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between the members of the

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Trenchant Truths

AN ounce of experimental salvation is worth a ton of theory.

SOUND doctrine will not compensate for unsound practice.

COMPLETE subordination to Christ will bring perfect co-ordination within the church.

THE reason why many do not do much to save others is because they have never been fully saved themselves.

IF we cannot live amicably with a brother worker here, what reason have we to hope that we can live eternally with him in the kingdom to come?

LET us get accustomed to deep diving into the ocean of truth, scorning the shallow waters in our thinking and our studying.

SPEAKING of prayer meetings, the Fundamentalist Baptist Temple, Los Angeles, with a membership of 2,400, has a prayer meeting attendance of 1,549. The First Baptist church of Minneapolis, with 2,500 members, has 1,337 at its midweek meeting. Tremont Temple, Boston, with 3,200 members, has 2,736 attendance. And the First Baptist church at Shreveport, La., with 3,200 members, has an astounding prayer meeting attendance of 3,024. To those interested in statistics, here is food for thought. Here is a challenge to us. Fifty-five to ninety-five per cent at prayer meetings! Would that it were true with us.

LOVE, not knowledge, is the test of discipleship.

THERE is much ado about sermonettes nowadays. And many a sermon is too long. In fact, even some sermonettes would be infinitely better if abbreviated still more, or eliminated altogether. If a man has no compulsive message from God, no burning conviction struggling for utterance, he had better be silent. But preaching is God's ordained method of proclaiming His message to men. There is danger lest we copy the ecclesiastical fads of Babylon while condemning the styles from Paris. It is possible that those who demand sermonettes may become Christianettes, and that the ministers who follow the popular call of the hour will become preacherettes. Salvation's vast themes and mighty truths cannot be compassed in twenty minutes.

SAD the situation of the minister who can show only human credentials.

THERE are diversities of gifts, the Holy Spirit dividing to every man severally as He will. One individual does not usually have all, or even several, of these gifts. And surely not all have the same group of gifts. Some ministers have the divine gift of evangelism, others of pastorship, still others of teaching, healing, or government. It is no disparagement to a man that he has one gift and not another. Not all can be successful evangelists, nor will all make good district leaders or executives. Not all are organizers, and it is certain that some are poor financiers. Let us not measure men solely by the financial rule, and give them a "Dunn

(Continued on page 5)

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Editorial Keynotes

A More Spiritual Ministry

"BRETHREN, if a man be overtaken in a fault, *ye which are spiritual*, restore such a one."— *Paul*.

OF all essential qualities for the gospel ministry, *spirituality* is the underlying, intertwining, predominant principle. Without genuine spirituality there can be no restoration of the sinner to paths of rectitude and righteousness, no power in the life of the minister to impart the spiritual remedy for sin-sick souls.

"The spiritual man is the divine ideal in life and ministry, in power with God and man, in unbroken fellowship and blessing," says Lewis Sperry Chafer in his book entitled, "He That Is Spiritual." He further states: "True spirituality is that quality of life in the child of God which satisfies and glorifies the Father. . . . Upon it all Christian service depends. Since God purposes to work through human means, the fitness of the instrument determines the progress made." He then asks: "What, then, is true spirituality?" and answers the question by saying, "It is the unhindered manifestations of the indwelling Spirit."

A "more spiritual ministry" depends upon the degree to which there is "unhindered" manifestation of the Spirit; and it is in the hope that most earnest heed may be given to removing all hindrances to the operations of the Holy Spirit in the life that this sincere plea is made.

There is need of constant vigilance on the part of the minister, lest he become so absorbed in the affairs of his ministry as to be unaware of the great vacuum which develops in his life and labor through depleted spirituality. The danger signal against a depleted

spiritual life in the ministry is set forth by Thomas Hamilton Lewis, in a book entitled, "The Minister and His Own Soul," as follows:

"The minister must have reserves of power in his own spiritual life, or he will labor in vain, no matter how busily. . . . Ministers know very well, although it may sound strange to laymen, that there is constant danger in the ministerial life and work to overlook the spiritual needs of the minister himself. Most ministers have realized that times of great spiritual revival among the people have proved sometimes to be seasons of spiritual dearth with the minister. Not that the minister has been insincere, but he has simply emptied himself in his great desire to serve his people, and has forgotten that his own spiritual needs were as imperative and as constant as those of his people.

"Nor is this danger of spiritual depletion limited to times of excitement. The minister's daily routine, so comforting, so helpful, so blessed to his people, may be his own spiritual vampire. The surgeon becomes increasingly insensible to suffering in his intentness upon removing it. And that is well for the surgeon and for us. But it is not well for a minister to become dull in his spiritual sensibilities by ministering so constantly to keep alive the sensibilities of others. It is tragic when a minister, praying so much for others, finds his prayers not moving his own soul, preaching so much to others and bringing no message to his own soul, serving constantly at the altar and failing 'to offer up sacrifices for his own sins.'"

From my own personal experience, and from conversation with many ministers, especially those in attendance at ministerial institutes held during the past twenty-five years, I am aware

of the increasing tendency to depletion of our own spiritual forces. For example, let us take a retrospective view of the minister's life and experience during the first decade of his ministry. As he first enters upon his new and sacred work, he feels a deep concern regarding the outcome. He is inexperienced, and encounters a haunting fear of uncertainty as to whether he succeed or fail. The supreme purpose of his calling—the salvation of the lost—seems so great, so far beyond his powers, that he turns to the Lord with all his heart and implores divine help. The great Guidebook of instruction for the gospel minister is his constant study. On every possible occasion he seeks to steal away from men and the bustling scenes of life, that he may be alone with God for communion through prayer and study. His most earnest purpose is to walk softly and obediently with God, and to allow nothing to interrupt the constant fellowship with Christ, who has become his personal Saviour and the Lord and Ruler of his life.

Such a man is spiritual,—Spirit-filled,—and the fruits of the Spirit are seen in his life and in his labor. He is neither "barren nor unfruitful in the knowledge of our Lord Jesus Christ." Although his knowledge of the great chain of truths encompassed in the third angel's message is limited, and his ability to proclaim these truths permits of no self-confidence or self-gratification, yet people listen to his message, and are convicted in mind and in heart that it is a message which means life or death to them. It is the message, and not the messenger, which attracts, and holds, and leads to obedi-

ence. Wherever this Spirit-filled minister goes, his influence is felt, and people say of him, as Laban said of Jacob, "I have learned by experience that the Lord hath blessed me for thy sake."

But in time there comes a change in the life of this minister. The constant, diligent study of the Guidebook during the years leads to a sense of security in the broader understanding and wider usage of the divine instruction. There is a greater sense of ease when called upon to preach, and consequently less time is spent in preparation for the sermon—less time in study, less time in prayer, and as is so often the result, the burden for souls grows lighter. The intervals of quiet communion with God give way to increased social contact with the people, and the deference and recognition which are accorded make life seem pleasant and enjoyable in a different sense than that experienced in the early years of his ministry. Before he is aware of it, he has become seated in "Satan's easy chair,"—a situation which is portrayed in the writings of the spirit of prophecy as follows:

"Many who minister in the sacred desk do not half understand their responsibilities. They are taking things altogether too easy and comfortable. Many are in Satan's easy chair, thinking if they partially copy another minister, they will fill the requirements."

Such a preacher is drifting with the current, and unless a new flood of spirituality, fresh from Heaven's throne, sweeps over him and carries him back to safe anchorage, he will remain a weakling in the ministry to the close of his career, when, with all the resources

CRUCIAL QUESTIONS

"Do we love folks because we want to convert them, or do we want to convert them because we first loved them?"

placed within his reach when entering upon his sacred calling, he might have continued to grow in spirituality, wisdom, ability, and soul-winning power.

How pitifully sad that any man who enters the ministry should allow this to be his experience! But who of us, as ministers, has entirely escaped the symptoms of this spiritual decline, the quaver of this deadly, creeping paralysis?

The effects of depleted and declining spirituality in the ministry are widespread. It gradually becomes more and more apparent to the public that the sermons from the desk, although well prepared and delivered in a pleasing manner, have lost that spark of fire which in former days burned into the hidden recesses of the soul. But the most immediate effect is seen in the life of the minister himself. When and where he should triumph in Christ through the Holy Spirit, he suffers humiliating defeat. In his association with the people he reveals weakness of character, when he should be an example of the power, excellence, and glory of the truly spiritual life. He becomes disqualified to administer spiritual strength and vision to those who come to him for help. People with aching, sorrowing hearts, under deep conviction of sin, or with unbearable family problems by which they are utterly baffled, have a right to turn to the minister of the gospel for counsel, and for prayer which will bring deliverance. But what help can an unspiritual minister render? He himself is living a half-defeated life; he is not solving in his own experience the problems which these poor souls bring to him. He may talk to them, he may pray for them, but he cannot lead them into a victorious life.

Then again the minister is asked to pray the "prayer of faith which shall save the sick." If ever the unspiritual life of a preacher can accuse him of guilt, it must be when he is called to

present to the Lord for healing the case of a brother or sister hopelessly entangled in the meshes of an incurable disease. It is at such a time that he especially realizes his need of increased faith and the inspiration of divine power which accompanies a long, unbroken experience in the spiritual realm.

As we reflect upon the rich, glorious, eternal gains that come to the minister and his people through a full spiritual life in Christ, we can understand why he is so earnestly admonished to live that spiritual life. On the other hand, when we consider the tragic losses that attend an unspiritual ministry, we realize why the minister is warned against living an unspiritual life. A review of these gains and losses should thoroughly awaken and inspire us to seek, by every means God has provided, to obtain and retain that deep and full spiritual life to which we are called. This is a continuous, hourly work, for we read:

"Those who teach the word must themselves live in hourly contact, in conscious, living communion with God. The principles of truth and righteousness and mercy must be within them. They must draw from the Fountain of all wisdom, moral and intellectual power. Their hearts must be alive with the deep movings of the Spirit of God."—*"Testimonies," Vol. VI, p. 48.*
A. G. DANIELS.

Honolulu, H. I.

Trenchant Truths

(Continued from page 2)

and Bradstreet" rating. Soul winning is the test that God imposes. Uniformity is not a desideratum toward which we should strive. If we are misfits, let us search for our appointed place. The frank counsel of the brethren should be sought, for God's gifts to a man can be recognized by his fellows.

Or unwritten "Testimonies" transmitted as oral tradition, or even in the

use of unpublished Testimonies, let us, before acceptance, demand the verified written statement. Of the many we have investigated, rarely is one quoted correctly and presented in the light of the context. Incalculable harm comes from untrustworthy "Testimonies." The twenty-three bound volumes and the printed articles and leaflets authorized by Mrs. E. G. White,—these are accessible and dependable.

HONESTLY, is my life governed by principle or by policy?

LET us take the curative Word and apply it directly to the souls of men who dwell in the shadows of darkness.

HEAD knowledge is essential, but it should always be linked to heart experience. Intellectual assent, heart experience, loving service, and gladsome sacrifice,—these are the four inseparable earmarks of genuine salvation.

WE are charged by our Lord to beware lest surfeiting and drunkenness dull the edge of our expectancy of His imminent return. So there is grave peril lest the "supper room" take the place of the "upper room" where the early rain fell.

THE quest for adequacy and reality in religion lies back of much of the modern repudiation of popular Christianity. Men are weary of the sham, the inconsistency of man-made departures so generally in vogue. Failing to find the genuine, many drift into indifferentism and agnosticism, or perchance are caught in the toils of specious half truths of cults or sects. This message alone can meet the challenge of such an extremity. Sound in theory, adequate in power, harmonious with history and logic, and springing from the Word, this historic movement, surcharged with spiritual power, is to glean the honest-hearted for our returning Lord.

L. E. FROOM.

Illuminated Texts

Side Lights From Translations

Leviticus 16: 8

"AND Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel [margin, removal]."—A. R. V.

"And Aaron shall cast lots for the two goats: one lot for Jehovah, and the other lot for Azazel."—*American Baptist Improved.*

"And Aaron shall cast lots upon the two goats: one for Jehovah, and the other lot for Azazel."—*Darby.*

"And casting lots upon them both, one to be offered to the Lord, and the other to be the emissary goat."—*Douay.*

"Aaron shall cast lots over the two goats; to allot one to the Ever-Living and allot the other as a scapegoat."—*Fenton.*

"And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for Azazel."—*Moulton.*

"And Aaron shall cast lots upon the two goats: one lot for the Lord, and the other lot for the scapegoat."—*Newberry.*

"And Aaron shall cast lots over the two goats,—one lot for Yahweh, and one lot for Azazel."—*Rotherham.*

"And Aaron hath given lots over the two goats, one lot for Jehovah, and one lot for a goat of departure."—*Young.*

"And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other for the scapegoat."—*Septuagint.*

"And Aaron shall put lots upon the two goats; one lot 'for the Lord,' and the other lot 'for Azazel.'"—*Leeser.*

Forward and Upward

Inspiration, Counsel, and Caution

The Spirit of Advance

BY L. H. CHRISTIAN

"DAVID tarried still at Jerusalem." 2 Sam. 11: 1. David was a mighty man of God. He began to serve the Lord in his youth. As a poet he was deeply spiritual; as a statesman, wise and far-seeing; as a warrior, fearless and aggressive. He went on from strength to strength. Present himself in the battles, he bravely endured hardship and led the forces on to victory. But a change came. Instead of going out with Joab and the others to war, he began to study his ease. But in doing this he lost his sturdy aggressiveness, and settled down to snug comfort. "David tarried still at Jerusalem." We know the results. His inactivity brought temptation and a fall from which he never regained his early power.

There is a lesson in his experience for us as ministers. Many do valiant service in their youth, but quite early in life, even, begin to think of lighter work,—an office, or a pastorate of some church. Their early passion for souls, their burning zeal to defend the truth, their willingness to labor from cottage to cottage in hard, small country districts, and thus to suffer for Christ, indeed their entire service begins to decline. The advent movement itself today is in danger of losing its first spirit of militant though spiritual propaganda, without which we cannot succeed.

The other day I heard a young laborer say that the pioneers of this message had an easier time. "Then the truth was new, and the field unworked; while now, in many cities and States, we find but burned-over territory."

He was indeed mistaken. The truth was never so clear, the evidences of the coming of the Lord were never so abundant, the longing to hear this message was never so deep as to-day. We can win more souls. We can in every way build up the work much more rapidly than ever before. And we can do this if we hold fast to a strong spirit of advance. An army is measured by its morale, its courage and initiative. God expects many fold more from us who to-day stand in our prime than from men earlier in the movement. They toiled in the day of little things. We are living in "the day of His power." Every minister in our ranks needs to keep alive in his heart the first love, and a heroic spirit of a forward movement, an earnest, soul-winning evangelism to the glory of God.

Bern, Switzerland.

Spiritualizing Our Money-Raising Plans

BY J. L. SHAW

ONE of the greatest problems which we as leaders face to-day is, *How can we increase the mission offerings of our people?* We are playing up devices and goals to an amazing extent, in the hope of arousing the people to reach a specified per capita standard. Devices and goals are proper and right, and in their place they serve to good purpose. But our only hope of ultimate success lies in spiritualizing our money-raising plans. We must build up our people spiritually, and instruct them from the word of God concerning the principles of Christian stewardship, which involves tithes and offerings.

The divine standard for all our de-

vices and goals should be *according* "as God hath prospered" us. God measures liberality, not by the amount given, but by the amount which is left. We compare ourselves with other denominations in the matter of per capita giving to missions, and feel that we are doing pretty well. But are we warranted in comparing ourselves with the people who do not have this message? America is spoken of as the richest nation in the world, and her citizens point with pride to the statistics showing that we are to-day worth five hundred billion dollars, and our annual income, taxed and otherwise, is probably one hundred billion dollars. While these may be facts, they but place upon us greater responsibility, for if we had more faith in God, we could turn more of that five hundred billion dollars into the cause of God. Faith in God is our greatest need.

I am convinced that it is not our money that God needs. He needs the hearts of His people. But no man can truly give his heart to God without giving his money also. What does my weekly wage represent? It represents the strength of my mind and my body; it represents a portion of my life. The heart and the treasure are not separated; where one is, there the other will be also.

There must be just such heart work back of our financial situation. We shall never succeed on any other basis. If a two million dollar gift or windfall should come into our hands right now for the mission treasury, and it was simply a matter of cold hard cash, I believe it would ruin us. It is not the amount of money, but the amount of spirituality back of it which accomplishes results.

God wants His people to deal with Him in financial matters in such a way as to give Him a chance to work. He says to His children, If you will obey Me, trust Me, and turn over to Me your tithes and offerings for sacred and holy use, then I will pour you out a blessing

in overflowing measure. Note the exact words of Scripture:

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3: 10-12.

The need of the hour is for the church of God to submit to the miracle-working power of God for the accomplishment of the divine program in supplying both men and means for the finishing of the gospel work. If we will do our part, then God will do His part, and "all nations" will recognize the Source of our prosperity.

I believe the time has come to preach the subject of righteousness by faith from every practical viewpoint, and that the result will be to cause people to have faith in God, to obey Him, and to trust Him to do what He says. The text in Malachi 3: 10-12 is one of the best texts on the subject of righteousness by faith that can be found; for surely it is not a true message of righteousness by faith which does not cause the people to deal honestly and liberally with the Lord in the matter of their means. We recall that sermon by Peter at the time of Pentecost, on the subject of righteousness by faith. As a result of that sermon, the believers were led to sell their possessions and to lay the proceeds at the feet of the disciples.

I believe that the highest spiritual work we can do for our people is to save them from covetousness and the love of money, which will carry them down to perdition. And as leaders, we must fight this tendency in our own hearts.

Righteousness by faith involves the faith to advance into new territory as fast as God opens the way, by sending on more and more workers from the source of supply to fill the urgent need. If we are willing to follow God's program, making as the basis of our goals and devices the degree of prosperity with which God has blessed us; if we follow the practical principle of righteousness by faith which leads us to believe God, trust God, and obey Him in all temporal and spiritual affairs, then God will verify His promise to open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it. I believe that the hinges are still on the windows of heaven, and when we do our part, there will be no lack in spiritual or financial resources.

Again I say, It is not money that God needs; but it is the hearts of His people, who will yield in obedience to His plans, and give Him a chance to demonstrate before all the nations His miracle-working power as a Saviour from sin and as the Ruler and Guide through life.

Washington, D. C.

The Religious World Adrift

BY J. F. SIMON

REFERENCE to the so-called findings of modern research has apparently convinced the popular college and university students of this country that they can no longer follow the teaching and example of their fathers in placing dependence upon the Bible. A leader among such students recently said, "You can't mention the Bible to a group of university students these days—they would just laugh at you! The Bible to-day has no higher claim upon truth than have the writings of Fosdick." But there are some serious minded and honest students in the universities of the land who are bewildered, and are inquiring, "How do

you tell truth from error?" Such was the exact question which Dr. Soper, of Duke University, was called upon to answer at the time of the Student Volunteer convention, referred to in previous reports appearing in the March and May issues of THE MINISTRY.

In answering this question, while claiming belief in the Bible, Dr. Soper made bold to assert that the final test, in distinguishing truth from error, was brought about through one's own inner conception of what is right and wrong. In other words, the individual must himself "think it out to a finality." In support of this suggestion, one student referred to personal experience in having reached the advanced stage where no difficulty was experienced in the final determination of truth. This student said, "I merely apply the theory of coherence: If the spiritual and the material cohere, then it is truth!"

Another question put to Dr. Soper was in effect like this: "What is your attitude toward the Bible teaching that God will condemn all who do not know the historic Christ?" Here is his answer: "If the Bible taught that, I would have to give up my faith in it, for it does not correspond with my sense of justice." In every instance the conclusion seemed to be an *appeal to reason* for the answer to all problems in distinguishing truth from error.

In view of such teaching, it is not surprising that we find the motive for missions shifting from the gospel commission, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned," to that false and deceptive motive of preaching the gospel to the heathen simply because it affords an easy and more comfortable way of reaching the kingdom which they are destined to reach anyway.

The rising generation of theological students, and of university and college

students in general, is evidently adrift on the sea of modernistic thought. Nearly all Protestant denominations were represented in the student discussion groups with which I came in contact, and while it would not be fair to suggest that these denominations are all adrift, it is safe to say that the leaders of the rising generation are most certainly adrift. No longer do we find the student groups humbly seeking God and studying the Bible for light and divine guidance. Instead of this, they are being directed to human wisdom, to man-made doctrines, and to their own ability to find the way.

Who, then, to-day must respond to the commission to preach the everlasting gospel to all the world? Herein lies a mighty challenge to Seventh-day Adventist youth. With the religious world about us drifting away from the gospel of Jesus, leaving us standing almost alone as the messengers of salvation from sin, not only to the heathen world, but to the so-called Christian nations, we face a mightier issue than ever confronted a rising generation of Christian youth.

Shall Seventh-day Adventist youth be kept unsullied by the subtle influences of a weakening Protestantism? Will their leaders hold steady in the crisis, and sound the clarion call of the threefold message as the only answer to the subtle philosophies which threaten to sweep away the foundations of the Christian religion? Or will their leaders seek to meet philosophy with philosophy, human reasoning with human reasoning, and thus be found on the same premise as their opponents?

Surely, Seventh-day Adventist young people have come into existence for just such a time as this. Into their hands has been committed the torch of truth, which they are to hold aloft, and at the same time reach out after those of their generation who are groping in darkness, and calling,

"Where is truth?" "How are we to tell truth from error?" Our young people must not fail in their witness for truth at this crisis hour. Upon ministers and teachers there rests a grave responsibility to hold firmly to the Bible, and so fully establish our children and youth upon the word of God that the subtle errors of the day cannot deflect their lives from God's purpose,—the giving of the gospel to all the world in this generation.

Glendale, Calif.

Effective Illustrations

For Sermon or Song

Prisoners of Sin

NOT long ago, while two thousand prisoners of Sing Sing were taking their daily exercise in the yard by the Hudson, a boat carrying three boys rounded the point and came down the river. The wind was blowing and the water was rough, making it difficult for the boys to manage the boat. As the three lads came opposite the exercise yard, the little craft capsized. None of the boys could swim. They began to struggle for life and to cry for help. The prisoners in the inclosure immediately stopped exercising and rushed to the fence next to the river. As the boys cried for help, the men pleaded with the guards to be allowed to rescue them. It would have been an easy matter for a few of those strong men to have saved the boys, but they were prisoners. And the three boys perished.

A perishing world cries for our help. Can we stretch out a strong hand to help, or are we prisoners of sin? David recognized that he himself must be sin-free in order to help others. Ps. 51: 1-14.

W. E. BEMENT.

South Lancaster, Mass.

The Association Forum

A Round Table on Efficient Methods

Successful Evangelism

BY J. L. SHULER

CONCLUSIONS on any subject are largely determined by individual point of contact. It is alleged that seven blind men attempted to describe an elephant. One of them, bumping into the side of the great beast, said, "Here is a creature resembling a wall." Another, feeling the elephant's trunk, likened the elephant to a serpent. Another, touching a tusk, announced that the animal resembled a spear. And still another, grasping the ear, compared the elephant to a large leaf. The man who got hold of the tail, thought the elephant was like a rope, while he who embraced the elephant's leg thought it resembled a tree, and he who crawled over his back declared that an elephant resembled a hill. The seven different comparisons were the natural result of seven different points of contact.

In considering this most important subject—how to conduct a *successful* evangelistic effort—as it relates to workmen commissioned of God to deliver His last message to every kindred, tongue, and nation, it will be expected that different men will lay stress on different essentials to success, according to the individual point of view. A mutual exchange of views should therefore be helpful. What I have to say is suggestive, rather than dogmatic. Every individual evangelist has been endowed by the Creator with his own special gift, and has developed his own personality. To attempt to require one minister to work according to some other minister's plans would be as inappropriate and as distasteful to the worker as was Saul's

attempt to place his suit of armor on young David in preparation for the encounter with the Philistine champion. But, on the other hand, a setting forth of certain principles which, by experience, have been proved to be essential to success, will be profitable to every worker.

In the first place, let us make sure as to the fundamental purpose of an evangelistic effort. Is it to secure an audience for a sufficient period of time to enable us to deliver a series of sermons to explain the message of Revelation fourteen? Is the purpose of an evangelistic effort to add a number of people to the church? We may answer this threefold inquiry by asserting with the utmost confidence that the gathering of an audience, the preaching of the message of Revelation fourteen, and the adding of people to the church are necessary features of a successful evangelistic effort, but not one of these, or all of them combined, constitute the fundamental purpose of evangelism. What is the basic purpose of an evangelistic effort? It is to save souls for the kingdom of God. Aside from this, there never would have been any evangelistic effort in this world.

Some may feel inclined to say, "Why spend time on such a commonplace point as that, when it is results that we are after anyway?" Because first things must come first, if we would advance on right lines. If the foundation is not secure, the superstructure cannot stand. The fact as to whether a man is working merely to gather an audience for a few weeks in order to add a number of members to the church, or whether he is really working in the Spirit of Jesus Christ to save souls for the kingdom of God, will

make a tremendous difference in the how and the what of his preaching during the evangelistic effort. This is a matter which will also influence his conduct, his method of doing personal work, his carefulness in preparing the people for baptism and admission to the church, and in diligent educating, training, and guiding the converts into all that pertains to the Christian life under the third angel's message.

This fundamental purpose — the saving of souls for the kingdom, must be ingrained by the Spirit of God in the evangelist's heart, and never for a moment be lost sight of. This must be the controlling factor in all preparation and preaching of sermons, in the prayers, the personal work, and in everything connected with the effort. Let the great purpose of the apostle Paul be uppermost in the mind and heart of the evangelist, as stated in the Corinthian letter: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10: 32, 33.

The real heart adoption of this basic principle of evangelism would automatically eliminate from our ranks those cheap, coarse, grandstand, clap-trap, theatrical, sensational, and superficial methods which are so objectionable. Until the minister gets a clear idea of this fundamental principle, and builds everything in proper relation thereto, he will not and cannot have that true success which God requires of His workmen.

Among the factors essential for successful evangelistic effort, eleven points stand out prominently, any one of which could be elaborated to considerable length, but for lack of space we must deal with each point briefly:

1. *Consecration.*—The nearer we live to God, the more we shall accomplish for our fellow men. The closer we live

to Jesus, the better we shall know how to come close to men in that heart-to-heart work which counts more than anything else. The evangelist must reveal that the truth has gripped his own heart if he would cause others to be gripped by it. He must have Christ enthroned within, and Christ revealed through him, if he would really lead people to the Saviour. He must be a Spirit-filled messenger in order for the message to have compelling power leading to lasting decision. "The Saviour knew that no argument, however logical, would melt hard hearts, or break through the crust of worldliness and selfishness. He knew that His disciples must receive the heavenly endowment; that the gospel would be effective only as it was proclaimed by hearts made warm and lips made eloquent by a living knowledge of Him who is the way, the truth, and the life." — *The Acts of the Apostles,* p. 31.

The crying need of the hour is for men who are thoroughly converted and can teach others how to give their hearts to God. When the minister has the right experience himself, then he can teach transgressors God's way, and sinners will be converted. (See Ps. 51: 10-13.) When we abide in Christ and He abides in us, we will bring forth "*much fruit,*" and the fruit *will remain.* (See John 15: 5, 16.)

The Lord has sent us definite instruction: "The measure of capacity or learning is of far less consequence than is the spirit with which you engage in the work. It is not great and learned men that the ministry needs; it is not eloquent sermonizers. . . . The Lord has need of men of intense spiritual life." — *Gospel Workers,* pp. 63, 64. We are also told what determines the degree of success of the worker for God: "His success will be proportionate to the degree of consecration and self-sacrifice in which his work is done, rather than to either natural or acquired endowments."—

Id., p. 70. We are used of God in exact proportion to our consecration. Every worker determines his own degree of success by the degree of consecration he maintains toward his God. The prime essential for success in an evangelistic effort is *consecration*—first, last, and all the time.

2. *Enthusiasm, Perseverance, Energy, and Willingness.*—"In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given." "Success depends not so much on talent as on energy and willingness."—"Prophets and Kings," pp. 263, 219.

3. *Co-operation.*—Another essential to success in an evangelistic effort is the active, whole-hearted, united co-operation of consecrated workers in the company. The number of workers must naturally be governed by the size of the projected effort and the financial ability of the conference. A true-hearted, consecrated evangelist will cheerfully accept and do his best with whatever the conference can provide in the way of means, equipment, and helpers. There should be a daily meeting of the workers for counsel and prayer. If there is an organized church in the city in which the effort is to be held, the first work of the evangelist is to train the whole church for co-operative effort. (See "Gospel Workers," p. 196.) The most talented preacher should ever bear in mind that "the humblest workers, in co-operation with Christ, may touch chords whose vibrations shall ring to the ends of the earth, and make melody throughout eternal ages."—"The Ministry of Healing," p. 159.

4. *Prayer.*—To Elijah the Lord said, "Go, hide thyself." And later He said, "Go, show thyself." As Elijah is a prototype of the messengers of the advent movement, we may learn from the twofold nature of his divine call that he who does not first *hide* himself in the secret place alone with God, is not

fitted to *show* himself in the public place of mingling with men. Through the spirit of prophecy we are admonished that "God's messengers must tarry long with Him, if they would have success in their work." "Those who teach and preach the most effectively are those who wait humbly upon God, and watch hungrily for His guidance and grace."—"Gospel Workers," pages 255, 257.

"Whitefield's unparalleled success in evangelistic labors," we are told, "was plainly traceable to two causes, and could not be separated from them as direct effects; namely, his unusual prayerfulness, and his habit of reading the Bible on his knees." Effectual prayer is indispensable to success in evangelistic endeavor. There may be a seeming success without it, but it will turn out to be only *seeming*. True success in winning souls, which is broad and enduring, cannot be obtained without prevailing prayer.

Let all workers connected with an effort unite their prayers in asking that God will use the effort to reach honest souls. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.", 2 Chron. 16: 9. And as Peter was guided to Cornelius, and Philip to the Ethiopian treasurer, who were ready to receive the gospel, so today angels will guide our footsteps to the honest in heart, if we will permit the Holy Spirit to sanctify, refine, and ennoble our hearts. (See "The Acts of the Apostles," p. 109.)

Orlando, Fla.

(To be continued)

A PRAYERLESS soul is a Christless soul. Prayer is the lisping of the believing infant, the shout of the fighting believer, the requiem of the dying saint falling asleep in Jesus.—*Spurgeon*.

Personal Testimonies

Deeper Life Confidences

The Inner-Life Experience

WHEN I was fourteen years of age, I was baptized and united with the Seventh-day Adventist Church. At that time the outstanding truths of our message made a great impression upon my mind, and I believed them with a simple, trusting faith which has never wavered during any period of my experience. I suppose that my Christian experience during the years that I have been a member of the church and a minister of the gospel, carrying heavy responsibilities in connection with the work, has been much the same as that of the average believer. I accepted Christ as the one who had forgiven my sin; growth in the Christian life was always an interesting and precious theme to me; I never doubted God's love, purpose, or power. But somehow I did not, and seemingly could not, experience and claim that which it seemed to me the gospel provided and which salvation called for.

On making a more careful study of the instruction given by the spirit of prophecy, I found there, as an outstanding appeal, the call to a true inner-life experience, and I saw that the call for a revival and reformation in our midst is God's invitation to His remnant people to receive Christ as a personal Saviour to be enthroned in the heart.

About four years ago, I came to a realization of the precious truth that salvation is a *gift*, and that the gift is Christ. Gradually it dawned upon me that Christ is not only to be believed in, but that *He is to be received*; and that believing and receiving the theories and doctrines concerning Him is not receiving Him. Christ as a personal Saviour becomes my personal possession. "*He hath become my salvation.*"

Receiving Him, I have righteousness, wisdom, power, life, love, and all that He is. "Christ in you the hope of glory," has become a reality. To be the "temple of the Holy Ghost" takes on a new meaning. There has come to me a new understanding of forgiveness, justification, sanctification, and victory; the completeness of God's salvation has become a great joy to me, and a fuller light shines upon every Bible truth. The special truths for this time are made to seem more important than before, and my love for them has greatly increased. The gift of the Holy Spirit is a precious provision in the gospel plan.

As I entered into this new experience, the message to the Laodicean church came as a mighty appeal to me, for I saw that the Laodicean state is a form of religion without the heart experience, and may include both faith and works without being founded upon love, and that it applies "to the people of God who profess to believe present truth." I realized with a new sense of meaning that we may be perfectly organized and officered, our membership may rapidly increase, we may operate in many lands and through many languages, we may have imposing institutions and millions of dollars invested; yet there may remain the need which can be supplied only by receiving the infinite gift of the indwelling Christ. Really, this Laodicean message never helped me much until I was able to believe that it described *my* condition. When I saw that *I* lacked, then the offer of gold, white raiment, and anointing for my eyes became precious. I now receive them gladly. When I saw the externals so predominant, and the internal work of grace so neglected in *my* life, it was a great joy to me to sense the full force of the blessed words: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, *I will come in to him*, and will sup with him."

This experience which God has so graciously given to me, and which is now coming to many individuals, is without question that added light and power promised for this time. It is the outpouring of the Spirit of God by which this message and movement is to swell into the loud cry. I esteem it a great privilege to be living in this time, and to be permitted to have a part in the closing experiences of this message.

A UNION CONFERENCE PRESIDENT.

The Field Says ---
Through Our Letter Bag

World's Fundamentalist Congress

THE tenth Congress of World Fundamentalists is now in session in the city of Chicago, Ill.* The plan followed is for ten simultaneous meetings to be held in various sections of the city. The publicity given to this congress is about one fourth that accorded the Methodist Conference, and possibly one twentieth that of the installation of a Catholic bishop. About one in a thousand of the city's population seems to be aware of the congress or in the least concerned regarding it. The day-time attendance at one of the meetings, held in the largest center of population in the city, was about thirty, and in the evening, about seventy-five were present. The congregations were made up of adults, professing Christians, who were in accord with the views of the speakers, and did not need converting to Fundamentalism. Judging from the attendance at the sessions of this congress, it would seem that there is little interest existing in the minds of the public, and that to most men Fundamentalism is still an academic subject.

Dr. W. B. Riley, of Minneapolis, president of the congress, sounded the keynote of the proposed deliberations

when he suggested the obliterating of denominational lines, and the dividing of Christendom into three divisions,—Catholic, Modernist, Fundamentalist. It was pointed out by some of the speakers, however, that there are many shades of Modernism, and a bombshell was dropped into a business meeting when one speaker declared that he did not believe in the premillennial coming of Christ.

Dr. Robertson, advertised as "Great Britain's Foremost Baptist," made one of the most striking statements heard throughout the congress, and that was this: "The Bible is not an ever-enlarging approach of man to God, but a direct revelation of God to man."

Prof. Harry Rimmer, of Los Angeles, president of the Association for the Advancement of Science, spoke at one of the meetings on the subject of "Science and the Bible." His audience was three times as large as other week-day audiences, and was composed of intelligent, wide-awake men and women. Professor Rimmer's message was simple and easily understood, and a real interest was manifested. While the terms "Fundamentalist" and "Modernist" seem to mean little to the average man, he can understand such a subject as this. At the close of the meeting, I went forward to speak to Professor Rimmer. In the crowd ahead of me was one man with a copy of McCready Price's book on "The Fundamentals of Geology," and I heard this man ask the speaker of the evening if that was a good book. The reply was, "Yes; but his 'New Geology' is better. Professor Price is a member of our organization."

Much that Seventh-day Adventists hold as truth is believed and taught by the Fundamentalists, but increasing attention seems to be centered in the necessity of teaching eternal conscious punishment, and of holding to the popular conception of life in death. There was no allusion to the ten com-

* May 13-20.

mandments in any of the teaching. Their literature and promotion material seem very limited. At one of the meetings, the pastor of the church advised the people to subscribe for the *Presbyterian* rather than the *Advance*, because it is more orthodox. He also called attention to a 10-cent book, a 20-cent book, and a 75-cent novel on sale at the door.

Let none suppose that Seventh-day Adventists are to be accepted as a normal part of Fundamentalism by its proponents. In private conversation it was easy to detect a bitterness against our movement on the part of some of the leading speakers, which exceeded the publicly expressed bitterness against Modernism. In this, as in all other questions, Seventh-day Adventists stand alone on the platform of real truth. Amid the confusion of thought so apparent, the solid rock of truth on which we stand afforded deep satisfaction and a feeling of gratitude. "Amusement" and "sentiment" seem to be lost in competition with "information" in modern audiences, and we would do well to heed the evidences of the times.

H. A. LUKENS.

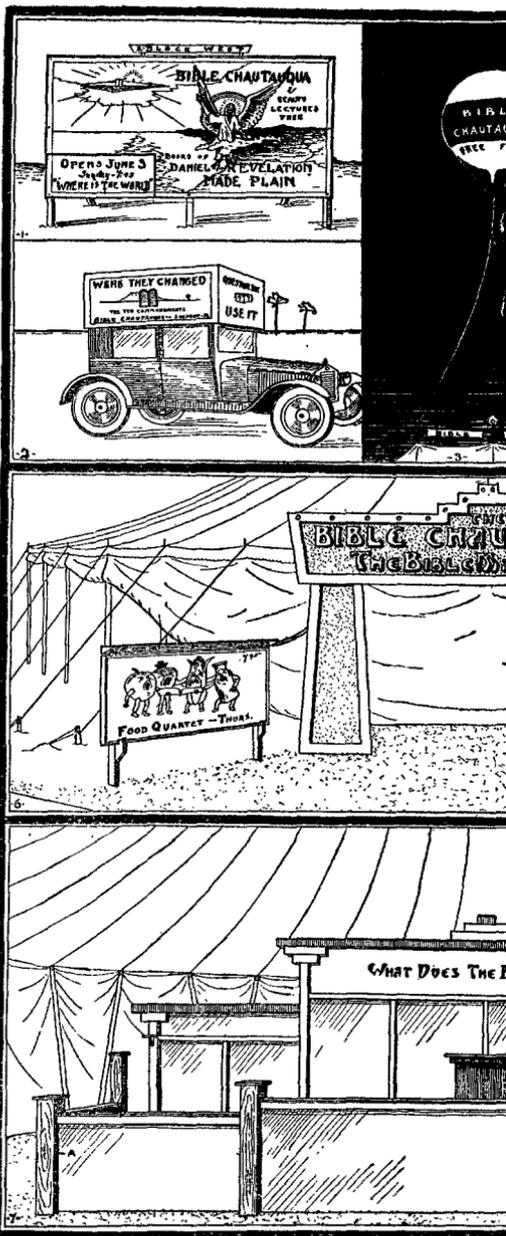
Chicago, Ill.

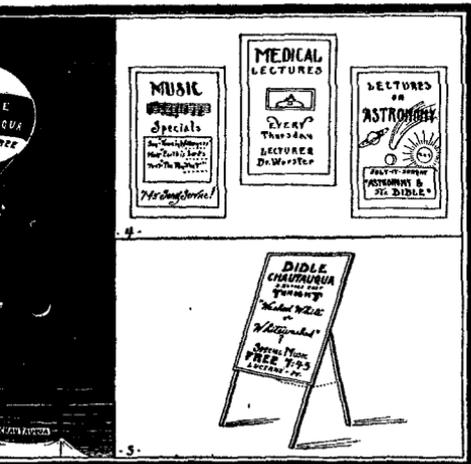
Art Applied to Evangelism

BY J. LOWELL BUTLER

WHEN art is employed for the beautifying of Christian service, then it has many opportunities. No complete catalogue can ever be made of the many ways that it can be applied to evangelism; but in the hope of awakening a new appreciation of the service of evangelistic art, and developing latent talent, I present herewith a few sketches made from photographs, with slight alterations.

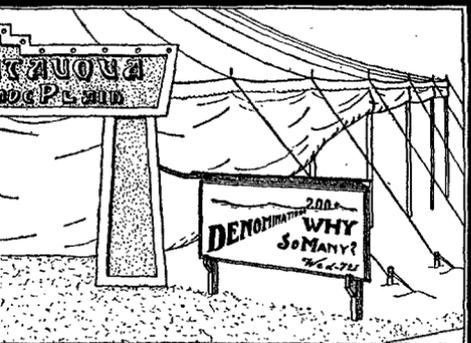
Sketch No. 1 represents a roadside billboard done in oil paint, measuring eight feet high by sixteen feet long. In the lower left-hand corner is a frame holding a removable, two-sided



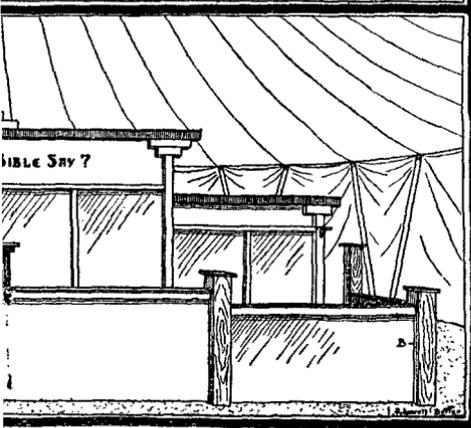


blackboard, on which the daily lectures are advertised. The location of the tabernacle or tent is indicated on a separate board placed at the top of the frame, thus providing for the use of the billboard in different cities without alteration. The entire structure is in knock-down form, convenient for shipping. A commercial billboard such as the one illustrated is worth about \$200. The actual cost of this one is \$20, plus one week of work.

Sketch No. 2 presents a sample of automobile advertising that proved to be one of the most effective methods of attracting the attention of the people. The boxlike frame on top of the car was covered with regular sign-writers' cloth, on which the daily subjects were displayed and sometimes illustrated. When a change of subject was to be announced, a coat of quick-drying white paint was applied, and the new subject painted in its place.



Sketch No. 3 shows a twenty-foot balloon, semitransparent and lighted electrically from the inside, making it appear like a great golden moon in the evening sky. A balloon of this size is visible within a radius of several miles, and the words can be read for a distance of half a mile. Judging from the "Goodyear ten-foot rubber balloon," which retails at \$160, such a balloon as the one illustrated would be worth \$250, but the actual cost is only \$60, plus three weeks' intermittent labor. This balloon is made of a fine grade of bleached muslin, and rendered airtight by three coats of linseed oil and paraffin. Tarpon fishline cords hold the balloon to the main sash-cord rope. The balloon may be filled with cooking gas at a cost of about \$8. If one-third hydrogen gas is used, it will remain more upright in the wind. The balloon is anchored by a special pulley device to the top of one of the big tent's center poles. In severe, windy weather it is brought to the ground and held stationary by passing two ropes over it at



right angles to each other, the ropes being drawn tight and fastened to stakes.

Sketch No. 4 gives three samples of card posters, suitable for being placed in post office, bank, railroad station, etc., or at the entrance of the tent or tabernacle. Two of these posters provide for a miniature blackboard, by placing a piece of black or other colored paper behind an opening in the poster. On this inserted sheet, special announcement of sermon, medical lecture, or song service may be made to suit the occasion.

Sketch No. 5 shows an easel blackboard for use in parks, on street corners, or in other public places where proper permission is obtained for placing it. The permanent lettering on this blackboard is done in goldleaf and silver paint, and reads: "*Bible Chantauqua, 4 Blocks East, To-night!* [Then follows the subject, with letters in chalk or colored calcimine]. *Special Music—Free* [Time; Location]." Extra good lettering in the permanent words is essential in order to attract attention.

Sketch No. 6 gives a view of the entrance to the canvas tabernacle. The arch over the entrance is made of canvas stretched over a light frame of composition wall board. The surface is flat, though it appears to be made of chiseled stone. A row of sixteen electric lights at the top makes an attractive display at night. On each side of the entrance is a blackboard, measuring three by six feet, both sides of which are usable. Above each board is a row of five lights. Shavings and sawdust are sprinkled in abundance between the blackboards and from the sidewalk leading inside the tent to the rostrum. During storms the blackboards are protected by plain unbleached muslin curtains that are stretched over them and held away from the boards at the center by sewed-in laths. People watch for new sub-

jects and illustrations on these blackboards, and readily pass between them into the tent. These mechanical door keepers are very effective for increasing the attendance at services.

Sketch No. 7 shows a style of rostrum which is artistic, useful, moderate in cost, and very easily constructed. It combines the dignity and the simplicity of the terraced designs, such as are seen now in some of the world's most magnificent buildings. The woodwork of this rostrum should be painted a flat white, three coats. The wall-board panels at the back are tinted with a delicate calcimine, such as chrome cream. The burlap at the front is usually a dark green. A flood light from the front center pole of the tent floods the rostrum with light. The background of the rostrum serves several purposes,—(a) It acts as a sounding board, (b) provides a temporary place to hang charts, (c) enhances the attractiveness of the canvas tabernacle.

This design of rostrum may be used either at the center of the side of the tent, or it may be placed in the end. If placed in the end of the tent, it leaves a space behind that can be converted into living quarters for the tent master, and also afford a "prayer room" in which the workers may meet just before the service. Another advantage in being placed in the end of the tent is that there is space enough above the background to mount a portable screen for stereopticon lectures. The screen has a frame that sets down over the top two-by-four of the background, like U-clamps. It may be left rolled up until after the song service, and removed entirely next morning.

The size of the rostrum is determined by the size of the tent. The rostrum illustration may be floored on a level from A to B, or only between the two center pillars, according to choir and orchestra requirements. But a rostrum must be practical for all necessary purposes, as well as artistic and

ornamental, and the provision for location of piano and seating of the choir and orchestra is of great importance, hence a few suggestions:

If there is no choir or orchestra, place the piano to the speaker's right — the left of the picture. If there is a choir only, or a choir and an orchestra, then place the piano at the center, in front of the pulpit, on a small floor of its own, so that the accompanist can easily see the director and soloists. Place the orchestra in front of the rostrum also, and on either side of the piano. If the rostrum is sufficiently large, the choir may be placed on one side of the rostrum and slightly facing the orchestra on the other, with the piano between the two and on the rostrum floor. A grand piano is best in this case; but if an ordinary upright is used, turn the instrument endwise so the accompanist can see the leader and musicians. A couple of potted ferns placed on pedestals at the back of the piano, will give a pleasing effect.

When the rostrum is only moderately large, and the choir is of medium size (possibly in evidence on Sunday nights only), the piano is put to the speaker's right, while the choir occupies all the remaining floor space during the song service. The chairs are removed while the congregation sings the last song before the evangelist enters. With all the details previously arranged for, this can be quietly and quickly done without disturbing the evening's program.

San Fernando, Calif.

Kindly Correctives

For Better Workmen

Notes on English Pronunciation (Continued)

BY CHARLES E. WENIGER

THIS brief suggestive list presents only a few examples from a great class

of words which should be accented (be sure to say *ac-cent'ed*) on the last syllable of the simplest form; these words are commonly mispronounced by accenting (be sure to say *ac-cent'ing*) the first syllable. For example, don't say *a'dult*; say *a-dult'*. If you have trouble in changing a wrong accent, stamp your foot on the floor as you practice putting the voice stress on the final syllable.

1. ac-cent' (as a verb; the noun is pronounced *ac'cent*).

2. ad-dress' (so accented both as noun and verb in all meanings; e. g., he gave his street *ad-dress'*; he will *ad-dress'* the congregation; we enjoyed his *ad-dress'*, etc.).

3. a-dept'.

4. a-dult'.

5. al-ly' (both as noun and verb; in view of the frequent use of this word in prophetic studies, its mispronunciation is very offensive; don't confuse the accent with that of *al'ley* — say *al-ly'*).

6. a-skance'.

7. bur-lesque'.

8. de-fect'.

9. de-tour' (noun and verb).

10. dis-course' (give a *dis-course'*, not a *dis'course*; cf. *re-course'*, *re-source'*).

11. do-main'.

12. en-tire'.

13. ex-ploit' (noun and verb).

14. fre-quent' (as a verb; we *fre-quent'* a place; but the adjective is *fre'quent* — things that occur often are *fre'quent*).

15. oc-cult'.

16. pre-tense' (the accent is like that of the verb *pre-tend'*).

17. ro-bust'.

18. ro-mance'.

Comparable with this class of words is the word *mag-a-zine'*, which is always accented on the last syllable, regardless of meaning or use.

Washington, D. C.

Cultivation of the Mind

As the basis for the establishment of the Ministerial Reading Course, the initial founders and promoters set forth the instruction given by the spirit of prophecy, as stated in the following paragraphs taken from "Gospel Workers: "

"A minister should never think that he has learned enough, and may now relax his efforts. His education should continue throughout his lifetime."

"Ministers of age and experience should feel it their duty, as God's hired servants, to go forward, progressing every day, continually becoming more efficient in their work, and constantly gathering fresh matter to set before the people."

"God has no use for lazy men in His cause; He wants thoughtful, kind, affectionate, earnest workers. Active exertion will do our preachers good."

"Persons who have not acquired habits of close industry and economy of time, should have set rules to prompt them to regularity and dispatch."

"Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence."

"Every one should feel that there rests upon him an obligation to reach the height of intellectual greatness."

"Mental culture is what we as a people need, and what we must have in order to meet the demands of the time. Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind."—Pages 94, 277-280.

Such is the charter for ministerial reading and study; and to meet the demand, extended research and prayerful consideration are given to the

choosing of books which will be of the greatest value to the minister.

The registration for the Reading Course of 1928 has passed the 800 mark, and is still going up. This response is very encouraging; but as the organization in whom is reposed the confidence and the responsibility for developing and enlarging this study plan, we cannot rest content until every minister, licentiate, and Bible worker is enrolled in the reading circle. We shall have some new and interesting developments to announce in connection with the Reading Course for 1929, and we are hoping to double the present registration the coming year. Just now is the time to persevere in the reading of the books in the 1928 course, in anticipation of being ready to begin the 1929 course unhampered by delayed reading. Final reports on the 1928 course are now in order, and will be acknowledged by the Official Credit Card, to serve as a landmark along the road toward culmination in the Ministerial Reading Course Certificate No. 4, to be issued in 1930.

THE ASSOCIATION SECRETARIES.

"ALAS for the congregation whose minister has ceased to read! Men who would grow must be diligent students of the best books. They will not read every book of which one hundred thousand copies may be sold, but will shut themselves up with the supreme books, the literature of power. . . . Let the man of the pulpit read poetry for language and vision, biography for impulse and comfort, history for proportion and perspective, and the Bible for fire. He who keeps constant company with the kings and queens of human thought, will have a keenness of insight, a delicacy of touch, and an energy of persuasion which his indolent, newspaper - magazine - novel - reading brother may envy and marvel at, but never possess."—Jefferson, "Quiet Hints to Growing Preachers," pp. 189, 190.

Discipline — Vision — Stimulus

To win souls to Christ is a great and holy work, which requires skill and training; but many have not yet fully realized all that God expects of them. The object of the Ministerial Reading Course is to promote the spiritual, mental, and physical development of workers, and experience has demonstrated its value in many different ways. A few of the main advantages may be referred to as follows:

1. *Mental Discipline.*—It is excellent discipline to start and complete a course of reading of this nature and length. One benefit to be derived from a college course is the discipline gained by following a definite line of study for a number of years.

2. *Enlarged Vision.*—The Reading Course will enlarge the vision, widen the perspective, and furnish available knowledge for use in soul-winning work.

3. *Mental and Spiritual Stimulus.*—The nature of the books selected for the Ministerial Reading Course is such as to make one think and create a hunger for further knowledge. Spiritual stimulus is also furnished. Sin and wickedness are abroad in the land, and we need a spiritual awakening. The Ministerial Reading Course will incite to meditation and prayer; and as workers we greatly need this help.

4. *New Ideas.*—The Reading Course will give us new ideas as to both duty and opportunity in this world, and will prove a great help in bringing to us the viewpoint of those who have been strongest in preaching the gospel.

I. H. EVANS.

Shanghai, China.

“CLOSE familiarity with a few great books will do more than anything else to enrich and discipline your mind. If we walk day after day with some illustrious writer, we shall naturally fall into his pace. Thinking his thoughts over and over again, we shall uncon-

sciously adopt his methods of thinking. He will train us to his own habits of caution, moderation, and sagacity. He will inspire us with his own courage and boldness. We shall catch, without knowing it, and without any attempt at imitation, something of that intellectual manner which gives to everything that he has written an inimitable nobleness, or vigor, or grace. We shall become masters, not only of all the thoughts which are actually expressed in his books, but of the very much that these thoughts imply. We shall fully develop truths which were present to him in a rudimentary form. We shall not be satisfied with coming into possession of the rich golden grain which he was able to garner, we shall drive our own plow across the fields which he first reclaimed from the waste; we shall practice his methods of cultivation; we shall sow the seed which he has left us; and we shall reap fresh harvests of our own.”—*Dale, "Lectures on Preaching," pp. 107, 108.*

Shall I Study Greek?

EVERY student of the Bible in a modern language knows that he is reading a translation, not the original language in which the Scriptures were written. Perhaps no translation of any book in the history of the world ever has brought to bear upon it so much scholarship, piety, and hard work in the interests of producing an adequate translation of the original Hebrew and Greek in which most of the Bible was written. For the last four or five centuries one version of the Bible after another has been brought out, and versions have been multiplying more rapidly of late years than ever before. These versions are undoubtedly helpful to those who do not read the Bible in the original well enough to gather thought from its pages first hand.

After all, there is nothing to be compared in value for the Bible student with the reading of the Bible in the language in which it was written.

This is especially true of Greek, since it is from the New Testament, written in more modern times than the Hebrew, that we draw most of our doctrines which pertain to the last days and reflect most directly the teachings of Jesus and those who were closely associated with Him.

Does it pay to study Greek? I should like to answer this question first, then give some of the reasons afterward. I would say, Yes, it does pay for every young man or woman, up to the age of thirty or thirty-five, who desires to study the Bible intensively and become a teacher or preacher of its matchless content. One who has had the discipline of hard study in his younger days, especially if he has studied other languages than his mother tongue, can study Greek with profit up to forty years of age.

Every Seventh-day Adventist teacher or preacher or writer ought to aspire to be what Lincoln was called, "A man of one Book." It is difficult for me to comprehend how a man who lives with his Bible day after day, who makes it the man of his personal counsel, whose life is dedicated to the teaching of its truths, can be satisfied short of reading at least the New Testament in the very language in which it was written under the inspiration of the Holy Spirit. I am speaking now of course of the younger man who has not passed the prime of life for hard study.

But to the younger preacher who has any bent or taste for language study, I would say, By all means learn the Greek of the New Testament. In giving this advice I do not forget what is said in the spirit of prophecy about Latin and Greek, where the context makes it obvious that *classical* Greek and Latin were meant. *The study of New Testament Greek is Bible study from beginning to finish, if it is taught right*, and this is practically the only kind of Greek that is now taught in any of our schools. The Fireside Cor-

respondence School has a two-year course in New Testament Greek that any average student can master by diligent study, and thereby gain a key to unlock treasures of truth in the New Testament that he has never seen in such beauty and strength before. In my study of the New Testament, I rarely ever use any other than the King James Version, on which I was brought up. My delight and my recreation is to study my Sabbath school lesson, prepare my Bible studies, and memorize my choice passages and chapters in the original Greek. The satisfaction I get out of it is so great that it is little wonder that I am answering the question, "Shall I study Greek?" in the affirmative, with such modifications as I have thrown around it.

We are living in a time when learning is widely diffused, and every champion and teacher of the Bible should be zealous for a high standard of scholarship in his own knowledge of the Book. At some other time it may be profitable to give some sample gleanings from the original Greek, and the editor may throw open his question box to inquirers along this line.

W. E. HOWELL.

Washington, D. C.

"I AM a book man," said Lowell; and every preacher should profess this Lowell creed. Books are the juices squeezed from the cluster of the ages. They represent earth's wisdom and delight, and are the foot-path across the hills along which the generations have trod. The preacher ought to be at home in the best thought of all time. He owes that to himself; he owes that to his people. . . . The preacher must read; he must read widely; he must be aware of things; he must want knowledge and feel its thrill; he must want to know and feel, not that the cutaneous hearer shall say, 'How much he knows!' but that all hearers may feel how far afield he has gone to bring the message to their understanding. The untechnical reading of the preacher,

this is his influential reading."—*Quayle, "Pastor Preacher," pp. 43, 47.*

Opportunity for Advanced Study

OUR work is growing so fast that it means something to keep up with all its developments. In looking over the catalogue of our Correspondence School the other day, I was somewhat surprised to note the variety of academic and college courses that can be taken in this way. Ministers are studying New Testament Greek, church history, advanced Bible doctrines, astronomy, Paul's epistles, geology, evidences of Christianity, and many other interesting subjects, and are receiving full college credit.

No doubt it requires some effort to carry on this correspondence work, but the results are wonderfully satisfying. In this highly cultured age we must study in order to keep abreast of the times, and be able to teach others; and it is easier to study to some definite purpose when we have lesson assignments and an experienced and considerate instructor to direct us. We need this systematic training in order to keep mentally fit ourselves, and be able to sympathize with the large and growing number of our church members who are taking home study courses.

The hour the minister spends in his study working on a correspondence school lesson is time profitably spent. He will do all his work better because of this vital touch with a teacher who is skilled in imparting knowledge. In my travels about I find a number of our busiest leaders taking courses through the Fireside, and thoroughly enjoying the experience. There should be many more in all ranks of workers, for the Correspondence School is the minister's opportunity for advanced study.

About half our young people are unable to attend our resident colleges and academies. What a privilege to invite

those otherwise left out to join this other school open to all! When you can say, "Come and join me in study," it is more attractive than if you say, "Go, and study by yourself." Let us all unite together in some form of home study.

W. A. SPICER.

Washington, D. C.

"READING, in the case of mere miscellaneous readers, is like the racing of some little dog about the moor, snuffing everything and catching nothing; but a reader of the right sort finds his prototype in Jacob, who wrestled with an angel all night, and counted himself the better for the bout, though the sinew of his thigh shrank in consequence."—*Dale, "Lectures on Preaching," p. 71.*

Indorsement of the Auxiliary Course

THE Western Canadian Union is the first to report a complete 100 per cent registration of conference workers for the Ministerial Reading Course of 1928. It is still further gratifying to find, in a recent issue of *Western Canadian Tidings*, an article by Elder S. A. Ruskjer, president of the union, calling the attention of church elders to the advantages of the Auxiliary Ministerial Reading Course. He states: "All the workers in this union have enrolled in the regular Ministerial Reading Course, and we wish that our union might rank as high in the matter of the Auxiliary Course, which is especially selected for local church elders and other church officers. Why should not all our church elders in Western Canada enroll for this course, thus joining hands in a definite way with all the conference workers who are already enrolled in the regular Ministerial Reading Course? A careful reading of these books will enlarge our vision, increase our efficiency, and enable us to carry forward the work that is expected of us, with greater results

achieved. I trust that our church elders and officers will avail themselves of this opportunity afforded by our denominational leaders."

The books comprising the Auxiliary Course are "Every-Member Evangelism," "Obedience," and "The Adventure of Prayer." All are worthy of unqualified indorsement for the help of church elders. Elder E. K. Slade, president of the Atlantic Union, referring to the first book in the list, states: "I consider this one of the most important books included in the course. It will bear re-reading. I wish that we might place it in the hands of a very large number of our people, and I truly hope that our ministers generally have read this book." Such indorsement of the Auxiliary Reading Course by executives, pastors, and evangelists is deeply appreciated.

Bible Workers' Exchange

For an Enlarged Service

The Ideal Bible Worker *

BY IDA M. POCH

THE subject upon which I have been asked to write is stated thus: "What Is Your Idea of an Ideal Bible Worker?" Some time ago I read of an incident concerning two men, fellow travelers on a train. One was a salesman, the other a preacher. The salesman told of his long service with the house he represented, and he became very enthusiastic about it and his "line." The minister remarked, "I, too, am a salesman, and have been long in the service of a very old House;" and he became very enthusiastic concerning his "line." "What is your line?" asked the salesman. "I am engaged in making known the terms of eternal salvation to the lost of earth," was the preacher's reply.

* Paper read at the Bible Workers' Round Table, Lake Union quadrennial session.

Just recently my eye fell upon another incident which impressed upon my mind a vital principle of success. A shoe salesman was phenomenally successful. Investigation revealed that the outstanding feature of his method in successful salesmanship was that he *wore* the make of shoe he was selling.

Somehow these two incidents helped me to see my work in a new light. A Bible worker must be a good saleswoman, and she must wear "the goods" she offers for sale. And further, she must wear the goods so attractively that the appeal shall overcome every hindrance. The equipment for the demonstration of these essentials must be along three lines,—physical, mental, and spiritual. We will briefly consider these in their order.

1. The Physical.—The ideal Bible worker should possess a body in good working order—that is, health. Health, in these times, is not by any means a natural endowment. The Lord has, therefore, anticipated the need, and given to us instruction by the application of which the natural endowment may be built up and conserved. Personally, I am grateful for what I know of *real* health reform, and can truly say that it is adding years of life as well as service. I therefore believe that the ideal Christian worker in any line will reverently, intelligently, and sensibly make use of what God has so graciously given.

Very often the prayer of the saleswoman of spiritual commodities will be, "Lord, give me good sense, and courage to use it!" There can be no blind following of custom or fashion, neither should there be a fanatical disregard of the good things in vogue. Clothing is necessary, but it is an accessory. The essential is the personality. It is inartistic to allow the accessories to detract from the central figure in the picture. The "models" in the large department stores of our

cities display gowns, the product of the firms they represent. Our business as "models" in the King's business is to display a Person, and that Person is our Saviour, the Lord Jesus Christ.

"It pays to advertise" in spiritual commodities as in other lines. By this I mean the actual demonstration of the value of what we have to offer. Jesus, our great Example, went about doing good, healing the sick, and comforting the sorrowing. As a nurse, I have found it a valuable help to be able to point souls to Christ and show them how to come to Him; and as a Bible worker I have found my experience in teaching health principles and ministering to sick bodies, indispensable, as through this means I have gained the confidence of those helped, and they have been led to know and love the Saviour, and their lives have been transformed. Therefore I believe that the ideal Bible worker should have more or less (preferably *more*) knowledge of the art of nursing; and I am convinced that this training is as essential for the work in America as in mission fields.

2. *The Mental*.—To a large extent this depends upon the physical, for the brain must be nourished from the life stream. I believe that the Bible worker should be a well-informed person. This requires that she read, read, read, and turn her reading into good hard study, and then yet more and harder study of a wide range of books, and pre-eminently The Book. She must know the Book,—not a set of Bible studies only, but the very words of the Book, for they are divine words. Then she will study people, just as any salesman does. Years ago it was my privilege to represent the Battle Creek Sanitarium in many of the large cities of the East. It was my business to advertise the Sanitarium—its methods, its purpose, its foods, and all that concerned it. As people passed my booth, it was my business to catch

their attention and to interest them in what I had to offer. Each person was different, and I learned to observe quickly, and then as quickly make my appeal to what I saw was of special interest to them. That was a fine training for me, and is still a help in my Bible work. Study people, study books, study the Book—*study*.

I believe the mental equipment of a Bible worker should include a knowledge of music in just as far a degree as is possible. A little musical training is good, more is better, some is almost indispensable. But whether it be much or little, it must be dedicated to the Master's use,—just that; no conceit, no false humility. A Bible worker must have a keen mind, a fund of knowledge in many lines, and wisdom to use that knowledge effectively. She must have eyes to see, ears to hear, and be of quick understanding, in order that no opportunity shall be lost.

3. *The Spiritual*.—The spiritual equipment is in some degree affected by the physical and the mental. If you do not have in mind Ephesians 6: 10-19, open your Bibles to it, for I think we have here the spiritual equipment set forth by our "beloved brother Paul," who, as a wise general, gives most valuable instruction to the Christian soldier before going forth to a desperate conflict with the powers of sin.

The first essential in this spiritual equipment is, "Be *strong* in the Lord, and in the power of His might." Here is the setting forth of strength and power combined with absolute weakness, for it is the Lord's "might," and not the soldier's might, which is to be manifest. The attitude of submission to the divine power is beautifully stated in the following lines:

"I give Thee back the life I owe,
That in its ocean depths its flow
May richer, fuller be!

"My heart restores its borrowed ray,
That in Thy sunshine's glow its day
May brighter, fairer be.

"I lay in dust life's glory dead,
 And from the ground there blossoms
 red
 Life that shall endless be."

The next stage of the equipment is, "put on the *whole* armor of God," for the battle is a spiritual one, and it is to the death. Neither will give any quarter. We may judge of the importance of this part of the equipment by the emphasis which is given through repetition—"take unto you the whole armor of God." Let us notice, then, this armor:

a. "Loins girt about with truth."

b. "The breastplate of righteousness."

c. "Feet shod with the preparation of the gospel of peace."

d. "The shield of faith."

e. "The helmet of salvation."

f. "The sword of the Spirit—the word of God."

These six pieces of armor represent six qualifications the Christian worker must possess to be victor in the struggle. This armor is described in more modern terms, as follows: "A clear understanding of truth; a clean, obedient life; earnest service; a strongly simple trust in God; clear assurance of one's own salvation and relation to God; and a good grip of the truth for others.

Then notice the first step in the conflict: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." When the armor is all in place, then pray, not fight. But prayer is fighting; it is the only way to victory. The armor all in place, then quietly, persistently put all the fighting strength into claiming the victory which our great Captain has won in single-handed combat with the rebel leader.

Then Paul adds another word of great significance in the instruction concerning spiritual equipment, when he exhorts that in addition to prayer

and supplication for personal needs and "for all saints," he might also be remembered in prayer, to the effect "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Here is set forth the principle of loyalty to the immediate leadership of our forces,—no criticism, no faultfinding, but strong, active co-operation and prayerful support. So shall the ideal Bible worker be equipped to co-operate with God in His love-plan for a prodigal world.

Decatur, Mich.

(To be continued)

My Lord and King *

I YIELD to Thee my all,
 Accept this gift, I pray;
 I hear Thy Spirit's call
 To give myself away.

Be Thou my Lord indeed,
 To Thee I yield my will,
 And lay low at Thy feet
 This life for Thee to fill.

Be Thou my King alone,
 My willful self I bring;
 Thou canst not claim the throne
 While to one sin I cling.

A temple I would be,
 The Spirit's dwelling place,
 A messenger for Thee,
 As men Thy truth embrace.

Be thou my all in all,
 My Teacher, Friend, and Guide,
 Not transient nor at call,
 But come, O Christ, abide!

LOUISE C. KLEUSER.

New York City.

A Day With the Bible Worker

(Concluded)

BY MRS. J. W. MACE

"PARDON me, but as you were giving your Bible study, I could not see that you had any loose notes to guide you, and I am curious to know if you follow the system of a pencil-mark chain

* Written during a Bible study conducted at the Atlantic Union session on "The Coming of the Holy Spirit," as the spontaneous outburst of welcome accorded by a loving heart.—ED.

of texts in the margin or after the verse in your Bible, which, from your starting point, pilots you to the concluding text in the study; or just how do you manage this?"

"No, I do not use notes; neither do I have the texts written in my Bible. I have formed the habit of memorizing the texts, and this has become an easy matter with me."

"How many texts do you consider necessary for a Bible study?"

"That depends, of course, upon the subject; but I aim to use as few as possible. Probably I use on an average of from fifteen to twenty texts."

"How much time do you require for a Bible study?"

"Never over an hour for the entire appointment, including the formalities of arriving and departing. From half to three quarters of an hour is my usual time for the study proper."

"It is reported that Bible workers are sometimes bewildered and embarrassed by well-meaning attempts on the part of their readers to provide social entertainment,—serving refreshments, etc. Do you have any such experiences?"

"Oh, yes. But I always discourage that. I plan to leave the reader just as quickly as consistent after the close of the reading, so that the impression made by the study will abide uppermost in the mind without anything of a personal nature to detract from the truth presented. One of my readers has a very exclusive circle of friends, and it was her plan to get all these friends together for the Bible studies, and have a very pleasant social time. But I knew this would never do. Personally, I prefer the 'one-soul' audience in my Bible teaching, and discourage large group studies, and only under special circumstances favor the plan of having two, or possibly three, meet together for studies."

"Do you always begin your Bible studies with prayer?"

"Always! I have one lady now who has never yet kneeled in prayer. I told her at first that it was my custom to pray before beginning the study of the Bible, and that I kneeled in prayer. In time this lady will kneel with me in prayer—I am positive she will. Possibly it may be necessary for me, at some appropriate time, to read a few texts to show the proper attitude in prayer; but she will come along all right. It requires tact to deal with people. If there is one thing above another that I pray the Lord to give me in double portion, it is *tact*."

There were many other questions pertaining to the successful operation of the Bible work which were in my mind to ask my courteous and experienced friend, but the bus made a sudden stop, which almost jolted us from our seats, and the first thing I knew my companion was stepping out the front door and smiling at me as I scrambled to my feet to follow. We crossed the street and stepped into the lobby of the apartment house, and sent up word that we were waiting. In the brief interim before the elevator man ushered us to the designated floor, my friend made a significant remark, which I shall not soon forget. It furnished the key to success in Bible work. She said:

"Of course, it is pleasant to have my readers like me as a personal friend, but I am more anxious that they shall come to know and love my Saviour. I always begin with my readers on the foundation of Christian experience. If they are church members, I ask them if they really know Christ—do they pray? do they realize that God answers their prayers? I have witnessed some wonderful conversions while on our knees in prayer in the seclusion of the reader's own home. We must first of all establish a definite Christian experience in the spiritual life. To build on any other foundation in our Bible teaching is time wasted."

As we emerge from the elevator, a door far down the corridor opens, and out steps a lady who approaches to greet us. The study for this hour is on the sanctuary, and text after text brings to our vision a composite picture of that wonderful structure concerning which Inspiration furnishes such minute detail. Near the close of the study, the lady remarked:

"This is all very interesting. But why don't we have the visible leading of God in our affairs just as they did back there? Many times I am uncertain as to what the Lord would have me do in my personal affairs, and I wish there were some way whereby God could tell me just as plainly and definitely as He told the people back there what to do."

Here was a hungry soul, longing for direct personal touch with God through the Holy Spirit, and inquiry of such nature was a most gratifying conclusion to a Bible study on the earthly tabernacle. What a satisfaction to be able to point out that in this dispensation of the Holy Spirit, God desires, not a tabernacle made with hands, but longs to dwell in the heart of the man or woman who will open the door for His admittance, and when thus enthroned will hold closest communion with the soul, and verify the promise, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."

By the time we returned to the heart of the city, it was well toward the close of the day. My colleague had another appointment to meet at 7:30 the same evening, but at this point she excused me as having put in a full office-hour program. On the street corner we separated, and her parting words were: "Pray for me! And pray especially for the lady visited this forenoon, who is seeking for light; * pray

* At this date of publication, the latest report concerning this case indicates acceptance of all points of truth presented, and the first Sabbath service attended.

for the crippled lady, that she may be healed; and pray also for the lady we have just left. Good by!"

Turning officeward, there came stealing over me a solemn sense of the tragedy of a lifetime tied to the office chair and desk, when on all sides there are open doors into the homes of the people for Christian women bearing the message of truth for this hour. Then, there came the cheering thought that just at this time of year there has emerged from our colleges a band of recruits from the Bible Workers' Training Classes which exceeds in number and also in the efficiency of practical training received, the record of any previous year in our history. Coupled with this thought came the review of the assuring evidence piling up in the correspondence of the Ministerial Association, that union and local conference presidents are experiencing a revival of the old-time confidence in the merits of the Bible work and are keeping a close eye on this new-fledged group of workers.

To these new recruits, the veteran Bible workers of the Ministerial Association extend a hearty *welcome* to a share in the joys and sorrows, the buoyancy and weariness, the fulfilled hopes and bitter disappointments, which attend the Bible work. And a cordial *invitation* is also extended to the hundreds of capable Seventh-day Adventist young women — at home, in the church, or in the school — to give serious, prayerful consideration to the dedicating of the life in service to the Master in this work of divine appointment.

To no other line of work in which women may appropriately engage is more specific indorsement given than is indicated in the following statements from the instruction of the spirit of prophecy.

"The plan of holding Bible readings was a heaven-born idea."—*Gospel Workers*," p. 192.

"Consecrated women should engage in Bible work from house to house."—*Testimonies,* Vol. IX, pp. 120, 121.

"To see Christ is bliss; to know Him, life; to love Him, happiness; to possess Him, heaven."

Valuable Quotations

From Reliable Sources

The Scapegoat

(Testimony of Standard Christian Writers)

"AZAZEL is a transliteration of the Hebrew word translated in the Authorized Version (Lev. 16:8, sq.) 'scapegoat.' There has been much discussion regarding the meaning of the term. Some take it to be the name of a region, 'the desert,' others of a person to whom the goat was sent. The latter opinion is favored by the best scholars, and they hold that reference is made to Satan. The goat that was sent away typified the removing of the guilt of the people."—*Sanford's Cyclopaedia of Religious Knowledge.*

"Some interpret this word as referring to a demon of the wilderness, . . . and explain the term as 'one who has separated himself from God,' or 'he who has separated himself,' or 'he who misleads others.' . . . In later times the word 'Azazel' was by many Jews and also by Christian theologians, such as Origen, regarded as that Satan himself who had fallen away from God."—*International Standard Bible Encyclopedia, art. "Azazel."*

"The contrast between 'for Yahweh' [Jehovah], and 'for Azazel' . . . favors the interpretation of Azazel as a proper noun, and a reference to Satan suggests itself."—*The New Schaff-Herzog Encyclopedia of Religious Knowledge.*

"But there is still another class of writers who are disposed to claim for

the word a more distinctly personal existence, and who would refer it directly to Satan. This view is certainly of high antiquity, and is expressed in the reading of the Septuagint, *apopompaios*, which means, not scapegoat, or sent away, but the *turner away, the averter.* . . . It was very common with the rabbins, as in later times it has the support of many authorities. . . .

"These writers [Spenser, Ammon, Rosenmuller, Gesenius, Witsius, Meyer, Alting, Hengstenberg, and Vaihinger] hold that the view in question best preserves the contrast between the two goats—one for Jehovah, and one for the great adversary, Azazel—the latter a being as well as the former. . . . The goat [scapegoat] . . . was no sacrifice, but rather a witness that the accepted sacrifice had been made."—*McClintock and Strong's Biblical, Theological, and Ecclesiastical Cyclopaedia, Vol. IX, art. "Scapegoat."*

"Azazel [quoting Vaihinger], the abominable, the sinner from the beginning (John 8:44), is the one from whom they have proceeded, and to whom they must again with abhorrence be sent back, after the solemn atonement and absolution of the congregation have been accomplished."—*Ibid.*

"Now, in respect to language, there can be no objection to interpreting Azazel as meaning Satan."—*Kitto's Cyclopaedia of Biblical Literature, art. "Goat, scape."*

"a. The manner in which the phrase 'for Azazel' is contrasted with 'for Jehovah,' necessarily requires that Azazel should denote a personal existence, and, if so, only Satan can be intended.

"b. If by Azazel, Satan is not meant, there is no ground for the lots that were cast. We can then see no reason why the decision was referred to God; why the high priest did not simply assign one goat for a sin offering, and

the other for sending away into the desert. The circumstance that lots are cast implies that Jehovah is made the antagonist of a personal existence, with respect to which it is designed to exalt the unlimited power of Jehovah, and to exclude all equality of this being with Jehovah.

"c. Azazel, as a word of comparatively unfrequent formation, and only used here, is best fitted for the designation of Satan."—*Hengstenberg*.

"Many think Azazel to be the devil, to whom, as the source of sin, 'the entirely separate one,' the scapegoat, with its load of sin, . . . was sent."—*Fausset's Bible Cyclopaedia*, art. "Atonement, Day of."

"Others who have studied the subject most closely take Azazel for a personal being."—*Smith's Bible Dictionary*, art. "Atonement, Day of."

"The greater number of critics are however inclined to take Azazel as the name of an evil spirit. . . . Origen expressly says that Azazel denoted the devil."—*The Bible Commentary*, edited by F. C. Cook, M. A., *Canon of Exeter*.

"Many modern scholars agree that it [Azazel] designates the personal being to whom the goat was sent, probably Satan."—*The International Bible Dictionary*, art. "Atonement, Day of."

"Azazel, a-ze'zel (אֲזָאֵזֵל 'aza'zel), scapegoat, A. V.; 'removal,' R. V., margin (Lev. 16: 8, 10, 26): A name used in connection with one of the goats selected for the service of the day of atonement. Lev. 23: 26 ff. It is not, however, the name of the goat, for that was entitled 'unto Azazel' just as the other goat was entitled 'unto Jehovah.' Azazel must, therefore, be the name either of the act of sending the goat away into the wilderness, or preferably, of the person to whom it was sent, possibly a demon in the wilderness.

"Apart from this ceremony, however, it is not easy to trace the existence of

belief in such a person among the Israelites, although it was common enough among other peoples (Wellhausen, "Reste arabischen Heidentums," pp. 135-140). In Israel it survived as a shadowy vestige of primitive Semitic demonology, and was used to express the thought that sin belongs to a power or principle hostile to Jehovah, and its complete purgation must include its being sent back to its source."—*A New Standard Bible Dictionary*.

"Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity."—*The Jewish Encyclopedia*, art. "Azazel," Vol. II, page 366.

THE ANSWER SUBMITTED To Vital Problem No. 1

(Continued from page 32)

ishment or penalty of my sins. His punishment is solely for his own sins, one of which was that of causing me to sin.

5. "Are these two punishments for the same phase of the same sin?" No; Jesus' suffering and death were the punishment and penalty of my sins in co-operating with Satan. Satan's suffering and death are the punishment and penalty of his own sin in tempting me to sin.

It should be clearly understood and emphasized that, while death is the final penalty for all sin, it is preceded by suffering proportional to the measure of guilt. Every sin, by angelic or human beings, from first to last, constitutes a separate charge against Satan, for he is the primal instigator of every sin; therefore, he must be punished and suffer for all sin.

Christ's vicarious suffering and death for our sins does not expiate nor excuse Satan's guilt for inducing us to sin, nor lessen nor obviate its penalty. Neither does the suffering and death of Satan's unrepentant partners in sin lessen his punishment for causing them to sin. Satan must bear the full penalty for his part in all. Every act of God in dealing with the great tragedy of sin is but the outworking and manifestation of eternal principles clearly expressed in the Scriptures. Righteousness and life are identical, one and inseparable. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12: 28. And even so, sin and death are inseparably interwoven, for "sin, when it is finished, bringeth forth death" (James 1: 15), and "the wages of sin is death." Rom. 6: 23.

So let it never be forgotten that there is no compromise, but rather eternal, deadly enmity and antagonism between righteousness and sin, life and death, either of which, when in the ascendancy, never stops short of the utter annihilation of the other. Let it be in everlasting remembrance that, while God "is merciful and gracious, long-suffering, and abundant in goodness and truth," He "will by no means clear the guilty." Ex. 34: 6, 7. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness." Rom. 1: 18. "Without shedding of blood [the forfeiture of life] is no remission." Heb. 9: 22. "Every transgression and disobedience" must and shall receive "a just recompense of reward," and this includes the angels that sinned. Heb. 2: 2. (See Jude 5-7.)

And the plan of redemption, the atonement, the mercy of God, and the forgiveness of sins does not change or supplant this solemn, awful, yet blessed truth. No sin, great or small, from the first sin committed by Lucifer to the last sin of eternity's tragedy,

will ever disappear until it is wiped out in suffering, blood, and death. Sins repented of, confessed, forsaken, and laid on the divine Substitute, are punished, expiated, atoned for, and blotted out of the record books, and the soul of the penitent sinner is cleared by Christ's suffering and death. But these sins are retained in the "book of death" (if the expression may be permitted), to be finally laid on the head of the great instigator of them all.

The superficial, erroneous view held by some, is that only *confessed* sins were laid on the scapegoat. But the goat on which the Lord's lot fell was "for the people," "for the congregation," "for the children of Israel." (See Leviticus 16, especially verses 15-22.) This is the typical assurance that the Lamb of God bears in His own body to the tree and on the tree the sins of the *whole world*. (See John 1: 9, margin; 1 Peter 2: 21-24, margin; John 3: 17; 4: 42; 6: 33, 55; 1 John 2: 2.)

The placing of confessed sins on the Lord's goat, together with its death, did not prevent those same sins from being laid on the head of the scapegoat. Unrepentant sinners were "cut off from among the people," even though an offering had been made for their sins. (See Lev. 23: 26-30.) In like manner, an ample, all-sufficient offering has been made for the sins of the whole world. Acceptance of this offering releases those who so accept, from the penalty of *their* sins, but does not release the one who caused them to sin. Those who "neglect so great salvation," along with the one who caused them to sin, must finally suffer the penalty of their sin as verily as if no offering had ever been made for them.

Thus it must be evident to every candid, unbiased mind, that the atonement attributed to the scapegoat in Leviticus 16:10 is not the substitutionary kind, but the expiatory kind.

Hamilton, Bermuda.

THE ANSWER SUBMITTED

To Vital Problem No. 1

ACCORDING to announcement of procedure appearing in the March MINISTRY, all answers received relative to "The Scapegoat and the Atonement" were submitted to a committee of three competent ministers [C. P. Bollman, C. S. Longacre, and J. W. MacNeil] to determine which was deemed the most satisfactory reply. The response chosen was written by Supt. W. A. Sweany, of the Bermuda Mission. Editorial appreciation is hereby extended for the other earnest attempts which contained many points of merit. Under "Illuminated Texts" and "Valuable Quotations" additional information of importance will be found.

L. E. F.

SUBSTITUTIONARY AND EXPIATORY ATONEMENT

BY W. A. SWEANY

1. "Just what is the relationship between Jesus' atonement on the cross for my sins, and Satan's punishment?" Strictly speaking, there is no "relationship" between these two events or experiences; it is *contrast* here, rather than *comparison*. Christ was punished,— He suffered, expiated, atoned for *my* sins; while Satan is punished — suffers, expiates, atones for *his own* sins, one of which was causing me to sin. The terms "atone" and "atonement" do not always, nor necessarily, contain the vicarious idea. The final death of any sinner fully expiates for his own sins, but leaves him dead and hopeless forever and eternally. Christ's death, being vicarious or substitutionary, was not eternal, for He had never sinned; therefore God could justly raise Him up. The sins for which Jesus suffered and died were not His own; while the sins for which Satan will suffer and die are his own. Satan is the primal cause of every sin ever committed, so it is just that he should be punished for all. It is also just that I, as *particeps criminis* with him, should share his punishment, and only the vicarious punishment of my Substitute prevents this. But the expiation of my guilt by my Substitute should not, and does not, excuse the one who caused me to sin nor lessen his punishment.

2. "Did not Jesus' death completely satisfy the demands of the law for my sins?" Yes; but it did not satisfy the demands of the law for Satan's sin in causing me to sin. Satan himself must suffer for that.

3. "Then what part does the death of Satan play as relates to my sin?" The only part Satan's death plays concerning my sins is to punish him for inducing me to sin. My part in the sin — that of yielding to Satan's temptation — was punished, expiated, and atoned for by the suffering and death of my Substitute.

4. "Does Satan in any degree bear the punishment of the sins of my personal choice?" No; Satan does not in any degree bear the pun-

(Continued on page 30)