness? or is it the mouth speaking out of the abundance of the heart?

WE WONDER if we should rest satisfied with the dent we are making on the consciousness of the world. Time is far spent and our task is unfinished. The generation is nearly past, and men and women are being born faster than we are reaching the living, despite our growth. Ought not this message to be stirring whole cities around the world? Ought it not to be the theme of world conversation? O God, give us power and greater results!

WE WONDER if emphasis on the great fundamentals of the spiritual life and sound doctrine, would not crowd minor, moot points into the background of silence where they belong. There is no conflict between the spiritual and the practical, or the spiritual and the doctrinal; but there is a profound conflict between the essential and the nonessential, the vital and the inconsequential. Hasn't the hour come for this principle to become more fully operative?

WE WONDER just what it will take to awaken and jar us, as workers, from attitudes of ease and contentment with things as they are, to the most intensive and persistent searching for things as they ought to be. Without the living voice of the Spirit of prophecy to check or spur, to encourage or repress, should we not to a man become the most ardent students of the Bible and the Testimonies to catch the revealed will of God? And do we not need more "knee-ology" than theology?

WE WONDER if the expression "lecture" is not the only name that can be rightfully given many evangelistic deliverances. Assuredly they are not sermons. Though historic, prophetic, and Biblical in content and intent, they cannot be rightfully classed as preaching. There is a deadly accuracy in that word "lecture." Hard and heavy, cold and convincing, there is little to warm the life that has been chilled by sin, little to soften the hard spirit or to comfort the heavy heart. Such presentations furnish the basis for an intellectual assent. They offer incontrovertible evidence. They present a system of religious belief. But what the souls of men are dying for is the saving gospel. Is there not too much separation between the two?

L. E. F.