

The Ministry

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between the members of the

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Trenchant Truths

THE corrective of error is the proclaiming of the truth.

WHEN we differ with a brother, let us lock arms instead of locking horns as we seek an understanding.

THERE is but one thing greater than truth, and that is love. Love is the supreme test of discipleship.

WE must respect the offices in God's cause, even though we cannot approve all the actions of the incumbents.

THERE is grave peril that we shall become simply one of the denominations. We are a movement, not a denomination in the accepted sense.

HEAD knowledge without a heart experience is one of the greatest curses that can strike a church or an individual, be he layman or minister.

No vocation is so lofty as the ministry. Never should its representatives descend to methods which are unethical or in the slightest degree questionable.

LET us eschew superficial evidence and illogical conclusions. Arbitrary assertions are not to be confused with sound evidence, nor a pleasing quotation with established facts.

KEEP intact the barriers of reserve. Be doubly careful to safeguard against any valid occasion for the breath of suspicion, the whisper of scandal, or the charge of indiscretion to grow out of the conduct of the minister.

Good men nearly always appear on both sides of a religious dispute, both putting forth plausible arguments. Let us not judge a question by the men championing a viewpoint, but by the merits of the case as tested at the bar of truth. After all, we are individually accountable to God.

A WORD is, or should be, just the audible expression of a thought. However, we will admit that some words are merely a screen to cover up lack of thought. So mere words do not necessarily mean anything. It is the thought behind that counts. Let us be thought-full preachers.

WE need to extend our horizons and to broaden our vision. We need periodically to break away from our routine, and get a perspective of our work. Otherwise we become narrowed and stereotyped in outlook and labor. Nothing can compensate for perspective. Break away once, and see.

REAL preaching is possible only as the outgrowth of real study. The man who would preach for God must have his hours of retirement and meditation. In our frenzied life and program, this will come only as we resolutely allot and budget our time. We must plan our work, and then work our plan.

It is good for us each to have our periods of reversal to humble us and keep us from becoming lifted up, self-dependent, and self-satisfied. The well-meant flattery of friends and admirers is liable to spoil us. We need the balance and shock that criticism and lack of understanding bring in their train.

(Concluded on page 4)

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Editorial Keynotes

A Call to Prayer

GOD can do more in five minutes through a completely unobstructed channel than man can achieve through prodigious human labor. He can touch hidden and unknown resources at His will, that we could not discover with our utmost toil. He can lead us to waiting souls that all our earnest searching would never find. Such is the united testimony of Scripture, the witness of experience, and the pledge of the spirit of prophecy.

God is able, willing, and waiting. We live in the day of His proffered power. *Not human mechanics, but divine power is our need as individual workers and as a corporate group.*

Heaven's power house is accessible, and the switch that releases that power is *prayer*,—individual prayer, united prayer, penitential prayer, intercessory prayer, persistent prayer. All heaven's resources await our demand and reception, when we surrender in impotent confession and humility, "first for ourselves, and then for the people."

With a new year upon us, with a world task to finish, with an unprepared church for which we are responsible, with our limitations so evident, does not our need constitute a tremendous challenge to prayer?

We are exhorted, nay, commanded, as ministers to pray. Joel, the prophet of the latter rain, calls for the ministry to weep between the porch and the altar, to intercede, and to ask for the Holy Spirit to be poured upon all flesh, that every willing soul may be saved.

This editorial is an invitation, not an official appointment of another day to our already congested calendar,—just a solemn invitation to every minister and gospel worker who would be

glad personally to set apart the first Sabbath of each quarter as a day of special intercessory prayer. Wherever you are around the world circle, if you feel the need, if your heart responds, join your fellow workers in this day of pleading prayer. Let us ask for ourselves, to meet our great personal needs. Let us plead for souls. Let us entreat for the finishing of the work and the speedy coming of the Lord. Let us ask for rain in the time of the latter rain. Thirsty, parched, feverish, delirious men and women are all about us. How they need the water of life! But first of all we need it ourselves in fullness, that we may become Artesian wells of living water, bringing life and love and satisfaction into the abounding dreariness, desolation, and death all about us.

If your heart responds to this invitation, please send to the Association headquarters a postcard or letter, that we may know of your union with us. Participate as you are individually impressed. Perhaps it will be in individual, personal prayer. Perhaps you will invite "two or three" to unite with you. Perhaps you will wish to add full or partial fasting. But pray.

And prayer is not simply words. Giant spiritual leaders of the past found words at times too inadequate. Even the Holy Spirit prays for us with "groanings which cannot be uttered" in words. Real prayer is the outreach of the soul toward God. Remember the groanings of Christ in Gethsemane. Remember Elijah's fervency on the mount, and pray until the seventh time. Remember Moses on Mt. Sinai. Upon descending, his face shone because he became the intercessor for his people and actually offered his life there to God for them.

The first Sabbath day of each quarter in 1929, when we face anew our tasks and confront our quarter's problems afresh, will be April 6, July 6, and October 5. Remember, the first day suggested is April 6.

LET US PRAY.

L. E. F.

Trenchant Truths

(Concluded from page 2)

SPIRITUALITY is neither a substitute for, nor an antagonist of, intellectual knowledge. The times, this movement, and God's honor demand an informed ministry.

NEEDED, an apostle of simplification!

To rest back upon human brilliance instead of the radiance of the Light of the world, to depend upon the power of words instead of the Word of power, to substitute human energy instead of the divine dynamic of the Holy Spirit,—these are the persistent, subtle foes of every preacher. Let us recognize them and repudiate them, each and all.

WHEN we select men for the various posts of leadership in home and foreign lands, what is the standard by which we gauge them? Is it good management, organizing ability, platform skill, intellectual attainment? Or do we choose men "full of the Holy Ghost"? When we get back to Pentecostal standards, we shall have Pentecostal results.

WHEN the soul is troubled and the heart is crushed, no one wants the joking, frivolous preacher. Such want counsel and help from the serious, spiritual man, who knows his Saviour, who understands the problem of sin, and above all has personally experienced Christ's full salvation. Not theory but life is needed. God save us from trifling preachers, and above all save the trifier himself.

THOUGH without a formal creed, it is possible for us to become as creed-bound and sterile as the veriest creedist of the popular churches. If there is one principle that is clear in the Bible and in the spirit of prophecy, it is that light shines more and more until the perfect day. God forbid the development of the attitude, spoken or implied, that there is no more light beyond. Such a day would mark the dawn of stagnation and death in the study of prophecy and doctrine. Life demands continual growth, development, and enlargement.

How pitifully shallow some presentations are! Let us launch out into the deeps. We need something more to give than good cheer, an interesting forty minutes, an informative presentation of ethics, or even the continuous recital of mission stories. Men and women are dying for the saving provisions of Christ. And many such are within the church. God will not hold him guiltless who fails to meet the needs of the souls of men.

WITH no priest but Christ, no sacrifice but Calvary, no confessional but the throne of grace, and no authority but the word of God, we are to meet the perversions of all past ages and the aggressions of the present, teaching, warning, and winning by our emphasis on the full, positive truth as it is in Jesus.

MAJORITIES do not make a matter right, nor do their votes change a wrong into a right. The right is intrinsic, irrespective of the human attitude. God and right are often on the side of the minority. It is no disgrace to have a personal conviction, providing you will work with your brethren.

THERE is not a belief, duty, command, promise, or hope that does not revolve around this central fact that Jesus Christ came into the world to save sinners.

L. E. F.

Forward and Upward

Inspiration, Counsel, and Caution

Tarry Ye

O, TARRY YE! The Lord's command
Comes pealing through the ages dim;
No earthly power on sea or land
Can qualify to work for Him.

I work, I toil, I struggle on,
So much to do, so little time!
O Holy Spirit, to atton
I yield this helpless soul of mine.

The heart is weary with the load;
And time is passing on apace.
Lost souls are dying without God,
This Herculean task I face.

To Thee I yield my life, my all;
Without Thy power I toil in vain.
I tarry, tarry at Thy call,
To wait on Thee I find is gain.

I feel Thy Spirit's mighty thrill;
I hasten, then, my task to meet.
Lost souls are won to do God's will
And erstwhile toll is joy complete.

BERTHA STOTTEMEYER.

Richmond, Ind.

The Secret of Power

BY E. F. HACKMAN

"THE Saviour's life on earth was a life of communion with nature and with God. In this communion He revealed for us the secret of a life of power." This statement, found on page 51 of "The Ministry of Healing," leaves no room to question that the minister's power, in the pulpit and in daily contact with lost souls, is measured by the amount of time spent in the secret chamber with God. We all acknowledge that this is true, but how negligent we are in complying with conditions for the bestowal of spiritual power! How strange it is that the minister, whose chief responsibility is rightly dividing the word of truth for the satisfying of hungry souls,—a work which is absolutely and entirely dependent on divine power,—should

be content with spasmodic contact with the Source of power! I am sure that no true minister is content with the evident lack of power which he knows to be true in his experience, but we are apt to be far too content with maintaining a broken or clogged connection with the power supply. We all feel the need of greater power in the winning of souls, but overlook the simple secret of securing power,—the communion and intercession period as a fixed part of the daily life.

A few weeks ago it was my privilege to visit the home of John Wesley, in London, and a thrill came over me as I went from room to room and recalled the many recorded experiences of that godly man's life. I entered the "study room," where Wesley spent the larger portion of his time preparing the sermons which awakened all England and spread to other shores. The books and the desk which he used stand as silent witnesses of the past, and seemed to impart a sense of the sacredness of the great work in which they served a part. The room in which Wesley died recalled the triumphant close of his Spirit-filled life and led me to review the growth of the great movement which he started. But the most solemn impression of all came as I was led to a tiny room adjoining the bedroom. I say "tiny," because this specially prepared room was only about three feet wide by five feet long. It was just a closet, a prayer closet, for as I stood at the door, my eye was attracted to a marble tablet on the wall in front of me, on which were the words, "This little room is the place where Wesley retired for prayer." Like a flash there came to my mind,

"Here is the power house from which unbroken connection was maintained with Heaven! Here is the monument to the secret of Wesley's life of power and victory!"

A few weeks later I found myself in the city of Edinburgh, Scotland, surrounded by many spots of historic interest. But the chief point of interest, which will ever live in my memory, was the home of John Knox. The building is in an excellent state of preservation, and the caretaker is only too glad to guide visitors through the rooms, and to relate interesting items of history connected with the Reformer's life. Here again I found a "prayer room," which stood out in sacred contrast to all the other rooms in John Knox's home. It was in the front part of the house, overlooking the crowded street below. As I stood in this room, I could picture in my mind this saint of God on his knees, pleading in behalf of the people of Scotland, and I remembered that as a result of his earnest intercession the great Reformation burst forth in his country. In this little prayer room lay the secret of John Knox's boldness, fearlessness, and power in preaching the Reformation message.

There is great need of more prayer rooms in the homes of Seventh-day Adventist ministers. There must be definite, regular, systematic communion with God. Personally, I have found it helpful to have the period dedicated to secret prayer attached to some daily duty which must be performed—for example, in the morning, when the furnace is attended to. I have found this an uninterrupted time for prayer and communion with God, and the little corner in my basement has become a Bethel to my soul. But I have learned by experience that it is necessary to persist in the prayer habit. The enemy will bring in every conceivable hindrance, to cause us to neglect this sacred hour. "He well knows how

needful are meditation and prayer, to keep Christ's followers aroused to resist his cunning and deception. By his devices he would divert the mind from these important exercises, that the soul may not lean for help upon the Mighty One, and obtain strength from Him to resist his attacks."—"Testimonies," Vol. I, p. 295.

Wesley and Knox brought about the Reformation of their day through the mighty intercession of prayer. The great, final reformatory message of the third angel which is due to the world to-day, will burst forth in power and glory as men of God enter into the secret of a life of power.

Takoma Park, D. C.

The Nature and Object of Prayer

BY W. A. SWEANY

THE call to prayer—the appeal to ministers and Bible workers to engage in definite, periodic, personal communion with God through prayer—is most timely. It is a forward move into a richness of experience hitherto unknown, and I, for one, am determined not to be left behind.

In my meditations on the true nature and object of prayer, a number of questions have taken form in my mind, the answer to which I have searched for and found to my satisfaction. Possibly the findings may meet the need of some other fellow worker and participant in daily and special intercession.

Just what is the nature of prayer? Not all the weight of water in the great reservoir far up in the mountain gorge, not all the pressure of the powerful pumps at the waterworks, can quench my thirst unless and until I turn the tap that permits the water to flow to me. Even so, "prayer is the opening of the heart to God," the turning of the tap that permits the inflow of the life-giving, refreshing, strengthening,

thirst-quenching water of life. My soul-poverty must remain unrelieved until I turn the key to unlock the storehouse in which is an ample supply. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—"*Steps to Christ*," pages 97, 99.

By the very act of eating and drinking there is brought to the starving, famished man immediate sense of relief, satisfaction, and renewed strength, long before digestion and assimilation bring to him their full benefits. In like manner, "prayer brings the heart into immediate contact with the Well-spring of life, and strengthens the sinew and muscle of religious experience." "Prayer is the breath of the soul." "It is only at the altar of God that we can kindle our tapers with divine fire." (See "*Gospel Workers*," pp. 255, 254.) This is the nature, purpose, and effect of prayer.

What change does prayer effect in God or man? "Prayer is not to work any change in God; it is to bring us into harmony with God."—"*Christ's Object Lessons*," p. 143. "Prayer does not bring God down to us, but brings us up to Him."—"*Steps to Christ*," page 97.

Does not God know what I need? "Your heavenly Father knoweth that ye have need of all these things," said Jesus. Matt. 6: 32.

Why, then, should I try to inform Him of my need? We cannot inform Him of anything, for He knows all things; therefore, we should not try to do so. Prayer is not informing God of our needs; it is communing with Him concerning them, and expressing our readiness and desire to have our needs supplied.

Does my prayer make God willing to do something which He would not do if I had not asked?—No, our prayers do not make God willing to do anything for us, but they do make it possible

for Him to do for us that which He longs to do but cannot until we are willing and ready to receive it.

Can I, by begging or imploring, change the mind of God? No, we cannot in any way change God's mind, plan, or purpose; but through prayer we can make it possible for Him to carry out His mind concerning us.

Does prayer tend to overcome reluctance on God's part?—God has no reluctance to be overcome. Rather, He enjoys giving to us, more than we enjoy giving to our children. Prayer overcomes and removes from us reluctance and every other hindrance to receiving His blessing.

With that disciple of old, to whom Luke refers in verse one of the eleventh chapter of his Gospel, we earnestly appeal, "Lord, teach us to pray."

Hamilton, Bermuda.

Man's Helplessness in God's Work

BY FREDERICK GRIGGS

THE carpenter's tool is helpless save in the hand of the workman. Just so truly is man a helpless tool for the accomplishment of the work of God. There is in man no power whatsoever with which to do God's work effectually; all depends upon the divine Workman who sees fit to employ the human tool for the accomplishment of His purpose.

"Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?" is the inquiry by which God, speaking through the prophet Isaiah, seeks to rebuke the vainglory of man in the accomplishment of the divine purpose. How absurd would be the situation, should the tool endeavor to direct and determine its own usefulness. And yet how sadly similar is the situation when those whom God has commissioned to proclaim His message of warning, rely

upon their own ability and strength. They should recognize that their own strength is utter weakness, and submit to be used by the Source of all strength, and wisdom, and righteousness, just as the tool is submissive in the hand of the workman for the accomplishment of the design.

God has sent the Holy Spirit into the world to use the human instrument for the accomplishment of His work. The command to "Go" is vitalized and made possible by the endowment with power from on high; and God's purpose in sending is that "ye shall be witnesses unto Me." But before witnessing, an individual experience is to be realized: "Ye shall be baptized with the Holy Ghost." A witness is qualified only on the basis of knowledge. He may tell only what he knows. He is not to set forth a theory, but an experience. The gospel witness, first, last, and always, is to testify of personal experience in the complete salvation from sin which attends the baptism of the Holy Spirit.

The work of the gospel ministry is not in any sense a mere profession, such as the practice of law or of medicine. The gospel ministry is a sacred calling, a royal commission from the mighty God. Its accomplishment is not by human attainment or effort, but wholly and entirely by submission to be used by the third person of the Godhead, the Holy Spirit. Man is the tool, the Holy Spirit is the workman who uses the tool in meeting the design of the Great Architect.

As Christ talked with His disciples the night before His crucifixion, He instructed them concerning the work which was to be carried on in His absence, and He told them of the coming of the Comforter, the Holy Spirit. "When He is come," said Jesus, "He will convince [margin] the world of sin, and of righteousness, and of judgment." Christ did not tell the disciples that He expected them to convince men

of sin or convert them to righteousness. This is the work of the Holy Spirit. The part which the disciples were to act was as witnesses; they were to tell what they knew to be fact; and through such witnessing the Holy Spirit would bring conviction to hearts.

It is not through man's effort, whatever may be his gift of oratory, logic, or musical ability, that conviction of sin is brought about. It is the Holy Spirit, the Comforter, who convinces the world of sin. But man is the instrument through which the Holy Spirit is to work for the accomplishment of this purpose. Christ introduced the Holy Spirit to His disciples in the following words, "Ye know Him; for He dwelleth with you, and shall be in you." This third Person of the Godhead, the Holy Spirit, was not to be sent as a visitor, to encourage and help the disciples do a special work at a special time, after which to take His departure until another occasion required His presence. No, praise God, the Holy Spirit is sent to *abide* in the life continually, enabling those who receive Him to live the divine life and to perform every work, large or small, in the power of His strength.

In specific reference to the manner in which the Holy Spirit would operate through the life of the disciple, Jesus said, "He shall not speak of Himself." What a rebuke is this to many engaged in the sacred ministry! We may not audibly prate of ourselves, yet too often self is made so prominent in all we say and do as to cause those with whom we are in contact to see and hear only the human instrument — the preacher, and not Christ. It is so natural to be greatly concerned about what the audience think of *us*, rather than concerned about what the people think of Christ. And when this is the case, the preaching becomes *our* message instead of *His* message, and lacks convicting power.

Not only does the Holy Spirit "not

speak of Himself," but the Saviour said, "Whatsoever He shall hear, that shall He speak." As the Holy Spirit listens to hear the message which Christ would have Him convey to us, so we are to listen for the message which the Holy Spirit is to impart through us to lost men. We have no message of our own; we are not to speak of ourselves, but what we hear, what we experience, that we must speak as a true and faithful witness. And when the message comes from the true Source, it brings conviction to the heart of the hearer, and leads to action.

Christ is the Master Workman, man is the tool through which the Holy Spirit operates. Is there, then, no need of giving attention to the tool? Is there no need of oratory, logic, music; no need of language study and its proper use; no need of a broad, general knowledge of science and the affairs of the world; no need to plan carefully for the location, the advertising, and all the physical features of a series of meetings; no need to exercise care in regard to proper dress and manner? Most certainly there is need of the greatest care on all these points, for the accomplishment of effective evangelism! But let it ever be remembered that all such things are but useless trappings without the unction of the Holy Spirit. Our appeal does not lie in anything material, however necessary these material things may seem to the conduct of our work. Our appeal is based on that which we have heard as a direct message through the Holy Spirit and which we have made our very own through experience. It is such an appeal which constitutes the "loud cry" of the third angel's message.

It was the declaration of that which the early disciples had seen with their eyes, had heard with their ears, and had experienced in fellowship "with the Father, and with His Son Jesus

Christ," which brought the great harvest of souls in the early church. So it will be in the last church. The disciples were helpless without the Holy Spirit. Just so helpless are we in this day. The marvelous results of Pentecost could not have been known until the life of each disciple had been filled with Pentecostal power. So in this day there will be a return to Pentecostal experience when the Holy Spirit is permitted to fill the life of each disciple. The early disciples were strong only in His strength. Let us learn the lesson which is so clearly set forth for our instruction.

Shanghai, China.

Gem Statements

From the Spirit of Prophecy

I AM instructed to say to my fellow workers, If you would have the rich treasures of heaven, you must hold secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work? . . . Commune with your own heart, and then commune with God. Unless you do this, your efforts will be fruitless, made thus by unsanctified hurry and confusion.—*"Gospel Workers," page 272.*

The greatest victories to the church of Christ or to the individual Christian, are not those that are gained by talent or education, by wealth, or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.—*"Patriarchs and Prophets," page 203.*

The Association Forum

A Round Table on Efficient Methods

THE JUNIOR SERMON

DEAR to the heart of every true parent is the welfare of his child. Just as dear to the heart of the church should be the spiritual welfare—the winning, the holding, the reclaiming—of her youth and children. Our Saviour's charge to Peter, "Feed My lambs," is the perpetual charge to every shepherd. Never was it so imperative as to-day. Indeed, one of the outstanding calls of the hour is to save our youth. Convictions vary on the advisability of the distinct and complete junior sermon, in contrast to adaptation of the whole hour in remembrance of junior needs. But here the plan is presented. The discussion here begun will be concluded in April, and will contain a Junior Sermon Bibliography.

L. E. F.

Junior Congregation Yields Big Returns

BY M. E. KERN

Secretary, General Conference M. V. Dept.

"WHAT is put into the first of life is put into all of life." The pastor who is faithful in feeding the lambs of the flock is nourishing a growing congregation, and doubtless will realize larger returns from his junior sermon than from any other discourse in his ministry. We are glad that many pastors throughout the field are coming to realize this important fact.

Remember the Children

BY ERNEST LLOYD

*Editor, Our Little Friend,
Mountain View, Calif.*

THERE is no portion of the minister's congregation of greater importance, or worthy of more earnest personal attention, than that comprising the children, and for no other class does pastoral labor yield such certain and abundant harvest. The pastor whose heart and prayers and words do not embrace the lambs of the flock, is strangely unmindful and most unwise.

The Sabbath morning church service, as well as the Sabbath school, should be made attractive to the young. But far too often the preaching service contains nothing whatever to interest the children. The prayer which is offered expresses the needs and desires of the grown-ups only, the songs which are sung have no meaning to the child mind, and the sermon is exclusively for adults. To remedy this widespread situation, it is not necessary that the hour for public worship take on the aspect of a juvenile program, but the consistent plea is that, as the congregation consists very largely of children of tender years, there be due recognition of their existence and presence, when administering spiritual food at the weekly Sabbath service.

In the preparation of his sermon, the minister should bear in mind that a large proportion of his hearers are under fourteen years of age, and should seek earnestly to cultivate the art of speaking in such a manner as to reach the comprehension of these young minds. Truth presented in such a way as to attract the mind of a child is not necessarily lost upon the adult. On the contrary, the parts of a discourse adapted to the minds of the young often exert the most powerful influence upon the mature mind.

Every sermon should have in it something especially designed for the young, and addressed to them. There is not a minister of the gospel who does not possess the gift to do this, and it is time to entreat our pastors most earnestly to think of this. It becomes painful to parents and lovers of children to attend the church services week by week and year by year, and never hear a word from the pastor to indicate that the children and youth enter into his thoughts or plans for feeding the flock. The Saviour requires not alone the feeding of the sheep, but He also said, "Feed My lambs."

Statistics and Experience

BY H. T. ELLIOTT

*Associate Secretary, General Conference
M. V. Dept.*

ACCORDING to the best estimates we can secure from a census taken in certain local conferences, about 60 per cent of the entire church membership ranges in age from six to twenty-five years, and about one half this number are fifteen years of age or less. It is therefore very apparent that such a large percentage of the regular Sabbath service attendance should not be overlooked in ministering to the congregation, but should rather be given very special consideration. I believe that the junior sermon, of five or ten minutes' duration, in which to captivate the interest of the children, is an indispensable feature of the church service. The junior sermon which is properly planned for and conducted, never fails to interest the adults; and if the minister makes free use of illustrative material in his regular sermon, he will be able to hold the interest of the junior audience to the end of the church service. I have found that the best material with which to interest juniors is mission experiences, and per-

sonal experiences through which I have passed, told, perhaps, in the third person. On certain occasions it may be advisable to hold a separate service for the children at the same time the sermon for older folks is given; but as a rule, the junior sermon in connection with the regular sermon, will best serve our aim in developing an interest in the regular Sabbath service on the part of the children and youth.

Birth and Development of the Idea

BY GEORGE F. ENOCH

AFTER thirty years of service, chiefly in the mission field, I returned to the United States and was assigned to local church work. The establishment of the junior sermon as a regular part of the church service was not the result of planning, but rather grew out of a great need. On first contact with the church, my wife and I were shocked by the irreverence manifested in the house of God, and the confusion which occurred between the close of Sabbath school and the preaching service. In the mission fields it is the custom to come reverently into the house of worship, to bow the head in silent prayer, and to enter into an hour of real spiritual communion with Jehovah. After the benediction is pronounced, the worshipers once more bow the head in silent prayer before separating and going out into the world. But in this church to which we were assigned we found the children restless and noisy, and the older folks much the same, and we felt that we must do something to help old and young to realize what it meant to come into the presence of God. Out of that great need the junior sermon was born.

It was the first Sabbath in the Week of Prayer that I incorporated into the regular service a simple, heart-to-heart talk to the children on what it meant

to be ready to meet Jesus. The next Sabbath I followed the same plan, giving to the children a description of heaven in simple and realistic language. At both these Sabbath services, the conclusion of the junior sermon was marked by all the children standing and singing an appropriate song, the older people remaining seated. Somehow the idea took permanent form. On the third Sabbath, without any invitation on my part, the front row of seats and the side seats nearest the pulpit were filled with children, eager for their sermon, and I just had to keep on.

For this third junior sermon I gave a talk on how Noah built an ark that stood the storm and stress of the deluge, and about the little boys, Shem, Ham, and Japheth, and the three little girls who, as children, watched the big boat in building, and who played in its shadow, and were told of its meaning; and I explained that these six children were the only children of that generation who were saved from the flood. A brief, realistic description of that loss, readily carrying the mind down to the time when the world will perish in a lake of fire, and closing with the song by the children, "Building for Eternity," served to make a deep impression on the entire congregation.

The next Sabbath seemed a good time to stress the thought of the kind of material to be used in the building of the temple of the body. I described a triangular building, suggesting that the body was one wall, therefore we must be careful about eating and drinking. I made a strong plea for health reform, and cautioned against injurious things, such as sweets, flesh foods, etc. Another wall was called the mental side, making plain that the mental wall of their building would be as strong or as weak as the material which they put into it, entreating them to discard the mental trash of fiction. The third

wall was likened to the spiritual nature, and attention called to the vital need of knowing God.

Remembering my prime objective,—establishing reverence and quietness in the house of God,—I told a story, "How the Monkeys Went to Church," as found in Chamberlain's mission books. In connection with the story I read the statement from the "Testimonies," that "common talking, whispering, and laughing should not be permitted in the house of worship."—*"Testimonies," Vol. V, p. 492.* The parents unanimously expressed appreciation of this lesson, and have assured me that their children will never forget the monkey story. I know that the children were not the only ones to remember and to profit by the suggestions, for a great change soon became apparent in the church. Between the Sabbath school and the preaching service there was a stillness and reverence that was very gratifying.

I find the juniors the most interested and perhaps most interesting part of my audience. Their interest is manifest not only in their particular little corner of the sermon, but all through the sermon which follows. And somehow the attitude of the juniors has seemed to have an influence on the attitude of visiting ministers. As they see the enthusiastic interest manifested in the junior sermon, they seek to make their sermon a little more simple, and to bring it within the range of the younger minds.

The range of subjects for the junior sermon is endless. I have exhibited a bird's nest and given a talk on how the great God cares for the birds and for every child. Sometimes I have brought flowers, those in full bloom, in bud, and with bud half open, and through this object lesson emphasized the mystery of the new birth. It has seemed so simple and easy to make the juniors understand what we mean by heaven, when we take the song of the

bird, the beauty of the flower, and the love of parents, as foretastes of heaven which we may have right here.

Our church is not large, and we have not tried to separate the children from their parents. About twenty children are always found on the front seats at the beginning of every Sabbath service, some of them returning to sit with their parents at the close of their song, but the majority remain on the front seats. There are a number whom we call "juniors" scattered through the congregation, but they all stand together during the song. Sometimes the adults are asked to sing (softly) with the juniors. Once when a general appeal was made to young people for consecration of life, the juniors responded practically 100 per cent, and I attribute this intelligent and sincere response to the effect of the junior sermons.

A recent request came in to our church that fifteen minutes in each service be allotted to another purpose, but when the matter was considered by the church council, there was unanimous request that nothing be allowed to crowd out the junior sermon. My congregation seem to be as much interested in the junior sermon as they are in the sermon designed for them, and I am not sure but that they get as much good out of it as the children do. Somehow it does even the oldest of us good to simplify these great lessons in the word of God.

(To be continued)

Personal Testimonies

Deeper Life Confidences

A New Glimpse of the Cross

ALTHOUGH I have been preaching the third angel's message for twenty-six years, sixteen of those years passed by without there having come into my experience the reality of deliverance from sin, receiving the righteousness of

Christ by faith, and the abiding presence of Christ in the heart to keep me from sinning.

Well do I remember when this new and blessed experience came to me, ten years ago. I was engaged in holding a series of tent meetings. It was my custom to call the workers together each morning for prayer and study, and one morning I read a portion from the spirit of prophecy which contained a statement that pierced my heart like an arrow. It was to the effect that when the cross of Christ is mentioned, it should stir the deepest emotions of the heart. I knew that this was far from being my experience. I could read about the cross, or talk about the cross, without experiencing any emotion. So I decided to pray that my heart might become changed; and three hours of each day, for a considerable period of time, I spent on my knees seeking for a new revelation of the cross of Calvary. Little did I realize how God would answer that prayer!

One day while reading a book concerning the Holy Spirit, there flashed into my mind and heart the reality of righteousness—the righteousness of Christ which by provision of His death He imputed to me, and which by His life He desires to impart to me for my daily need. Naturally, the cross became a new theme to me, and from that time until now I have given considerable study to the message of righteousness by faith. More and more have I come to see that "the religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. . . . It means a heart emptied of self, and blessed with the abiding presence of Christ."—*Christ's Object Lessons*, pp. 419, 420.

Since that time, many precious lessons have come to me through reading, but the most definite blessings have been experienced as the direct result

of prayer. In the early part of the year 1928, earnestly desiring the special blessing of God in a richer measure, I spent six hours of each day in my study, praying and reading the Bible and the volumes of the spirit of prophecy. I continued to do this for a period of three months. It was a wonderful experience. The Bible became a new book; many truths were brought to my attention which I had never known before, and the burden of the Laodicean message rested heavily upon my heart. There was not an hour while I was on my knees in prayer that there did not burn in my heart a conviction that the Laodicean message was as the knock of the Holy Spirit at the door of the lukewarm heart, seeking admittance for the heavenly Guest. Astonishing as it may seem, I have found ministers who say that the Laodicean message does not apply to us as a people at the present time. No man really understands the application of the Laodicean message until he has prayed through it point by point; and after such an experience he will never again say that the day of its application is to others.

This late experience in prayer came shortly before the Harvest Ingathering campaign began. Never have I enjoyed the Ingathering work as I have this year, and never have I been so successful. To the Lord be all the praise. Just at the present time a new line of work is opening up before me. In attending the meetings of the Ministerial Association of this county I have taken an active part in the discussions. When the subject of church organization was considered, I was asked many questions concerning our work and the tithing system. I realized the presence of the Holy Spirit with me, and a very favorable impression of the message we so dearly love was made upon the hearts of the men assembled. One of the ministers told me that he had changed his mind en-

tirely regarding Seventh-day Adventists. Formerly he had been under the impression that we were a narrow-minded, bigoted people; but now he urges me to come and speak to his people, and he is ready to read our literature. Since the close of the Ministerial Association meetings, I have responded to the call of the pastor of the Methodist church, who wished me to speak to his people on our missionary work and the loyalty of Seventh-day Adventists to the support of missions. Many expressed appreciation of the sermon.

The average minister in the popular churches does not realize the magnitude of the work we are doing, and I believe that the Holy Spirit has brought me in contact with these men in order that prejudice might be broken down, knowledge of the truth imparted, and that some at least might accept the message. We are told that we should pray for and with the ministers of other denominations. We are living in the time of the latter rain. We must prepare to receive it. Procrastination or refusal to do so will result in eternal loss, and it may be that many who have been considered "last" in hopeful cases for accepting light, will become "first" in the possession of living Christian experience.

How fearfully solemn is that personal message to the church communicated through John while in exile on the isle of Patmos: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." The safest place, and "the highest place to which any human being can come, is kneeling at the foot of the cross." "The cross of Christ must be studied. It must rivet the attention and hold the affections. The blood which there was shed for sins, will purify and cleanse mind and heart from every species of selfishness."—*"Testimonies to Ministers,"* p. 378.

A PASTOR.

Delving Into the Word

Studies on Fundamentals of the Message

The Gospel Message in the Books of Daniel and the Revelation

BY W. W. PRESCOTT

THE following brief selections from the spirit of prophecy are of much significance, and should serve both as a stimulus and a guide in the study of the books mentioned:

"Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Daniel and Revelation should be carefully studied, and in connection with them the words, 'Behold the Lamb of God, which taketh away the sin of the world.'—*"Gospel Workers,"* p. 148.

"The book of Revelation opens with an injunction to us to understand the instruction that it contains. . . . When we as a people understand what this book means to us, there will be seen among us a great revival. . . . When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience."—*"Testimonies to Ministers and Gospel Workers,"* pp. 113, 114.

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—*"Gospel Workers,"* p. 315.

The series of articles of which this is the first, is designed to call attention to the gospel message which is found in the books of Daniel and the Revelation, and the perversions of that gospel which constitute an emphatic call for, and a complete justification of, the interpretation of the gospel as found in the second advent message.

The limitations of space prohibit any development of the suggestions here made. It is hoped that each Bible student will be able to do this for himself.

Some Fundamental Propositions

The consummation of the gospel is the second advent. Without it the gospel falls short of its divinely ordained end.

The goal of all history in the mind of God is the second advent. Without this, history is a hopeless jumble of unrelated events.

The everlasting gospel, as unfolded in the Scriptures, furnishes the true philosophy of history,— the gospel of the kingdom.

The advent hope has been the blessed hope of the true church in all ages.

This second advent movement is a fulfillment of prophecy, and its aim is "to make ready for the Lord a people prepared for Him."

The doctrine of the second advent is the everlasting gospel in its fullness, the consummation of all doctrine, in which needed emphasis is placed upon teachings which have been either neglected, perverted, or rejected.

The books of Daniel and the Revelation provide the prophetic setting for the second advent movement, expose the work of Satan in the climax of all apostasy, and furnish the needed instruction for the revival of the advent hope.

In Revelation 14: 6-16 is found the key to the right interpretation of the everlasting gospel to the last generation, indicating what features of it should receive special emphasis.

A brief consideration of the circumstances under which the book of Dan-

iel was written will contribute to a clearer understanding of its message.

The time was the middle of the sixth century B. C., during the captivity in Babylon, and not the middle of the second century B. C., during the revolt of the Maccabees against the rule of Rome, as is held by some leading modern interpreters.

The overthrow of Jerusalem by Babylon was the greatest crisis in the history of Israel. The promises to David that his house, his throne, and his kingdom should endure forever (2 Sam. 7: 13-16), which had been relied upon even in the face of deliberate apostasy, had apparently failed. The ten tribes were carried away by Assyria in 722-21 B. C., when Samaria was captured by Sargon. In three successive campaigns Nebuchadnezzar, the king of Babylon, had utterly destroyed Jerusalem in the time of Zedekiah, 586 B. C., and had carried a very large part of its people to his own land, while nearly all who were left had gone down into Egypt, contrary to the counsel of the prophet Jeremiah. While the 89th psalm may be prophetic of the Messiah's humiliation, yet it certainly is appropriate to the time of the captivity in Babylon. This psalm celebrates the faithfulness of Jehovah (vs. 1, 2), recites the covenant with David (vs. 3, 4, 35-37), and then vividly complains of the apparent failure of these promises, closing with the agonizing cry, "Lord, where are Thy former loving-kindnesses, which Thou swarest unto David in Thy faithfulness?" Verse 49.

The advent hope was then at its lowest ebb. The loss of the vividness of a present Messiah, a personal Redeemer, had resulted in the loss of the vividness of the hope of a Messiah, a Redeemer, who was to come. The religion of Babylon, a most complete system of idolatry (Jer. 50: 38), had invaded Jerusalem, the covenant relation between God and His people had been ignored, and all right to a divine pro-

tector against their enemies had been forfeited. The invisible king of Babylon had captured the hearts of the

THE PASTOR GLADLY OFFERS HIS

and will esteem it a great favor to be in any one needing such help. He will visit the shut-ins, or sick, and read and pray; he will conduct funerals whenever desired; and of the fact of church membership or membership.

He particularly desires to meet, get acquainted with, and help so far as he may be able, have no religious connection or church. Jesus Christ came to earth, "not to be ministered unto, but to minister," and as a humble servant. His, he would likewise serve men every

H. E. WILLOUGHBY

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people before the visible king of Babylon captured their city.

The historical sketches and the remarkable prophecies recorded in the

book of Daniel were designed to revive and to maintain the advent hope in the hearts of the people when Babylon had

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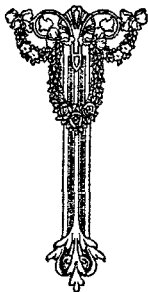
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ASSO. SECRETARIES.



ence with modern Babylon, and the book of Daniel, supplemented by the book of Revelation, is now designed to revive and to maintain the advent hope in this generation, when the outlook for the final triumph of modern Babylon seems favorable, when modern Protestantism has largely discarded the divine revelation of a personal second advent, and when the scattered remnant have no other stay than the promises of God.

Characteristic Features of the Book of Daniel

The book of Daniel opens a new era in prophecy. The other prophets, from Amos to Jeremiah, while proclaiming the gospel of the Coming One, notably in the case of Isaiah, had yet emphasized the danger of formality and apostasy, and had foretold the inevitable result — captivity both of Israel and of Judah. This was now a matter of history. Further warnings of the same kind are therefore no longer demanded. But what about the future? Will the Davidic promises be fulfilled? Will the advent hope ever be realized?

Some of the distinguishing characteristics of the book of Daniel may fittingly be pointed out. Here we find the first prophecy which gives a definite outline of the history of the world from the captivity to the end, with the unqualified assurance that the God of heaven will finally set up His kingdom. Daniel 2, 7, 11, 12.

Here we have the first prophecy which fully describes the great apostasy, headed by the man of sin of 2 Thessalonians 2: 1-7, and designated in the book of Revelation as Babylon. Rev. 17: 4, 5.

Here we have the first prophecy which gives the exact time for the appearance of the Messiah and His cutting off. Dan. 9: 24-26.

Here we have the first prophecy which gives the exact time when the great and final day of atonement commences. Dan. 8: 13, 14.

apparently triumphed, and when, from a human standpoint, the Messianic promises had been extinguished. This history has been repeated in the experi-

Here we have the first prophecy which reveals the fact that the kingdom and the dominion will be given to the Son of man, who will receive it in behalf of the saints. Dan. 7: 13, 14, 18, 27. This is especially significant in view of the application of this expression, the Son of man, by Christ to Himself about forty times in the four Gospels.

The great theme of the book of Daniel is the gospel of the Messiah and His kingdom as a basis for the revival of the advent hope, and the maintenance of this hope firm to the end.

The Gospel Must Be Preached in Babylon

The gospel was preached to Abraham in the promise, "In thee shall all the families of the earth be blessed." Gen. 12:3. (Cf. Gal. 3:8.) In the fulfillment of this promise God's people were to co-operate with Him. It was God's purpose to send the message of life to Babylon, but those who should have been the messengers failed to fulfill their part. In the providence of God it was so ordered that the king of Babylon sent a delegation to Jerusalem to inquire concerning the God who had delivered King Hezekiah from a mortal sickness (Isa. 39: 1; 2 Chron. 32: 31), but Hezekiah showed them the riches of his kingdom instead of the riches of the grace of God, and this called forth from the prophet the prediction of the captivity in Babylon. Isa. 39: 6, 7.

What would not be done under favorable circumstances must be done under unfavorable circumstances, and so the gospel was preached in Babylon during the captivity, and Daniel and his three companions were the preachers. But first these young men must be proved, to see whether they could be trusted to reveal the gospel of the kingdom to their heathen captors. The record of this test is in the first chapter of Daniel. They refused to join in the worship of the gods of Babylon by declining to eat the food which had

been consecrated to idols, proving themselves loyal to the God of Jerusalem under the most adverse circumstances. Then came the opportunity to proclaim the gospel of the kingdom of God to Nebuchadnezzar, and through him to the world.

The Secret of the Kingdom of God

The rise and fall of kingdoms was the subject of Nebuchadnezzar's dream, as found in the second chapter of Daniel, and by his ability to tell the dream and to interpret it Daniel made known the secret, or the mystery, of the heavenly kingdom. The wise men of Babylon failed to meet the demand made upon them, and in excusing themselves they exposed the failure of all false religions—their gods did not dwell with flesh. Dan. 2: 11. In meeting their challenge Daniel demonstrated the essential truth of Christianity—personal communion with God. The king's response is very significant: "Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret." Dan. 2: 47.

Daniel outlined world history, leading up to the triumph of the everlasting kingdom of God, and in doing this established the fact that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14: 17), and that he himself enjoyed intimate personal fellowship with the Great Revealer who afterward appeared as the Prophet of Nazareth. The central feature of Christianity is the union of divinity and humanity, when the King takes His place upon the throne of the heart and sets up His kingdom of righteousness within, becoming Himself the eternal life of him who receives Him. This is the gospel of the kingdom which Daniel made known to the king of Babylon, as recorded in the second chapter of Daniel. But we must not overlook the historical setting in which this gospel was taught to Nebuchad-

nezzar. The chronology of world empires enables us to determine when the setting up of the kingdom of glory is at hand. The gospel of the kingdom is the true philosophy of history.

The Gospel of Deliverance

In the experience of the third chapter of Daniel the gospel of the Son of God as the mighty deliverer is proclaimed. The response of the king testifies to this. Dan. 3: 28. It should be noted that the Deliverer did not save the three young men from going into the fiery furnace, but that He went in with them and brought them out safely. In the person of Jesus of Nazareth, the Son of God identified Himself with humanity under the sentence of death, and was made in all things "like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." Heb. 2:17. Thus the appearance of the fourth in the furnace of fire, and the deliverance of the three loyal worshipers of the true God, suggest the incarnation, the atoning death, the resurrection, and the priesthood of Christ. "Behold the Lamb of God, which taketh away the sin of the world." "The word of the cross is to them that are perishing foolishness; but unto us who are being saved it is the power of God." 1 Cor. 1: 18, margin. In this chapter some of the marks of Babylon, by which modern Babylon could easily be recognized, are plainly revealed: 1. An arbitrary monarchy. 2. A union of church and state. 3. Intolerance. 4. Persecution. 5. A decree enforcing religious worship.

Pride Abased and God Exalted

In the dream of the fourth chapter of Daniel and the attendant experience we have an emphatic lesson concerning the relation of the King and the kingdom of heaven to the kingdom of men, as is stated in three different places. Dan. 4:17, 25, 32. The king

of Babylon glorified himself. Dan. 4:30. (Cf. Rev. 18:7.) This is in harmony with the fact that the prophet Jeremiah addressed Babylon as pride personified. Jer. 50:29-32. (Note the marginal readings.) Such a one is a mere animal in God's sight. Ps. 49:20. This was openly manifested in the case of Nebuchadnezzar. But he learned his lesson. His pride was abased, and he praised and extolled and honored the King of heaven, and became His servant.

Thus the gospel was preached in Babylon in three messages—God the revealer, God the deliverer, and God the ruler. But God is made known as the revealer in Christ the prophet, as deliverer in Christ the priest, and as ruler in Christ the king. So in the three messages to Babylon Christ was foreshadowed in His three great and all-inclusive offices, prophet, priest, and king. And by this full presentation of the saving gospel the heathen king of Babylon was converted. Will not the same preaching of the gospel convert some in Babylon to-day? But in order to be able to do this, we must each have the same Christian experience which Daniel had,—absolute loyalty to God and to the principles of His kingdom of righteousness.

The Reason for the Fall of Babylon

From the fifth chapter of Daniel we learn that the fall of Babylon was due to the rejection of the gospel message which had been preached in the days of Nebuchadnezzar. Of course Cyrus was at the gates of Babylon, but so was Sennacherib at the gates of Jerusalem in the time of Hezekiah. Jerusalem was delivered because of the cry of the king to God, and Babylon was captured because the king, as stated by Daniel, "praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou

not glorified." Dan. 5: 23. (Compare the message, "Fear God, and give Him glory." Rev. 14: 7.)

When the threefold message of Revelation 14: 6-16 has been fully given to Babylon in our day, then will come the utter overthrow of modern Babylon, and the end of the world. It is our responsibility to proclaim this gospel message "in demonstration of the Spirit and of power."

(To be continued)

Bible Workers' Exchange

For an Enlarged Service

What I Wish

BY A CONFERENCE BIBLE WORKER *

1. WHAT I wish the *conference president* would do to assist me in my work. As a rule, the conference president is not in sufficiently close touch with the Bible worker to enable him to recognize her problems and to plan for her needs. I wish that this unfortunate chasm in co-operative endeavor might be bridged for safety and permanency. Perhaps one means to this end would be to include in the program of each workers' meeting the allotment of one hour a day for the Bible workers' round table discussion of experiences and problems, in which the conference president participates.

2. What I wish the *pastor of the church* would do. My pastor is a genuine Christian, wholly consecrated to the church and the upbuilding of God's cause in the earth, and is therefore always ready to do anything in his power for the success of my work; consequently, my wishes at this point are very few. But it may not be amiss to state what every Bible worker appreciates in her pastor:

a. He should ever be ready to manifest a courteous interest in all visitors

at the church service, especially in those who have come at the solicitation of the Bible worker. The attitude of the pastor toward these newcomers means much in establishing confidence and creating a desire to attend services regularly.

b. He should ever bear in mind that it is seldom, if ever, that a service is held in our large churches at which there are not visitors present, therefore the discourse should touch the needs of such as well as of the regular church members. The pastor faces an audience hungry for the bread of life, and the spiritual food offered must be fresh from the throne of grace, imparted by the Holy Spirit through the human instrument. If this is not the case, souls will turn away empty, and may become lost in the dark, cold world.

c. As one means for establishing friendly interest in those who attend the services, whether for the first time or as a regular habit, the Bible worker appreciates having the pastor at the church door to shake hands with the people as they pass out.

d. The pastor who is willing to accompany the Bible worker in visiting specially interested cases, renders help which is greatly appreciated.

e. If the pastor finds it consistent with his church work to conduct an evangelistic effort once a year, this serves as stimulus to greater things in the Bible work, as new interest is aroused which calls for personal follow-up by the Bible worker.

f. Passing out to the audience, at frequent intervals, cards which provide for requests for literature, is a help in bringing new names to the Bible worker.

g. When the pastor conducts a series of evangelistic meetings, it is a help to the Bible worker to have the Covenant Cards distributed at the time the Sabbath question is presented, and again just before the close of the series, as

* Name withheld by request.

this affords opportunity to those who are slow in responding to reach final decision, and also reaches those who have more recently begun to attend the services.

h. It is a real help to the Bible worker when the pastor takes charge of the baptismal class, thus relieving her of this vitally important phase of instruction, and making sure that the candidates are brought up to the standard which the pastor holds.

3. What I wish the *church members* would do. The Bible worker especially appreciates the friendly interest manifested in her readers, and a cordial word of welcome to the church service extended to them. It helps in many ways to have our readers convinced that we have the strong support and friendly interest of the church members. They can also render great assistance to the Bible worker by endeavoring to secure the names of interested people who desire Bible studies, also by personal visits in the homes where the leaven of friendship and the power of example are needed to better the living conditions, and by earnest prayer for and with the worker.

4. What I wish the *conference committee* would do. How often have I wished that the conference committee could realize how much it would help if they would —

a. Place Bible workers where they are best adapted to existing conditions. The Bible worker's personality and training should be given due consideration, lest she become as unhappily situated as "a square peg in a round hole."

b. Provide the help which the developed interest demands. This help may be the services of an additional Bible worker, or possibly the need calls for a minister to establish the interest

and to conduct a public effort. A failure to care properly for the interest which the Bible worker has earnestly sought to develop, so often results in failure and loss.

c. A meager allowance for necessary expense in connection with the Bible studies, would be a real help. Bible workers have expenses which are entirely outside a personal nature, as for example, the furnishing of typewritten or mimeograph copies of each Bible study, to be left with the reader for review of the lesson. Not all, of course, follow the plan of providing their readers with a clear, concise outline of the study; but where this is done, or where some other plan for the accomplishment of the same end is followed, an allowance of \$10 a year to cover the expense would serve to very good advantage.

5. And finally, may I express what I wish the *Ministerial Association* would do to aid the Bible workers. We should like to have a *Manual of Instruction* prepared, which would set forth all essential features of the Bible work,—its origin, recognized place in the work of the third angel's message, possibilities, scope, training, methods, experiences, etc. There is general recognition of the need of uniform standards governing the Bible work, and also uniformity of plans and methods, which would obviate the necessity of each Bible worker's following her own methods, or having no definite method at all, as is the case at the present time. We should welcome a *Manual of Instruction*, bearing the indorsement of the General Conference Ministerial Association, to serve as our guide.

"HE who wishes to succeed must seek men's welfare, not their 'well done.'"

Remember the Noontide Hour of Prayer

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Echoes of Association Advance

The Far East

PROF. FREDERICK GRIGGS writes: "Our workers in the Far Eastern Division, both foreign and native, without exception, appreciate the work of the Ministerial Association and are highly enthusiastic regarding it. There is no General Conference department which, to my notion, may yield greater returns to the cause of God than does the Ministerial Association. When our evangelists are thoroughly imbued with the Holy Spirit, and are keen in acquiring added efficiency in their work, there will of necessity follow increasingly greater results. Practically all our workers who can read English are taking *THE MINISTRY*, and for those who cannot read English, we are preparing *Monthly Readings*, made up quite largely of translations from *THE MINISTRY*, adapted to various fields. All our training schools here in the Orient are receiving help from the suggestions and the Reading Courses of the Association."

Southern Asia

"I see wonderful possibilities in the Ministerial Association work, and my heart beats in full sympathy with its objectives," writes Elder J. S. James. "There is a wide field for promotion of this work here, which meets with a ready response, but, because of lack of office help, I am greatly handicapped in doing the work. I am glad to say that promised help is now in sight, and I plan to give more attention to the Association interests than has been possible during recent months. This year ought to give us a much larger membership in the Reading Course study than we have thus far had. Be

assured that I am doing all that is possible in behalf of Ministerial Association interests."

Australasia

Elder C. H. Watson, president of the Australasian Union Conference, whose personal contact with the earliest development of the Ministerial Association at the time he was acting vice-president of the General Conference for North America, enables him to speak with more than ordinary significance, writes as follows: "The present influence of the Ministerial Association is a worth-while factor in our movement and cause. I feel that it has made very helpful advancement during the years of its existence. Every month of the future will, I believe, tell in very helpfully strengthening its influence and service in the whole world field. Our ministry in these outpost regions is being very practically affected by its influence; and I, as one of those who, in the beginning, when the matter of an Association was mooted, saw very little light in the idea, but who, after its creation, came to believe very confidently in its need and effectiveness among us, am much gratified with what I now experience and see of its success. There is great need of a stronger ministry throughout our whole field, and I see little hope of this unless something grips the hearts of our younger ministers and workers, and swings them away from the restlessness and lack of steadiness that manifest themselves in the hearts and lives of so many of our younger generation of workers. I appreciate the candor and strength of purpose with which the Ministerial Association is

facing the real problems of our ministry."

Writing from New Zealand, Elder A. G. Daniells, who is spending a year in conducting ministerial institutes throughout the Australasian Division, writes of the definite and comprehensive contact of the New Zealand workers with Ministerial Association endeavor. He states: "At our New Zealand institute the workers were gathered in full force, and were anxious to get help. They responded very encouragingly. Every worker became a permanent subscriber to THE MINISTRY, and hereafter the conference officers will see that the names are always kept on the subscription list. When we took up the Ministerial Reading Course for 1929, every worker present enrolled; and they took action to make their enrollment permanent, as long as the Reading Course continues. The workers request that the set of books selected each year be mailed to them as soon as ready, and the conference assumes responsibility for payment for a set of books to each worker."

Northern European Division

A personal assuring word comes in from Elder L. H. Christian, president of the division, as follows: "Europe believes in the Ministerial Association, and has from the very start. Our people love THE MINISTRY, and all speak well of it." Elder J. H. Schilling, Ministerial Association secretary for this division, sends the following recommendations, as passed at the fall council of the division. These recommendations need no comment to indicate clearly that staunch support is being given to the endeavors of the Association and to making these endeavors effective for all workers:

"Inasmuch as the Ministerial Association was organized by the General Conference for the purpose of developing a more spiritual and efficient ministry, and inasmuch as the ministry is being lifted onto a higher plane of

spirituality and efficiency where the Association has been in effective operation,

"We recommend, 1. That the policy of the Association formulated by the General Conference and recent Autumn Councils, be also the policy of the Association in the Northern European Division and her mission territory, but that the policies be adapted to the needs and conditions in the various countries in our field.

"2. That in harmony with this policy, we heartily advise the circulation of the organ of the Association, called THE MINISTRY, and request each field to do its utmost to increase the circulation of this paper among the ministers and other evangelical and institutional workers who can read the English language.

"3. That we advise all our workers to take part in the Reading Course plan, and the field to render financial assistance to the extent of 50 per cent of the cost.

"4. That in countries other than the British Union, a committee be appointed, in either the union or the conference, to select suitable books for a Reading Course in the language of the field."

Central European Division

Elder L. R. Conradi, Association secretary, writes of his personal interest in the Reading Course books for 1929, as selected for English-reading workers, and of plans for establishing the Reading Course throughout the division. As many workers in the Central European Division prefer to read books in their own language, German, careful attention is being given to the selection of a German Reading Course. Elder Conradi indicates the thoroughness with which the Reading Course work is to be promoted, by stating, "We shall pay closer attention that the books selected are really studied and their contents well digested." Elder Conradi also says: "The practical side of the Ministerial Association work is occupying my chief attention at the present time. Whoever has

studied the European reports of late, will find that though our ministerial help increased and our funds were expended, the number of converts diminished rather than increased. We also lost considerable of what we had gained. In order to remedy this situation, we are calling for reports of the places where efforts are being made, showing by whom and with what success. In that way we can soon pick out the more successful soul winners, become acquainted with their methods, and give counsel to those who have but little success. I believe that practical training in all lines of work should be given the students in our schools, and I shall visit the schools during the winter and see what can be done to develop this training."

Southern European Division

Elder J. C. Raft, who has so efficiently represented and promoted the interests of the Ministerial Association throughout the entire European Division from the beginning of the Association endeavor until the time of the division into four general European divisions, now writes as representative of the Southern European Division. The Reading Course circle which Elder Raft had so successfully established has been subjected to changes of somewhat drastic proportion, due to the boundaries of the four divisions. Elder Raft refers to the matter as follows:

"I thought you would be interested in the dividing up of our English Reading Course circle. It is as follows: Northern Division, 73 readers; Central Division, 13 readers; and Southern Division, 7 readers. We do not find it an easy matter to part with so many of our circle, but we will do the best we can in the Southern Division, though the scope is not so large as in the other divisions. I am sure we shall have the full co-operation of Elder Olson and the leaders in the field, and I think we shall succeed in getting quite a few

more names; but we are greatly handicapped because very few of our workers in this division understand or read English. But we shall try to hunt up every one who does read English, and encourage others to learn the language. We count upon the blessing and help of God. He will never fail us, and we shall do all we can to work for the spiritual uplift of our ministry, and for a greater increase of souls."

Later word refers to a recent action of the Southern European Division, as follows:

"*Resolved*, That we pay one half the cost of one set of Ministerial Reading Course books for each worker, and that in fields where the exchange is low, we suggest that the fields give consideration to the possibility of helping the worker somewhat on that part of the cost not hereby provided."

It is further reported that the Southern European Division committee arranged "to supply the two schools, one in Rumania and one in France, with the Ministerial Reading Course books in the various languages studied in each institution, which includes the English. Committees have also been appointed to arrange for Reading Courses in French, Italian, Spanish, Portuguese, Rumanian, and Serbian." A still further word of encouragement is that the committee voted to supply THE MINISTRY to every English-speaking worker, free of charge, for one year.

Miss Madeline Golding, Elder Raft's assistant at the office, writes concerning the recent endeavor, as follows: "When we found ourselves with only seven Reading Course members left, there was nothing for us to do but go to work and seek to find more English-speaking workers in our new division, and happily we have found seventy-five. We have regained courage in our endeavor to try to get the greater number of these workers to enroll for the 1929 Reading Course."

Just Between Seminars

Glimpses of Ministerial Training

Ready for Service

(To be sung to Tune 488, "Christ in Song")

I

LORD of the harvest calling for reapers,
Gladly we answer Thy call;
Willing and ready, waiting Thy signal,
Unto Thee giving our all.
Lord of the harvest now calling,
Pleading for reapers to go,
We are now ready, and waiting
Only Thy bidding to know.

CHORUS :

Whitened the fields for the harvest,
Soon will the setting of sun
End for the reapers their labors,
When the world's harvest is done.

II

Forth to the fields all ready for harvest
Gladly we'll hasten away,
Ere fall the shadows over the meadows,
Bringing the close of the day.
Baring our arms to the weather,
We will our sickles all wield,
Gathering sheaves for the garner,
When we return from the field.

III

Then when the reapers, after their toiling,
Sheaves to His garner shall bring,
Angels will join them in their rejoicing,
And then together they'll sing.
Then with their labors all ended,
They will hear the "Well done;"
And a glad welcome will greet them—
Welcome from Jesus the Son.

FRANCIS M. BURG.

*Written for the Ministerial
Association, Walla Walla College.*

The Sound of a Going

Helderberg.—We have this year had a most remarkable experience in the matter of practical evangelism in Helderberg College. Our Bible teacher, Elder A. W. Staples, conducted a public effort in one of the near-by towns, which ran through the school year. No sooner had school begun than he rented a hall, and began to conduct Sunday night meetings. The older students of our school would go to the village to conduct Bible studies, give

out personal invitations, and so forth, on Sabbath afternoons or Sunday afternoons. Then they accompanied him to the Sunday night meetings, sang, ushered, and did other things in connection with the meetings, which gave them a first-hand contact with an evangelistic effort. The results are that a number of people will take their stand for the truth, and a keen interest in evangelism has been developed in the hearts of the students. This has brought a live missionary spirit into the school, and the students' interest and activities have been devoted to these lines rather than to play or games. As a result, before the school closed, in fact, before they had had their spring Week of Prayer, every student except one had given his heart to God. At the close of the spring Week of Prayer, twenty-two students were baptized.

We have also voted that we would have as an activity of the Ministerial Association a missions rally in this European college, rather than a ministerial institute. It is altogether likely that at least 90 per cent of the product of our school will be used in the mission field of this country. At the present time there is a strong ministerial sentiment running in our school, and we are anxious to have this blended with a strong missions objective. It is planned to have Pastor Hubert Sparrow, who is now superintendent of the Southern Rhodesian Mission field, come to the school for at least ten days, to conduct a missions rally.

E. D. DICK,

Assn. Sec. for African Division.

Stanborough.—While we are not this year actively engaged in conducting meetings, our school is doing what perhaps none of our other schools are doing, and that is sending out from twelve to thirty students each Sunday to canvass. They take our books and papers to the suburbs of London, and

sell from £12 to £25 worth of literature each week. We are hoping to arrange matters so that they can also have training in Sabbath school work, young people's work, etc. We have a ministerial seminar operating, though not yet ideally, where a number of the young men are together studying ways of making themselves more efficient soul winners, and conducting services together.

LYNN H. WOOD, *President.*

Walla Walla.—This has been a busy year here at the school, as well as in our student Ministerial Association. Our membership numbers at present thirty-five, and is increasing from week to week. I have been a member for the past four years, and do not believe that we have ever had a more consecrated group of young men than we have this present year. The matter of the Ministerial Reading Course and THE MINISTRY have both been brought to our attention, and there are twenty-three endeavoring to read the Reading Course books and twenty-two are subscribers for THE MINISTRY.

In our field work we are somewhat handicapped because of lack of workable territory, but our members are active and busy, visiting weekly several different churches. Also, the daily worship hour in the Walla Walla Sanitarium is taken by one of our number. During the December Week of Prayer, members were appointed to lead out in different churches, spending the entire week with them. Each reported a wonderful experience, and truly God was good to us all during that time.

As you think of us over here in the great Northwest, remember us as a group of young men with only one aim and purpose,—the finishing of the work in this generation.

ARTHUR HEMPLE, *Leader.*

Southwestern Junior College.—For a number of years the Southwestern Junior College has been promoting a

ministerial seminar, with its various possibilities. Its growth has been steady from the first. At the present time our signed membership is seventy-five, and our attendance ranges around 115. The Bible room is too small to accommodate those attending, so we have had to occupy the chapel.

Perhaps our main effort is in our bi-weekly meetings which occur on Friday evening just after vespers. In these meetings we follow a series of studies such as is given in a regular series of public lectures. We make this difference, that we divide subjects ordinarily into three divisions and have three speakers appear within the hour. In this way we have opportunity for a number of our twelfth to fourteenth grade seminar students to appear a number of times during the year. Their work is constructively criticized. These meetings are well attended and greatly enjoyed by those present.

Then there are prayer meetings that are fostered by the seminar in the village of Keene and its immediate environs. These meet every Friday evening, and our seminar is responsible for their maintenance. They have been greatly appreciated by the village of Keene, and have been the occasion of effective development for a number of our students. We also have two places of endeavor in the city of Cleburne, which is five miles from Keene. Under my direction the services of the white church in Cleburne are carried on almost exclusively by the young men of the seminar. This affords an opportunity for really constructive and aggressive work for a number of our members. It is also greatly appreciated by the membership of the church.

There is also a colored mission in the city, the work of which is fostered by the seminar. Because of the activities of members of both the white and colored churches in Cleburne, last year the interest was such that we felt that

we could not properly handle it, and it was turned over to a colored brother of experience; but the work will be resumed by the seminar again this year. Some effective work has been done here in the past.

Two additional units in the surrounding country are being launched. In one of these places last year there was a regular attendance from a region as remote as thirty miles from our meeting place. The interest was good, though we were not able to bind it off as we should have done. Work will be resumed here immediately. There are other very promising places of which we shall avail ourselves. This will make opportunity in which from four to six more of our young men may do constructive work.

There is still another aspect of our work that I wish to emphasize, namely, two symposiums that are conducted in the latter part of the school year, one for the young men and one for the young women. There are usually five in the young men's unit, and while their talks cover one subject, these sermonettes have not been definitely committed. This has given opportunity for that enthusiasm that comes with specially prepared and yet not formally committed endeavor. The preparation of each one has been carefully made, and the talk has been delivered again and again, subject to criticism. Then these young people go out to the near-by churches and give Sabbath morning programs. The work has been very liberally and favorably commended. This is a great stimulus to our young people.

The young women's unit last year prepared a program on "Christian Education" which was very highly commended by all the churches in which it was given. We find it has given favorable advertising for the school. Work in all these aspects will be carried on again this year. We have an enthusiastic and earnest group of

young people who are working untiringly and give promise of successful accomplishment in the future.

H. S. MILLER, *Bible Teacher.*

Los Angeles Academy.—We have a ministerial band of fourteen boys here at the academy. They go out to the different churches here in the city and in the surrounding towns, conducting Sabbath services. They surely enjoy their work. We are planning for them to hold a series of evangelistic meetings very soon.

R. B. PROUT, *Principal.*

The Field Says --- Through Our Letter Bag

Avoid Questionable Arguments.—

If the question were asked, "On how many Sabbaths did Paul preach in the synagogue at Corinth?" the ready answer would be, "Seventy-eight!" and as proof there would be quoted Acts 18: 4, 11: "He reasoned in the synagogue *every Sabbath*, and . . . he continued there *a year and six months*, teaching the word of God among them." But the query may rise in the minds of some, "What about verses 5-7 of Acts 18, which clearly reveal that the apostle Paul was compelled to leave the synagogue, because of the opposition by the Jews, and transferred his meetings to a private house near by, and nothing whatever is said as to the day or days upon which he held meetings after leaving the synagogue?" In the light of such questioning, it becomes clear that the conclusion of the "seventy-eight" Sabbaths on which Paul held services in Corinth, is an *assumed* premise and not a proved fact.

In "Sketches From the Life of Paul," by Mrs. E. G. White, page 109, we read: "It is recorded that Paul labored a year and six months in

Corinth. His efforts, however, were not exclusively confined to that city, but he availed himself of the easy communication by land and water with adjacent cities, and labored among them both by letter and personal effort. He made Corinth his headquarters, and his long tarry and successful ministry there gave him influence abroad as well as at home. Several churches were thus raised up under the efforts of the apostle and his collaborators."

From these statements it would seem quite probable that Paul did not spend every Sabbath in Corinth during the year and six months. But even if it were proved beyond a doubt that the apostle "reasoned in the synagogue every Sabbath" for a year and six months, what of it? Do not Seventh-day Adventist evangelists hold services every Sunday night for a certain length of time? Certainly they do; but their conduct in this respect is not because of honor to the "venerable day of the sun," but because Sunday night offers favorable opportunity for the largest audiences. Paul, of course, kept every seventh-day Sabbath as long as he lived; it was his practice to worship God upon the Sabbath day, whether in the synagogue, by the riverside, or in the private home; but his practice proves nothing concerning the day of the Sabbath, but only that he improved every opportunity to speak to the people, and especially to his own countrymen.

C. P. BOLLMAN.

Takoma Park, D. C.

Funerals, Weddings, Ordinances.—

In my early experience in the ministry I followed the usual custom of preaching a sermon at the funeral service; but as years went by I was led to change my method. The change came about during my pastorate of a large church; and at an opportune time, when none of the church members were ill and no death was anticipated, I told

my congregation that I wished to make a statement regarding my future plan for conducting funeral services. I then explained that I had become thoroughly convinced that it was not consistent to require of those called upon to mourn the loss of loved ones to listen to a long discourse at such a time, and that I had decided from henceforth to preach no more funeral sermons. I outlined my plan for a funeral service to be the giving of necessary particulars regarding the deceased, followed by the presentation of Scriptures bringing comfort and hope to the Christian. I wondered what the effect of such an announcement would be, but soon found out that it met with general approval. Long sermons on funeral occasions are inappropriate, unnecessary, and wearisome.

As to weddings, I believe that fifteen minutes is sufficient time for the ceremony proper. On one occasion I was present when the marriage ceremony performed by one of our ministers occupied three quarters of an hour. A Presbyterian minister who stood by my side during the ceremony, turned to me when it was all over, and remarked, "Let's forget it!" I think it would be well to have a uniform marriage ceremony prepared for the use of Seventh-day Adventist ministers, or at least to serve as suggestive for our younger ministers. There should be no occasion for lightness, trifling, or joking in connection with the wedding ceremony. Everything connected with the occasion should indicate that marriage is a very solemn affair and is to be regarded in all seriousness. I recall one wedding at which the groom's mother and I were the only Seventh-day Adventists present. In performing the ceremony, I really felt that the Lord was present by His Holy Spirit; and as I spoke of the solemnity and importance of the marriage relationship, many in the audience wept. As a result of the impression made on

that occasion, two persons were added to the church some time later.

In attending the ordinances of the Lord's house, I have been led to feel that some ministers do altogether too much talking during the time when the people are partaking of the Lord's supper. An occasional remark might be proper, but it seems to me it is well for those who take part to meditate and pray, rather than listen to remarks.

As fundamental principles to guide in all these services, I would emphasize simplicity, decided earnestness, and consistency.

M. C. WILCOX.

Mountain View, Calif.

Effective Illustrations

For Sermon or Song

"Almost Persuaded"

THE Rev. Mr. Brundage tells the origin of this hymn. In a sermon preached by him many years ago, the closing words were:

"He who is almost persuaded is almost saved, but to be almost saved is to be entirely lost." Mr. Bliss, being in the audience, was impressed with the thought, and immediately set about the composition of what proved one of his most popular songs, deriving his inspiration from the sermon of his friend, Mr. Brundage.—*Brown and Butterworth, in "Story of Hymns and Tunes."*

The Minister's Books

Reading Course and Reviews

"STEWARDSHIP IN ITS LARGER ASPECTS," is the title of a 48-page pamphlet just issued by the Pacific Press Publishing Association. In a concise, logical, and appealing manner the author analyzes the spiritual relations of stewardship, linking it to all activities of Christian experi-

ence. Stewardship is seeking first the kingdom of God; stewardship recognizes God's ownership and watchcare, and every fulfillment of the principles of stewardship becomes an act of worship. Stewardship is the antithesis of sinfulness; by it, spirituality and money are not divorced, but united. Stewardship is not communism, but service for others; it is not ownership, but simply possession for God. In fact, "stewardship in its larger aspects is the all-inclusive principle of the whole of life."

Elder L. E. Froom has done the cause of truth an excellent service in setting the principles of stewardship before us in this deeply spiritual manner. The pamphlet will meet a great need, as recognized by both ministry and laity, and will serve to place and establish the principle of Christian stewardship on a basis far removed from the purely monetary plane. Used in conjunction with the Sabbath school lessons for the second quarter of 1929, on the "Responsibilities and Blessings of Stewardship," this presentation will serve as a help to deepen interest in the lessons. "Stewardship in Its Larger Aspects" can be studied with real profit by every Sabbath school pupil of the youth's and senior divisions.

S. A. WELLMAN,

Associate Secretary,

Gen. Conf. Sabbath School Dept.

"THE MINISTER AND HIS GREEK NEW TESTAMENT," by Prof. A. T. Robertson. Doubleday, Doran & Co., New York. 139 pp. \$1.75. Ministers who have made practical use of their knowledge of Greek, and ministers who have allowed such knowledge to become rusty through disuse, will turn to their Greek New Testament with new interest after reading this book. It is not a Greek grammar, but a volume of inspiration, containing many helpful suggestions for

making the Greek Testament of definite value in preaching. The titles of a few of the twelve chapters are: (1) The Minister's Use of His Greek Testament; (2) Pictures in Prepositions; (3) The Greek Article and the Deity of Christ; (4) Grammar and Preaching; (5) Sermons in Greek Tenses; (6) John Brown of Haddington, or Learning Greek Without a Teacher; (7) The Romance of Erasmus's Greek New Testament.

The author appeals to those who minister the word to become thoroughly versed in the Scriptures,—to slight no resources which contribute to the enrichment of knowledge of the Scriptures, and, in short, to become "Bible specialists." He states the matter thus: "We excuse other men for not having a technical knowledge of the Bible. We do not expect all men to know the details of medicine, law, banking, railroading. But the preacher cannot be excused from an accurate apprehension of the New Testament. This is the book that he undertakes to expound. It is his specialty, and this he must know, whatever else he does or does not know. . . . Now, the Greek New Testament has a message for each mind. Some of the truth in it has never yet been seen by any one else. It is waiting like a virgin forest to be explored. It is fresh for every mind that explores it, for those who have passed this way before have left it all here. It still has on it the dew of the morning, and is ready to refresh the newcomer. Sermons lie hidden in Greek roots, in prepositions, in tenses, in the article, in particles, in cases."

CHARLES D. UTT,
*Professor of Greek,
Atlantic Union College.*

To Know the Meaning

"WHEN the servants of God know of a truth the meaning of these words [see Zech. 4: 6; John 6: 54, 57, 63],

the elements of eternal life will be found in the ministry. The tame, dull sermonizing will cease. The foundation truths of the gospel will be presented in a new light. There will be a fresh perception of truth, a clearness and power that all will discern. Those who have the privilege of sitting under such a ministry will, if susceptible to the Holy Spirit's influence, feel the energizing power of a new life."

This statement of wonderful assurance, as found in "Gospel Workers," pages 252 and 253, calls upon the minister to know by personal experience the meaning of divinely imparted truth. The mere reading or reciting of truth will produce but tame and dull sermons. The vital need is for a "fresh perception" of truth, which will yield a "clearness and power" to the presentation that cannot fail to be discerned, and through which there will be imparted to those who are "susceptible to the Holy Spirit's influence," the "energizing power of a new life."

The basic objective of the Ministerial Reading Course is to strengthen and enlarge the minister's personal knowledge and experience in divine things. This objective cannot, however, be realized by the mere act of obtaining the specified books, placing them in the library, and looking at them occasionally. Neither can it come by hasty consecutive reading. The plea is in behalf of prayerful, thoughtful study, believing that such study, especially in the case of the current Reading Course selections, will specifically tend to a better knowledge of the meaning of the Scriptures referred to. A minister who has read several of the books in the Course states his conviction as follows:

"I am deeply impressed with a sense of our great need in receiving the Holy Spirit into our hearts in His fullness. If this is not done, and our union with the dear Saviour is not complete and unbroken, then the writing of the book is but a play of words, and the reading of it like a pleasing story, while added

condemnation will lie at the door of each reader. The vital need is that each reader at once place himself in the channel of divine grace, that the 'waters of the river' (Ezekiel 47) may heal, cleanse, and save. But the sad situation must be recognized that, while 'everything that moveth whithersoever the river shall come' (verse 9) is touched by this cleansing flood, not all are cleansed, for we read, 'The miry places thereof, and the marshes shall not be healed' (verse 11). If the mire of sin and the marshes of defeat are not brought under the control of this mighty healing power, there is no hope of the overflowing fullness of the Spirit in the life. Will the book have the desired effect upon the hearts of all who read? This is the great question."

Another reader, a union conference president, states the situation and the great need as follows:

"God is now pouring His Holy Spirit upon all flesh, and Seventh-day Adventist ministers, workers, and people in general are relating themselves to this outpouring of God's Spirit just about as the spirit of prophecy said they would. They are unrolling the last end of the scroll of prophecy, and they are true to the picture,—some are advancing with rapid strides, while others are retrograding just as decidedly."

The books entitled, "The Desire of All Nations," and, "The Preacher: His Life and Work," are proving of value through their informative, inspirational content, and serve a good purpose in the workshop of the gospel messenger. The spirit of prophecy volume, "The Great Controversy," is a living teacher of the deep things of God. Elder B. L. Howe, of California, is making an exemplary use of this book, concerning which he writes:

"Since the close of our Tabernacle effort we have conducted a Bible class at our church every Friday night, and the interest and attendance is now better than ever before. In this Bible class we are now reading 'The Great

Controversy.' A large number of the people have the book, and the plan is for each member of the class to read a paragraph until we have finished a page, and then I question them and carry the Scripture thought along with the reading. For a time, I questioned after each paragraph, but now the members handle a page as well as they did a paragraph. This is a very encouraging experience to me, and the interest increases week by week. The church is filling up. This book points out the way from our present time to the inheritance restored, in such a clear and concise manner as to be of vital importance to all who must pass through the experience of the time of trouble."

The first quarter of 1929 has brought in a large Reading Course enrollment. There are still, however, several hundred missing workers represented in the constituent membership of the Ministerial Association. All ministers, licentiates, Bible workers, editors of denominational papers, medical heads of sanitariums, and superintendents of nurses' training schools, with heads of senior and junior colleges and academies, are invited to join the Ministerial Reading Circle, and it is not too late for those who have not already done so to enroll now. Unity in prayer, unity in study, unity in surrender to know and experience the depths of truth into which the Holy Spirit will guide, will bring to the leadership of this movement "the elements of eternal life;" and "those who have the privilege of sitting under such a ministry will, if susceptible to the Holy Spirit's influence, feel the energizing power of a new life."

MRS. J. W. MACE.

Washington, D. C.

TIME necessary for verifying certain rare Latin quotations in the series on Historical Theology by Elder Waldorf, has occasioned delay in publishing the remaining articles.

F.

EDITORIAL POSTSCRIPTS

ALIBI! — How oft we hear the familiar alibi for no fruitage that it is "such a hard field." But was there any harder field than Peter faced on that Pentecostal morning — hostile, prejudiced Jews and idolatrous Gentiles who believed Jesus was an impostor, and dead at that? What we need is Pentecostal power for Pentecostal results. Only thus will our work be finished.

RUSH! — The ministry has no time to stop and think any more. All is action. Meditation is becoming a lost art. We rush through our meals, we rush through our devotions, and through our work. We even hurry through the funeral services. We are so busy getting ready for the next event on our busy program that we have little time to talk with souls, little time for personal spiritual culture. Activity is fast taking the place of communion. Beware!

TRENDS! — Let us watch our trends, for two opposite trends continuing along the lines of divergence, soon lead to a wide gap. There are two such trends we must watch and check as individual workers,— the lessening in the net number of souls per evangelical laborer, and a steadily increasing net cost per soul won. These trends are in the wrong direction, and the wider the divergence between these two points, the more serious the prospect. The remedy in large degree rests with the individual worker.

SUPERFICIALITY! — Do we really study, or do we merely skim? Do we really know the Book? Do we really search for great underlying truths, and then relate all minor points properly thereto; or are we just hunting up proof texts? The Seventh-day Adventist should be understandingly the man of the Book. Our pioneers were compelled to hew the foundations of their faith by diligent study of the Bible. On their knees individually, and often in little groups, they sought for truth. We are the inheritors of their findings, and the tendency is to take everything for granted. We must know for ourselves. Only thus can we have that calm, quiet assurance that can intelligently meet all assaults.

PROPHECY! — Whenever we listen to or read the cocksure assertions of some preachers expounding certain of the prophecies, we find them matched by the equally dogmatic but contradictory declarations of others. Both cannot be right. If one is right, the other must be wrong. More probably both are wrong, at least in part. Usually it is the man who has never made any original research into sources who is loudest and most assertive. Hadn't we better be a little less dogmatic about some things concerning which we really know very little in the ultimate? Hadn't we better adopt the true and reverent spirit of the scholar who first finds all his facts from incontrovertible sources before he draws his conclusions, and interprets all in the true historic spirit? Truth has nothing to fear. If it cannot stand investigation, it is time we found it out. Such is the declaration of the spirit of prophecy.

L. E. F.