

The Ministry

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between the members of the

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Trenchant Truths

UNITY gained at the sacrifice of principle, is expensive indeed.

WHEN a man comes face to face with the Christ of experience, he can never again be the same.

THE itch for novelty is the curse of many a preacher as well as the snare to many a congregation.

IT is folly to peck away at the leaves when the ax needs to be laid at the root of the tree. Let us not dwell on externals, but on internals.

AM I a preacher, or a lecturer? Do I present the gospel, or am I merely an expounder of religious teaching? Men and women are *dying*. What are we giving them?

ANY encroachment of slang in the pulpit, or in our denominational press, should be resented and rebuked. The dignity of the supreme message of God to men must be maintained against the growing vulgarisms of the age.

SPARKLING epigrams, smart sayings, and engaging stories utterly fail in comparison with the presentations of the Bible preacher who feeds the people. These effervescent presentations grow stale, but the gripping truth never loses its freshness.

ASSERTION is not proof; nor is the citation of some pleasing quotation accredited as evidence. Our citations must be authoritative, and our use of them in harmony with both content and intent. Let us make our own corrections, and not be forced by our enemies to make them in humiliation.

MAY we be delivered from blind partizanship which leads to rejecting a truth just because a certain individual presents it. Truth is truth, irrespective of personalities.

SOME workers have become intoxicated with their own brilliance. It has gone to their heads, so that the simplicity of the radiant Christ is obscured. We need the sobering influence of humility. Otherwise God will have to chastise us.

THE banker's advice was sound: Familiarize yourself with genuine money, and you will instantly detect the counterfeit. Moral: Study positively and preach positively. It is the affirmation of truth, not the negation of error, that is needed. The soul that really sees the truth will automatically detect and discard error.

IN these days when there is much needed emphasis upon tithes and offerings, let us beware of repeating the tragic mistake of the Jews in failing to stress proportionally the "weightier" matters,—righteousness, judgment, mercy. Their mistake grew out of a distorted sense of values. There may be legal adherence to the one and utter barrenness of the other. The peril lies in separation of the two. They should be joined, with emphasis on the "weightier." The one is essential; the other is indispensable.

THE dimming of the advent hope is the saddest tragedy that can blight the life and service of a worker in the advent movement. Some are being unconsciously swayed by appearances—the magnitude of our task, the slowness of growth, disillusionment and disappointment in men, and so forth

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Editorial Keynotes

A More Fruitful Ministry

THE great purpose of the gospel ministry is to "make disciples." This is the *one* thought expressed by the Saviour in the great commission to His disciples, when He said, "*Go ye therefore, and make disciples of all the nations.*" Matt. 28:19, A. R. V. To "make disciples" as here directed means to produce followers of Christ, saints of God. And this miraculous transformation in the lives of men and women of all nations, representing all kinds of conditions and environment, is to be wrought by the Holy Spirit working through the chosen human instrument. The disciples thus made, the men and women thus transformed by the grace of God through the soul-winning service of the minister, are said to be the *fruit* of his labor.

At Jacob's well, in Samaria, Jesus made a "disciple" of the woman who came to draw water for temporal needs, but found the Source of that living water which satisfies the thirsting soul. This woman's testimony regarding Jesus caused a great stir in the city of Sychar. In connection with this experience, Jesus said to His disciples: "Look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and *gathereth fruit* unto life eternal." John 4:35, 36. Thus He set before them as the objective in service the gathering of fruit unto eternal life.

The apostle Paul, writing to the "saints" in Rome regarding his proposed visit to that city, states: "I long to see you, that I may impart unto you some spiritual gift. . . . Oftentimes I purposed to come unto you (and was hindered hitherto), that I might have

some *fruit* among you also, even as among the rest of the Gentiles." Rom. 1:11-13. By "fruit" Paul means disciples that he desired and expected to make in the city of the Cæsars. Fruitage in soul-winning service was the supreme purpose dominating the life of Paul. At one time, when wearied by excessive toil and the continual opposition and perils that attended his life, it is apparent that Paul reached the place where he was about ready to prefer death to life. In writing to the Philippian brethren, he said, "I am in a strait betwixt the two." The one thing that seemed to make life preferable was the privilege which might be afforded for gathering more fruit for the kingdom, for he says, "If to live in the flesh,—if this shall bring *fruit* from my work," then "to abide in the flesh is more needful." Phil. 1:23, 22, 24.

From these statements it is very evident that fruit bearing, the winning of the lost to Christ, is the *supreme purpose* of the gospel ministry. It is also evident that the *one great desire of heart* on the part of each and every minister of Christ should be to "make disciples," to gather fruit unto eternal life. If any endeavor or achievement in this world is worthy of enthusiasm amounting to a passion, it is the work to which the gospel minister is called. This passion for souls leads to the utmost limit in sacrificial endeavor for others. Paul writes: "To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." 1 Cor. 9:22. "Admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I

labor also, striving according to His working, which worketh in me mightily." Col. 1:28, 29.

A more earnest preacher of the gospel than Paul never lived, and none will see more fruit in the kingdom as the result of his life work than will that great man. O that we who are called to the ministry of the great threefold message for this last hour of time might be awakened, spiritualized, and fired by the same spiritual forces which worked so mightily in Paul! The hour, the message, the great need of a world plunging into eternal night,—all these demand that the ministry stand true to their calling, "having for our chief aim the winning of souls to Christ."—*Testimonies*," Vol. VI, p. 427. "The work of the minister should be pursued with an earnestness, energy, and zeal as much greater than that put forth in business transactions as the labor is more sacred and the result more momentous."—*Id.*, Vol. IV, p. 442.

The Lord Expects Fruit

God is looking for the fruit which should attend the labors of those whom He has called to "go . . . and make disciples." The vital part of this command is not the going, but the purpose of going—the making of disciples. "I sent you to reap." "He that reapeth . . . gathereth fruit unto life eternal." "They that sow in tears shall reap in joy." Thus the Lord calls men to the gospel ministry, and makes it plain and imperative that fruit shall be the result. God expects this. And the fruit borne, the sheaves gathered, is to be the evidence of the laborer's divine call to the ministry. When Paul's claim to his divine call was challenged, he pointed to the fruitage of his labors as proof that his claim was true, for he wrote, "Need we, as do some, epistles [letters or credentials] of commendation? . . . Ye are our epistle, . . . ministered by us, written not with ink, but with the Spirit of the

living God." 2 Cor. 3:1-3. It is still incumbent upon every one who has the temerity to claim that he is called to the gospel ministry to present fruit as proof of his claim.

"To the minister of the gospel God has given the work of guiding to Christ those who have wandered from the narrow way. He is to be wise and earnest in his efforts. *At the end of each year he should be able to look back and see souls saved as a result of his labors.*"—*Testimonies*," Vol. VIII, page 17.

"God is the great Husbandman. He will make everything in the lives of those who are laborers together with Christ subservient to His great purpose of growth in fruit-bearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to *bear fruit abundantly*. . . He would have them show results far higher, holier, and more definite than in our day have yet been revealed."—*Id.*, p. 186.

A. G. DANIELLS.

Honolulu, Hawaii.

Trenchant Truths

(Continued from page 2)

—until the glad day is being crowded into a receding future. Nay, but it will be sudden, unexpected, sooner than appearances would warrant. We must never forget the fact that the Lord will cut the work short in righteousness. The righteousness of God, which is the heart of the third angel's message, should be the theme of the most earnest study of every worker.

Our tendency is to make the simple truths of salvation intricate, involved, and vague. Let us simplify, clarify, and make concrete. And this is possible only as these provisions are a vivid actuality in the worker's life,—a daily, living experience.

L. E. F.

Forward and Upward

Inspiration, Counsel, and Caution

The Call for Peacemakers

BY I. H. EVANS

A PEACEMAKER is one who makes peace. One does not make peace where there is no cause for trouble nor possibility of a misunderstanding. Where no harsh word has been spoken, no irritating act done, no appointed task left undone, one does not have to make peace; but when the reproachful word has been spoken; when the tone of voice, rasping and resentful, arouses indignation; when criticism and derogatory words come like burning firebrands that set all the passions of resentment aflame, then there is call for the peacemaker.

A man who stood at the head of many interests was bitterly attacked in a meeting at which he was presiding. Unselfishly he had worked for the cause of God. But others desired his position and were working for his retirement. One prominent brother attacked certain things that had been done, offering violent criticism, and using severe language. Another and another followed in bitter criticism, until it seemed that for very pity they should have desisted. The chairman said not one word in response.

When the meeting was over, I went to him and said, "How could you keep still, unjustly bearing this reproach, and not speak in self-defense?" He replied, "It is far better that I say nothing, and bear this reproach, than by answering to inflame these men, and cause trouble. The unspoken word can do no harm. I'd rather be wrongly accused and bear it, and have peace, than to have trouble, even were I justified." This great man was a peacemaker, a noble son of God.

Another man in high position of trust grossly misstated facts to incriminate a brother, to whom he openly showed his dislike, and that so directly that none could miss knowing whom he wished to wound. The one attacked fully understood the misstatement and its purpose, but offered not a word of criticism, and made no defense. When asked why he was silent, he replied, "It is better not to speak. To do so would only widen the breach, and we must have peace, no matter at what cost of personal suffering." He was a peacemaker.

Everything had gone wrong that day. The man's nerves were on tension. At last he could stand no more, and began scolding in angry tones. His wife was tired, and suffered under the husband's irritability. When he began his tirade in an angry tone of voice, I heard her breathing a hymn of prayer and praise. The husband demanded an immediate answer. I thought, "Surely she will retaliate." But when she spoke, it was in such soft, kind tones, and with a smile so gracious, that her husband was moved to immediate apology. His wife was a peacemaker.

Oh, these peacemakers are angels of mercy to our poor, distracted hearts! They are like soothing ointment to the aching wound, like sunshine to the darkened soul. Every Christian is in duty bound to be a peacemaker. Not only should he keep the peace, but he should also *make* peace. Satan's work is to sow discord among brethren. He does it in all sorts of ways—by working through his agents, by lying, by telling part of the truth, by telling half-truths, by repeating what has been said in an unguarded moment, by insinuations, by every means

that he can devise. The Christian fortifies himself against all these fiery darts, and out of them all makes peace. He forgives, he prays, he loves, and will not be a party to strife and division.

Shanghai, China.

Easy Steps in Personal Work

BY MEADE MAC GUIRE

In doing personal work, I make constant use of "Steps to Christ," because I find it meets every need better than anything else. Of course, I use the Scriptures, but many of our young people are familiar with the Scriptures, as far as the theory is concerned, but they have no insight into the practical application of them, and this is what "Steps to Christ" gives. I use the "Army and Navy" edition, which is most convenient for carrying in my pocket.

As to just how the book serves to meet the worker's need in personal interviews, I will refer to a few of the more general problems which trouble young people, and the answer which is found in "Steps to Christ."

1. *The New Birth.*—One of the first questions which I frequently ask a young person in a personal interview is this: "*Do you really believe you were truly born again?*" The majority of young people will acknowledge that they do not know what the expression "born again" means. They know all about the meaning of the Sabbath and other points of doctrinal faith, but no one has made clear to them the meaning of "the new birth." The instruction found on page 51 of "Steps to Christ," including the paragraph at top of page 52, is very clear. This should be read slowly, and repeated and explained until the inquirer enters into a satisfactory understanding of the meaning of the term "the new birth," and is able to decide whether

or not he has entered into the experience.

2. *Unsatisfactory Christian Experience.*—Many young people have made sincere endeavor, according to the best of their knowledge, to live the Christian life, and yet realize that there is something fundamentally lacking in their Christian experience. They do not know what it is. Review the foundation principles of the Christian life.

a. Union with Christ is everything. (Page 69.)

b. Abiding in Christ means *giving all and taking all.* (Top of page 70.)

c. Maintaining and appropriating the provisions of the Christian life. (Pages 70 and 71.)

d. Faith and trust essential. (Page 71, last paragraph; page 72, first paragraph.)

3. *Stumbling Over Faults of Others.*—Some young people point to the faults of professing Christians as an excuse for their neglect of duty. (Read paragraph 2 on page 32.)

4. *Seeking to Procrastinate.*—Some are inclined to put off the making of definite decision. (Page 32, last paragraph; page 33, paragraph 2.)

5. *Careless and Trifling Attitude.*—Some young people are not in dead earnest about the Christian life. (Page 35, paragraph 1.)

6. *Neglect of Prayer.*—(Read on page 94, last paragraph; page 98, second and third paragraphs; and page 99, first and last paragraphs.)

7. *Work as Spiritual Exercise.*—The need of some young people is to go to work for others. (Page 80.)

8. *Discouraged by Feelings.*—Some become discouraged because they feel so wicked. (Page 64, last paragraph; and page 65.)

9. *Exercising the Will.*—Some do not understand the right place of the will in the Christian life. Pages 47 and 48 touch this point. I also use other quotations. There are especially good

statements in the pamphlet on the subject of sanctification, written by Mrs. E. G. White; also in "Mount of Blessing" and "Christ's Object Lessons" pertaining to the subject of the will and the influence.

It is a good plan to keep a little book at hand in which to record the names of those with whom personal interviews are held. The record for one year showed over six hundred interviews, and I am sure I might have done much more. It is a very interesting list to me.

Shanghai, China.

The Minister's Companion

BY MRS. M. C. WILCOX

IF I were to live over again my life as a minister's wife, I am convinced that I could have no loftier ambition, or be more helpful to my husband in his heaven-appointed work, than to endeavor to make our home life all it ought to be; for it is in the home that the family supplies of physical, mental, and spiritual strength are deepened, widened, and replenished. In taking this position, I do not wish to be understood as underestimating the power of God, for there can be no ideal home without the presence of God. But if the home *is* ideal, inspiration emanates from its very walls, and all who go forth to action are fortified and beautified by its atmosphere. The home must be a sacred spot, a haven in which husband and children gather strength for the conflict in these days of darkness and peril.

The minister's wife is sometimes referred to as "the power behind the throne," and this may be true to just the extent that she is willing to enter upon the career of a minister's wife with a steadfast purpose, a readiness to do team work, to live a godly life, and to do everything possible to make her husband's ministry a success.

The message which the minister preaches in the desk must become living reality in his own life and also in the lives of his wife and children; otherwise the minister's message lacks the power to change lives. However convincing, eloquent, or forceful a preacher may be, he will suffer humiliation and defeat if his wife's life exerts a counteracting influence to his message. Even I myself, as a minister's wife, look to other ministers' wives to back up the words of their husbands. Words are easy to utter, but a *life* lived for God is a power. If the minister's wife and family practice what he preaches, irresistible power will attend his words.

The minister's wife must be a help to him financially, and this requires that she be resourceful and economical. She must help him mentally, and this requires that she be educated and intellectual. And she must be able to help him spiritually, which demands a godly, consecrated life, and a personal experience in knowing God, which will prove an anchor in the storms of adversity, criticism, and stress of temptation. If the wife fails in any of these three points, the minister's work will suffer.

Personally, I have put in many days of fighting to keep the home fires burning brightly. It has been necessary to talk faith when all seemed dark. I am not sorry that the hardships have come. God has been good. Trials are wonderful blessings in disguise, if the heart keeps bright. Trials test our caliber; they reveal to us just what we are. All ministers' wives will have their share of trials, if they appreciate their high calling and try to meet the standard. Often I have found in my heart a longing to engage in some phase of public welfare work, as other women have done. But I knew that I could not follow this course and be true to my chosen life work, as the wife of a minister; so I have been sat-

ished to send forth from the home those from the family circle who were needed to fill places of usefulness in the work of God.

Yes, the quiet life, behind the scenes, is very satisfying, if we learn to appreciate its possibilities. And some day God may honor us by counting us among His unknown heroes.

Mountain View, Calif.

Executives and Evangelism

BY B. M. HEALD

THE importance of emphasis on evangelism in every department of our work has recently been impressed upon me in a very decided manner, and I believe that as the spirit of evangelism sweeps through our conferences, there will invariably come a wave of encouragement to our constituencies. I have observed that in every case where well-organized, successful efforts were conducted, every department of the conference gave evidence of gain, and that a new life vitalized our people. It seems to me that an appropriate conference motto would be, "Evangelize or Fossilize!" Therein lies the rule of destiny to the cause of God. Where church organizations have ceased to evangelize, spiritual decline, stagnation, and apostasy have followed.

If a larger number of conference presidents could have the privilege of conducting a series of evangelistic meetings, at frequent intervals, manifold blessings would result. First, there comes to be a better understanding of the problems of the workers in the field, and more sympathetic appreciation of their burdens, when the conference president works shoulder to shoulder with his evangelists. Second, a fresh, up-to-date experience in meeting conditions in the field is obtained, as a substitute for the history of past accomplishments, which are usually far from being adapted to the con-

ditions of modern times. Third, the real purpose of ordination to the gospel ministry is fulfilled,—that of leading souls to Christ. How often have I heard men in official positions say that the happiest time in their ministry was when holding a series of evangelistic meetings.

While serving as president of the Natal-Transvaal Conference, the committee gave me the privilege of holding tent efforts in two cities. The blessing of the Lord attended our efforts to the extent that believers were established in both cities, and in one city we had the privilege of erecting a beautiful church building, and dedicating it free from debt. Our principal medium of advertising was the daily press. By means of a large electric sign, we were distinguished as the "Back to the Bible" movement. Our evening topic was also electrically displayed. Each Wednesday night in the series was known as "Health and Religion" night, at which time medical lectures, demonstrations, and government health pictures were featured. My wife conducted a regular organized health school, with an enrollment of a hundred representative women of the city. When the tent meetings closed, the health school was continued in the Y. W. C. A. building.

I can testify from experience, that when we become obsessed with the spirit of soul winning, love for our brethren becomes deepened, zeal for saving the lost intensified, and administrative affairs are handled more efficiently. Surely the promised power of the Holy Spirit is at hand. It seems to me that we are on the very threshold of the promised baptism, and unitedly we should press in while the waters are troubled.

Lusaka, Northern Rhodesia, Africa.

"HE who seeks praise seldom gains it."

The Association Forum

A Round Table on Efficient Methods

THE PROBLEM OF CITY EVANGELISM

STAGGERING in its complexity and its proportions is the great city problem. Yet our vast commission is very clear, and our Herculean task constitutes a beckoning challenge to intensive study and exchange of conviction and experience. Here are the frank expressions of seven experienced evangelists to begin with. Additional suggestions from the field would be welcomed for later discussions.

L. E. F.

Facing the Facts

BY L. K. DICKSON

No one can mingle with the business and professional men in our large cities without being profoundly stirred by the fact that we are doing little or nothing to reach the hearts of these fine people. I do not mean that this class of individuals do not enter into our plans for evangelistic work, but up to the present time our best efforts to penetrate the circumstances which surround their busy lives seem to fail of reaching the mark. As I visit these men personally, and find them so friendly and magnanimous, the greater the burden I feel to seek the Lord for wisdom to solve the mighty problem which we face in the finishing of the work in the great cities of the East. My mind has been greatly stirred over this question for a long time, and although I may not view the situation from every angle, I am glad to offer the following suggestions as conclusions which have thus far been reached through my study of the need:

1. First and foremost, our great lack is spirituality. We depend too much upon paraphernalia to draw and hold men, instead of depending upon the power of the Holy Spirit to accompany the preaching and melt and grip the hearts of men. Far too often, our method is to harangue instead of preach; to debate instead of persuade.

2. It is apparent that the environment and thought of the people in our cities today is of such an intense character as to cause our gentle gestures aimed to arouse them to the investigation of truth, to be unobserved or to have no meaning. The message of truth must be given due publicity. The masses cannot be reached by backstreet methods. They must come face to face with the truth for this hour on the great highways of their activity and thought. But in the midst of such surroundings, the eternal truth must be made to stand forth clear and plain, clothed with a distinguishing dignity, which will attract and impress the mind.

3. There is need of more definite and more effective measures for reaching the masses through that most direct of all mediums, the daily newspaper. As I view the matter, we have not as yet touched the possibilities in this field. As one boards the subway or the "L" in any metropolis, and looks down through the cars with every occupant intensely scanning the printed columns of the daily news, he cannot but be impressed with the fact that the newspaper is occupying more attention today than any other one mode of communication. In connection with the necessary expense involved in large city efforts, it is a question in my mind whether or not the proper proportion of this expense is applied in the news-

paper field. It requires tact and wisdom to gain access to the newspapers, and also to make the most effective use of the space secured.

4. In all the large cities, suitable memorials, in the form of church edifices, should be established. The masses need to be impressed by the established solidity of the message of truth which they hear, and this impression is lacking when the proper atmosphere does not surround our church homes. A casual study of the way in which the Lord established His people in days of old leads to the realization that there is nothing too good to accompany the giving of this great message.

5. A most potent factor in reaching the hearts of individuals in the cities, as everywhere else, is whole-hearted friendship, backed by prayerful interest. These men and women whom we long to reach, will respond to the touch of a life sanctified and filled with the Spirit of Christ. Herein is our sad lack,—the lack of Spirit-filled, consecrated men and women in the church, who have an intense burden for souls. If all our lay members could be brought to realize the great throb of burdened hearts hidden behind the stern exterior of business and professional life, and would faithfully and wisely improve every opportunity to speak a word in season to the weary and distressed with whom they come in contact in the daily affairs of life, great would be the result. This is a vital need which should be kept before our laity continually. It must be presented in the demonstration and power of the Holy Spirit operating through the leadership, and the response must be in answer to the Spirit's call to the individual heart. When this flame of divine power is kindled throughout our church membership, there will daily be thousands of personal contacts as witness to the power of the living Christ and His message of love. This silent, wide-

spread, personal seed sowing by a Spirit-filled laity, will prove a mighty undercurrent in the ever-rising tide of city evangelism.

In the conclusions specified, it is not in any way designed to overlook anything that we are now doing, or to in any degree belittle the successful plans that have so long been functioning in the building up of God's cause in the earth. My purpose is simply to point to the weak points in our attack of the problem of city evangelism as it faces us today. As God's people become filled to overflowing with His gracious and all-wise Spirit, the way of advance for rapid conquest will be made plain; and with all God's biddings there comes the enabling. Only let us be strong and of good courage, for if God be with us, we are well able to go up and possess the cities for the proclamation of truth.

New York, N. Y.

The Triple Aspect

BY A. G. WEARNER

THE pastor of a city church deals with a threefold problem in his endeavor to promote aggressive evangelism,—first, to maintain a live spiritual growth in his own experience and in the individual experience of the members of his church; second, to study and apply successful methods for local expansion, such as suitable location for evangelistic effort, securing the proper help and co-operation, maintaining dignified, attractive features in the services, and development of the interest into well-established, permanent fruitage. And the third phase is the mission problem.

The city in which the pastor is located is the Jerusalem center in his experience. It is the tarrying point, at which all the believers are to unite with one accord in seeking for the endowment with power which will render them effective witnesses in their own

homes, then in the neighborhood, and thence into the wider range of territory, embracing the "uttermost parts of the earth," both as personal witnesses and by furnishing the necessary means for sending others who are able to go to the mission fields. There are many theoretical answers to this problem of the city pastor, but my conviction and experience are that in finding the personal solution to the first phase of the problem,—the spiritual life,—the solution to the other phases will become readily apparent.

Grand Rapids, Mich.

Guiding Principles and Cautions

BY STEMPLE WHITE

HERALDS of the cross in our cities must search out from the rocky fastnesses and dens of skyscrapers, apartment houses, and slum shacks the souls for whom Jesus died. While literature will ever play an important part in the gospel ultimatum, it still remains a fact that "it pleased God by the foolishness of *preaching* to save them that believed." Hence the Master said, "Go ye into all the world, and *preach*." But let it ever be borne in mind that genuine preaching is the *teaching* of the word of God, rather than oratory, calisthenic gesticulation, or amusing theatrical performance.

In every city there are local conditions to be reckoned with. The place in which to conduct the meetings must first be considered, and whether it be church, hall, tabernacle, tent, auditorium, or cottage, the main thing is that the evangelist shall be equipped with the power from on high, and preach the word with boldness combined with the persuasion of that divine love which constrains. We must never "despise the day of small things" in temporal equipment, but never rest satisfied with "small things" in spiritual results. Adver-

tising is a matter of great importance, but in this there must be due caution against plunging into heavy debt on the one hand, or adopting a penurious, stingy policy on the other. It is a demonstrated fact that the larger the attendance, the larger the offerings will be, and the aim should be to reap in offerings according as we sow in advertising.

A successful evangelist must have the confidence of the people, and in order to establish and maintain this confidence he must never advertise beyond his power to deliver. Great caution should be maintained at this point. Logical presentation of truth is vitally important, which involves the arrangement of subjects in a clear, connected form. The carpenter does not attempt to handle the roof of a building before the foundation is laid; and the workman for God must observe the same principle. In brief, I would state my conviction that faith in the divine assurance found in Isaiah 55:10, 11, coupled with prayer, work, and stick-to-it-iveness, will bring success in city evangelism.

Dallas, Tex.

A Septet of Essentials

BY R. S. LINDSAY

1. *Secure the best auditorium, or the best location for tent or tabernacle, that can be found.* If figured in dollars and cents only, the cost of the very best auditorium is small compared with the final results; but the item of chief consideration is the larger range for the proclamation of the message and the increased number of souls who accept the truth.

2. *Advertise through newspapers and circulars.* The newspaper affords the widest publicity, but the printed circular makes an individual appeal which is highly important. Cover the territory with circulars a week before

the opening of the meetings. Prepare the newspaper article in "Reader's Style" as a paid advertisement, and let it stand in the paper for two days preceding the opening of the campaign. Such an article should not only acquaint the people with the fact that meetings are to be held, but present the subjects in such a manner as to create interest which will lead to attendance.

3. *Preach with solemn enthusiasm.* Tame sermons delivered in a conversational tone, will not meet the needs of the dying world. In a forceful, solemn way, urge the people to accept the light which will mean their salvation, and warn them that to reject the light will surely mean their destruction.

4. *Present the Sabbath truth early in the series.* Usually Sunday night is the best night in the week for beginning a city effort. And I believe that, as a general rule, there is no better opening subject than that of the second coming of Christ. For the first week, the sermon each night may well relate to the second coming of Christ, and the great prophecies and signs of the imminence of that great event. This will lay a good foundation for everything to follow. I usually present the Sabbath question toward the close of the second week, which would be about the tenth sermon. I consider this a good plan, for the reason that many who manifest interest during the first part of a series of meetings, drop out of the attendance later on, and consequently will never hear the Sabbath presentation if that solemn and testing truth is not given until the close of a five or six weeks' campaign.

5. *Each sermon a special appeal.* However good the sermon may be, it will fail in its true purpose if it does not lead souls to see Christ as Saviour and Redeemer, and extend a personal appeal to accept Him as ruler and Lord of the life. Never fail to give opportunity for making definite deci-

sion in response to the message given.

6. *Secure an attendance registry.* Cards and pencils may be given to the people entering the auditorium each night, and during the opening exercises of the service the request be made that all who desire literature on the subject to be presented, write their name and address on the card and hand to the usher. The result will be that many names are duplicated from night to night, and many new names appear regularly, and thus a growing list of interested people develops. These cards should be carefully filed in order, all duplicates being eliminated, and personal visits by the Bible worker arranged for as soon as possible. It is a good plan to keep the people reading during the campaign by distributing *Present Truth* at the close of each service.

7. *The list of reserve subjects.* It is well to hold in reserve some attractive subjects to be presented after the Sabbath question has been presented, in case the attendance should decrease about that time. The following subjects have served to good purpose in re-establishing interest and bringing up the attendance: "Where are the dead—in heaven, hell, purgatory, or the grave?" "What is the soul and the spirit?" "When do we receive our reward,—at death or at the resurrection?" "What and where is hell?" "Are the wicked now burning in literal fire? Will they burn throughout eternity?"

Baltimore, Md.

Golden Sunday Nights

BY C. S. PROUT

THE Sunday night service has proved to be one of the most helpful channels through which a city pastor and his constituency can throw out the life line into a perishing world. People are accustomed to going somewhere on

Sunday night, and why should we not on that evening open wide the doors of our churches and invite the people to hear the most wonderful, the most thrilling, and the most vital message from the word of God? It is the working church that is the growing church, and the wise pastor will seek every appropriate avenue for leading the membership into service along the line of evangelistic endeavor. There are hundreds of our churches where it may not be possible to arrange for an intensive series of daily evangelistic meetings, as might seem most desirable, but in which the pastor's Sunday night services would send a beacon light of truth into the community, and with every church member doing his part, many souls would be rescued from the darkness of error and established within the fold of the remnant church. After witnessing the excellent results of Sunday night evangelistic services, it seems inconceivable that any wide-awake pastor will allow this opportunity to slip by. Why should not every Seventh-day Adventist church in the land be astir on Sunday nights with a well-advertised and well-planned-for service, backed up and supported by the enthusiastic co-operation of every church member?

Philadelphia, Pa.

The District Method

BY H. A. LUKENS

THE method of conducting city evangelism as employed some years ago was to secure a large hall in the center of the city, and through extensive advertising in the daily press bring the people in from an area of some six hundred square miles. Two objections to this method became apparent: First, the heavy expense involved; and second, the difficulty in successfully visiting the people scattered over such a wide area.

In more recent years the preferred method has been to secure either a hall or a tent site in a residential district, and do thorough work in the immediate neighborhood; then move to another district of the city and carry on the same intensive work. This plan has brought good results in the city of Chicago. Our membership has grown during the past five years from 1,800 to 2,800. Last summer seven tent efforts were held, and the total cost, over and above the collections, was less than \$1,000. This represents a very large saving in expense, as compared with former methods, and has made possible the erection or purchase of suitable houses of worship in strategic locations.

Chicago is considered a difficult field, but when covered a few square miles at a time, it is not so hard. People are people, whether in a large city or a small town, and it is the personal touch that wins. Four square miles of a big city, segregated and worked intensively, becomes but a little city after all.

Chicago, Ill.

The Expense Feature

BY W. K. SMITH

FROM the very start, the people attending the meetings should be educated to give a liberal offering toward the expense of the evangelistic campaign. Many will appreciate the opportunity to contribute to the success of the undertaking, and their spirit of liberality is sure to become contagious to a more or less extent, so that the offering part of the nightly program becomes a regular phase of the service in which all are glad to have a part. Sometimes it may be advisable to designate a certain night each week for receiving special offerings, using some significant term to make this *special* offering night stand out in bold relief,

as compared with regular offerings. By tactfully enlisting individuals and groups of individuals to give financial support, the spiritual phase of the campaign is strengthened, for if this side of the program can be so ordered as to bring the people to give willing co-operation, we can much more easily secure that personal touch so essential in establishing them on all points of truth.

St. Louis, Mo.

Personal Testimonies

Deeper Life Confidences

A New Satisfaction

THE past year and nine months in the way of righteousness has been sweeter and more precious to me than all the other thirty-four years of my experience in the message. In this year and nine months I have experienced the working of a Power within my heart, which has accomplished things for me which that same Power—the Holy Spirit—never did, nor ever could, accomplish when kept largely outside my heart. It is the same Power known before, but now He accomplishes things in a different way, because of my different relationship. I cannot explain it, but I praise God I can experience and enjoy it. Sins that were making me a slave, in hopeless bondage, have yielded to that divine Personality that now abides in my life. As soon as I am through asking Christ—through the agency of His Holy Spirit—to accomplish certain things for me, I at once thank Him for having accomplished them. Through the exercise of simple faith, which is the “title deed” to the accomplished work, the thing is actually done. I find the positive religion of Christ my Lord so much more satisfactory than the negative religion which I lived so long.

A PASTOR.

Kindly Correctives

For Better Workmen

Commonly Misspoken Phrase:

“By and unforbidden paths.” Say “By and forbidden paths,” or better still, avoid the worn-out phrase entirely.

Words Mispronounced:

A-has-u-e-r-us. Be sure to get the long *e* before the *r*.

Ja-i-r-us. Get the *i* before the *r*.

Heinous. Say long *a* like *h-a-y*; also note that the word has but two syllables. Not *hay-ni-ous*.

Words Misused:

Heart-rending. Do not say heart-rendering.

Words to Be Distinguished:

Great pains should be taken with all words ending in *ous*, *i-ous*, *e-ous*, *u-ous*; as, *insidious*, *assiduous*; *tremendous*, not *tremendious*; *stupendous*, not *stupenduous*.—Suggested by Mary H. Moore, proof reader, Southern Publishing Association.

Overworked Expressions:

The overworking of any word or phrase should be avoided. “Dear friends” may slip from the lips so easily that the expression comes to be used to fill up every little crevice in the steady flow of language. Similarly, “Our Father” or “Dear Lord” may be excessively used in prayer, to the amusement of the irreverent and to no profit to those devotionally inclined.

“Buried with the Lord in baptism,” was once a beautiful expression, descriptive of a beautiful rite. But by much use it has become hackneyed. It is better to use a less-worn form of expression.—Suggested by T. H. Jeys, Council Bluffs, Iowa.

Delving Into the Word

Studies on Fundamentals of the Message

The Gospel Message in the Book of Revelation

BY W. W. PRESCOTT

We now open the book of Revelation, the last book of the Bible, in which we find the consummation of the gospel of the grace of God, the culmination of His eternal purpose. We shall appreciate the contents of this book better if we give attention to the historical setting. We, of course, accept the conservative view, and hold that the apostle John wrote the Revelation in the reign of the emperor Domitian, just before the close of the first century A. D. Note the long train of significant events which have occurred since the time of Daniel the prophet. At the close of the seventy years of captivity, Jerusalem was rebuilt, but the Jews were ever afterward a subject people. In the period between the prophesying of Malachi, the last Old Testament prophet, and the first advent, various religious parties had appeared, the doctrine of a personal Messiah of the family of David had been largely superseded by the expectation of the Messianic times in which the Jews would enjoy great prosperity, and tradition and a cold legalism were the controlling factors in the religion of the time.

But changes of great significance soon came about. Just at the time foretold by the prophet Daniel, the Messiah had appeared. In fulfillment of Isaiah's prophecy of the suffering servant, He had been rejected and crucified. He had arisen from the dead and ascended to heaven. According to His promise, and in fulfillment of Joel's prophecy, He had sent the Holy Spirit from heaven, and Pentecost marked the beginning of a new day in the triumph

of the gospel. The good news of the crucified, risen, and returning Saviour had been proclaimed in demonstration of the Spirit and of power, and Christian churches had sprung up in many parts of the Roman Empire. The rider on the white horse "came forth conquering, and to conquer." The mystery of iniquity had already commenced to work, and although the Synoptic Gospels and practically all the epistles had been written and circulated, yet various perversions of the truth had sprung up, and the Person and the work of the ascended Lord, and the experiences through which the church was to pass before the final triumph, needed to be clearly and finally defined by one who had been an intimate companion of the man, Jesus of Nazareth. It was fitting that he who had reclined upon the bosom of the Great Teacher should be the instrument used for such an unfolding of the mystery of God.

The Person of Christ in the Fourth Gospel

There is an intimate relation between the two books written by the apostle John, his Gospel and the Revelation, although each book has a definite aim entirely distinct from the other. The Person of Christ stands out very prominently in the Gospel, as is indicated by the frequency with which the personal names are used. Jesus, Jesus Christ, and Christ are found 260 times, while in the other three Gospels taken together the same names occur only 360 times. The family name Jesus is emphasized by its use 241 times, thus making it clear that it is the manifestation of this Person as a man among men which is found in this book.

But it is the distinct aim of the apostle John in writing his Gospel to furnish a basis for implicit confidence that Jesus of Nazareth, while truly a man among men, is more than a man, even the Son of God, and God, who is our life. Note his own statement: "Many other signs therefore did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ [the Messiah], the Son of God; and that believing ye may have life in His name." John 20: 30, 31.

Jesus declared Himself to be the life (John 14: 6), and "to have this life is equivalent to entering into the kingdom of God." (Cf. John 3: 3, 5.) Therefore the gospel of light, and love, and life in the Gospel of John is the true gospel of the kingdom, the same gospel which was preached by Daniel and his companions in Babylon, according to the book of Daniel.

The Death of Christ in the Fourth Gospel

But it should also be noted that the thought of the death of Christ permeates John's Gospel. It is plainly suggested when John the Baptist pointed Him out as "the Lamb of God, that taketh away the sin of the world." John 1: 29. It is plainly indicated in the words of Jesus uttered at the beginning of His ministry: "Destroy this temple, and in three days I will raise it up." John 2: 19. We are at once told that "He spake of the temple of His body." Verse 21. It is more plainly stated in the interpretation of the lifting up of the serpent in the wilderness: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3: 14.

One can hardly escape the conviction that when Jesus discoursed about the bread of life, and about eating the flesh and drinking the blood of the Son of man, He was foreshadowing the ordinance of the Lord's supper, concerning

which it is said, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death." 1 Cor. 11: 26. Every reference to the glorification of Jesus of Nazareth is a direct suggestion

THE DANCE

BY G. W.

EVERY worker in the cause of God touches a moral question. We are earnestly lined in the counsel which God has sent to heed the warning of danger and so escape are to see to it that we do not give opportunity of appearance of evil. We must be an example in conduct; a safe pattern in all our ways; soul in living, constant touch with our God. May the Spirit of God come upon us and let us watch ourselves, dear workers. In a standard, that the ministry be not blamed by women. We must guard well our conduct, all familiarity which is unbecoming to suspicion, and opens the door to talk and for greater carefulness and caution in the in standing around and talking, and as ourselves on all public and private occasions.

Unless we keep ourselves in constant letting down, a little looseness and laxity, shyness, frivolity, and impurity, thus we to drift away from God. We may offend. But it is time that we do think, and *relessness*. God has hung out warning and we disregard them at the peril of conveyed in the following sentences: "deportment is one to which we must the sins of this degenerate age. Let not conversation, to familiarity with women, proper place with becoming dignity; yet kind, and courteous to all. They must of commonness and familiarity. This unsafe to set the feet. Every word, even to enoble. There is sin in thought." *Workers*, p. 125.

Takoma Park, D. C.

of His death. (Cf. John 7: 39; 12: 23, 24; 17: 5; 21: 18, 19.) The lifting up of the Son of man is an evident suggestion of the cross. John 8: 28; 12: 32. The words of Jesus concerning laying down His life and taking it again (John 10: 17, 18) can have no

other reference than to His death. The words, "I am the resurrection" (John 11: 25), are meaningless apart from His own death and resurrection. The prophecy of Caiaphas announced "that

ER ZONE

WELLS

ay stands within the danger zone on the admonished and instructed along this as us as His chosen people, and we should ape the peril. As workers for God, we use in anything, and that we avoid the ample in pureness of conversation and ys. But unless we individually keep the Lord, we surely will go down in defeat. d hold us steady in this last hour. Let all matters, let us maintain the highest ned. God wants pure, sincere men and duct and conversation; we must avoid workers in God's cause, which creates and unbecoming remarks. There is need a matter of riding around in automobiles, to the manner in which we conduct our-ns.

touch with God, there will be a gradual xness, which develops a spirit of fool- eakening our influence and causing us r the excuse that we "did not think!" remember that "*there is sin in thought-* signals for the safety of His workmen, our lives. One such warning signal is The subject of purity and propriety of e give heed. We must guard against Christ's ambassadors descend to trifling married or single. Let them keep their at the same time they may be sociable, stand aloof from everything that savors is forbidden ground, upon which it is ry act, should tend to elevate, to refine, ssness about such matters."—"Gospel

Jesus should die for the nation." (See John 11: 49-51.) Jesus Himself foretold the manner of His death. John 12: 32, 33. When Jesus declared to His disciples, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13), He was

assessing the value of His own love manifested by His death. In His talk with the disciples the night before His crucifixion, Jesus plainly forecast His death and resurrection in saying, "A little while, and ye behold Me no more; and again a little while, and ye shall see Me." John 16: 16. In His closing prayer to His Father on the night of His betrayal, Jesus openly declared, "I am no more in the world." Then came in swift succession the betrayal, the crucifixion, and the resurrection. Thus in reading the Gospel of John we are walking in the shadow of the cross all the way from the first chapter, and the great message of this book is the good news of eternal life in the kingdom of God provided for us through the death and resurrection of Him who is both the Son of man and the Son of God, the light and the life of men.

Christ and His Cross in the Book of Revelation

It will not require any deep study of the book of Revelation to make it clear that Christ and His cross stand out with great emphasis in it, just as they do in the Gospel of John, but with a marked difference. In the Gospel we deal with the Person of Christ and His death largely as historical events, with a very limited interpretation of their wondrous meaning, while in the Revelation we contemplate the living Christ who died and rose again, and who walks among the churches as the Son of man, and who yet from the throne in heaven orders the events of the centuries according to the eternal purpose, and leads His people on to the climax of all history in the coming down of the New Jerusalem as the capital city of the kingdom of God upon earth, in which are found "the throne of God and of the Lamb." Rev. 22:1. This is "the gospel that our Saviour came in person to make known to His servant John."—"Education," p. 191.

The degree to which the book of Revelation is saturated with the mani-

festation of the Person of Christ is suggested in the first verse: "The Revelation of Jesus Christ, which God gave Him to show unto His servants." The gospel of Christ is Christ Himself. The revelation of Christ is Christ Himself, whether that revelation is made in deeds or in words. That which is of value in history or prophecy is the revelation of Christ. A revelation of Christ in action was granted to the apostle John, a revelation of the power of the risen Christ to cast the devil out of heaven, to conquer him and to take from him his kingdom of this world through the efficacy of the cross, and to cast him finally into the lake of fire, while at the same time as "King of kings and Lord of lords" He brings the faithful followers of the Lamb to a place with Him on His throne. In this book we do not contemplate the divine attributes of the Saviour of the world as a mere theological inquiry, but we behold Him revealing these attributes in the closing scenes of His redeeming work.

Just Between Seminars

Glimpses of Ministerial Training

Welcome

A WORD of welcome from the older workers to the new recruits entering the service fresh from the college training camps, is appropriate at this time. Many have now finished their preparatory work and have become full-time laborers. We welcome you. Others will assist for the summer, returning to school for further study. May this period be especially blessed of God. And now follow three brief reports, one embodying a successful health feature not heretofore stressed in a seminar report.

Atlantic Union College.—Our ministerial band is doing good work this

year. They have held cottage meetings each week in four places, and a young people's rally once a month in another place. The band is composed of fifty members, about one third of the number being young ladies who are interested in Bible work.

C. L. TAYLOR, *Dean,*
School of Theology.

A supplementary report from the secretary of the band, Miss Esther Adams, refers to the personnel of the officers and the activity of the members of the ministerial band, as follows:

"Present officers are: Leader, Orville Wright; assistant leader, Carroll Pike; secretary, Esther Adams; chorister, Carleton Barrows; faculty advisor, Elder C. L. Taylor; critics, Miss H. Ruth Bunston, Miss Rowena Purdon. To the humble spirit with which these officers have led out in this important work we attribute much of the success which has attended our efforts. Our meetings have been held each Friday evening, and not only have been interesting, but have proved of highest practical value in the opportunity afforded for demonstration, constructive criticism, and counsel. The field work carried on by members of the band has been continuous and of a varied nature. The cottage meeting effort has resulted in three individuals' taking their stand for truth. Special effort has been made for the Russian and German people residing in an adjoining town; the colored constituency of South Lancaster has been aroused through the weekly meetings held by the colored members of our band; a class has been organized among a group of Chinese young men who desire to learn English; regular visits have been made to the home for the blind, and much help rendered to our churches in connection with the weekly services. Membership in the ministerial band of Atlantic Union College is not a form lacking in meaning. Membership involves

thorough and all-round training for the development of ministers, Bible workers, and other evangelistic laborers, and the results will become more apparent when college days are ended and the members find their places in the world's harvest field."

Washington Missionary College.—Sickness is everywhere, and people gladly receive suggestions and instruction regarding dietetic reform and health measures. Proceeding on this basis, with our main objective the winning of souls, some of us as graduate nurses, taking postgraduate work at the college to fit ourselves for conference field work, have been connected with three student evangelistic efforts, under the supervision of the theological department of Washington Missionary College. This has proved to be a valuable means of laboratory training.

The method which has been followed is for the nurse to give a health talk, accompanied by a demonstration, just preceding the sermon each evening. In simple, nontechnical terms, we have endeavored to present the eight true remedies, as set forth in "Ministry of Healing" (page 127), combined with adaptation of the instruction found in "Home Nursing and Care of the Sick." In teaching these health principles, we stress the fact that observance of the laws of health is not a matter of sacrifice or self-denial, but that the laws of nature, being the laws of God, are designed for the good of the individual. It has been very encouraging to find that the practical instruction has quickly been put into use. By visiting the people in their homes each week, the nurse finds a point of contact through which to arrange for Bible readings. Truly there is a wide field open to the missionary nurse in connection with the work of the evangelist.

FLORENCE OLIVER.

Pacific Union College.—An assuring word that the gospel workers' seminar

of Pacific Union College is maintaining its early standard of training for Christian service, is received from Marvin E. Loewen, student seminar leader, who writes as follows: "The homiletics class, which has been holding a public effort in Napa, has been rewarded by seeing one person accept the truth wholly, and a number of others studying with deep interest and expressing a desire to live for Christ. The seminar members have been assisting in the Missionary Volunteer Society meetings held in the Vallejo and Healdsburg churches each week, and our literature band is sowing seeds of truth through the printed page in the Napa Valley every second and fourth Sabbath in the month. We are gaining in experience, and our courage is good."

A Further Report.—Acting on the suggestion of our conference president, we arranged for a series of meetings to be held at the county seat. Three seminarians were assigned to this responsibility—two of our strongest speakers and a singing evangelist. They have held meetings each Saturday night for a period of several months, and although it has been a very difficult field in which to work, we have been greatly encouraged by seeing some starting to keep the Sabbath, and a renewal of interest manifest among the members of the church already in that place. Our seminar is also doing a good work in helping and encouraging the young people in the small churches located in this part of the State, which has established a helpful bond of fellowship between the college young people and the young people in the churches. The young men in our ministerial training classes are helping in connection with the church service and Sabbath school in about a dozen churches.

Pacific Union is preparing a strong group of recruits for the ministry and the Bible work each year, and we are

cheered because of the earnest way in which our conference presidents are seeking to co-operate with us in placing talented, consecrated young people in definite service. At the present time we have sixteen young men affording excellent timber for the tent efforts next summer, and a group of young women ready to enter the Bible work. Definite assignments are yet to be made. While Pacific Union will no doubt always be a strong premedical school, because of our proximity to Loma Linda, yet a strong stream of ministerial talent is constantly pouring out from our doors. The future of the college as a training school for ministers depends in large degree upon conference provision for utilizing ministerial and Bible-work recruits.

B. L. HOUSE, *Dean,*
School of Theology.

Shenoyenne River Academy.—The winter months in North Dakota have proved somewhat restrictive in field activities, writes Elder P. E. Berthelsen, the Bible teacher, but the following report indicates whole-hearted endeavor along other lines on the part of the seminarians. Elder Berthelsen says: "We have a gospel workers' seminar of about twenty-five members, and all have manifested great interest in the work assigned them. During the cold winter months we have been debarred the privilege of getting in personal touch with any part of our field or with any of the churches, but we have tried to maintain the religious activities in the school, and the Lord has certainly blessed our efforts. We have sent out large quantities of literature, in both English and foreign languages. We are making use of a hundred copies of the *Signs*, and hundreds of copies of *Present Truth* in German, Russian, and Scandinavian languages. It is really an inspiring sight to see the students wrapping and addressing these silent messengers. We plan to begin ag-

gressive campaign work among the churches now that spring is here. The Big Week is ahead of us, and we plan to take an active part in this, as we did in the Harvest Ingathering work last fall."

Bible Workers' Exchange

For an Enlarged Service

Divine Leading

BY AILEEN G. FLEMING

THROUGH direct answer to prayer, I am now in America for the purpose of spending ten months in postgraduate training along the lines of Bible work and home nursing, being sent in the capacity of medical secretary for the South African Union Conference.

When but twelve years of age, I had a great longing in my heart to be able to teach the Bible and relieve physical suffering. My parents were not Seventh-day Adventists, and I had no comprehension of what was involved in "medical missionary work," as I now understand the term; but as I look back over my experience, I know that God was leading me at that time, and that He has led me every step of the way to the present moment.

After receiving my training and degree as a nurse in one of the city hospitals in South Africa, I connected with our sanitarium as supervisor of nurses, and remained in this position about one year. But I was never satisfied, feeling all the time that there was something lacking in the service which I was rendering. Failing health caused me to be confronted by a serious operation, with little hope of complete recovery of health. I then placed myself entirely in the Lord's hands, asking Him that if my burden of heart for combining with my nursing work the teaching of the Bible, could be realized to His glory, my health should be re-

stored, and that the Lord would hold my hand as I went through the crisis in the surgical ward. In response to my prayer, two texts of Scripture were brought to my attention,—texts with which I had never before been familiar and which, as I saw their connection, had direct reference to Christ; and yet I knew that the Holy Spirit had brought through them a special message to me. The words of the texts were these: "I the Lord thy God will hold thy right hand." "I the Lord . . . will hold thine hand, and will keep thee." Isa. 41:13; 42:6. My recovery from the operation was rapid and complete, so much so that the physicians were amazed at the result. I then accepted the position of head nurse of our sanitarium, as this seemed to be the indication of divine leading for that particular time, all the while praying that the Lord would show me how I was to accomplish that which my heart longed most to do. At the end of a year's service as head nurse, the way opened for me to enter the Bible work, and for six years I engaged in this Bible-teaching endeavor with increasing joy and satisfaction.

During my six years' experience as a Bible worker I did not, however, discard my training and experience as a nurse, but endeavored to combine both lines of service as best I could. But I felt the need of special instruction as to the most effective way to blend the Bible work with the nursing and instruction along health lines, and a strong impression came to me that in America I could find the help I ought to have. To all outward appearances, there was no way by which a trip to America could be made possible. But the conviction was so strong that, claiming the promise of 1 John 5:14, 15, I made it a matter of earnest prayer, asking for definite indication in the

following manner: First, if it was the Lord's will that I visit the United States for the purpose of securing training in successful methods along medical lines, the mind of one of our doctors—a person whom I knew was deeply interested in the development of this particular line of work—would be impressed to broach the subject at the forthcoming conference session; and second, that in connection with the suggestion of the plan, the necessary expense for such a trip would be arranged for.

It was in February, 1928, when I felt impressed to present this matter definitely before the Lord. The conference was to convene the latter part of April. So confident was I that the Lord was leading, that I found myself making out a schedule of just what I most needed in the line of training for the strengthening of my work in Africa. I felt the need of arranging for special lines of instruction adapted to different groups of individuals. For instance, Group 1, to be composed of unmarried ladies, from the age of seventeen upward, called for instruction that would give a preparation for home making and missionary work, such as home nursing, cooking, hygiene, physiology, and Bible readings; Group 2, composed of girls between the ages of thirteen and seventeen; Group 3, of children from the age of eight to thirteen; the instruction for members of these groups to be along the same lines as for Group 1, but simplified and adapted.

When the conference convened, I closely guarded my secret as to the evidence which should be given, but I had no doubt concerning my prayer's being answered. The last day of the conference arrived, and we were in the last session of the conference. A brief medical talk was given by the physician

Remember the Noontide Hour of Prayer

who had charge of the meeting (the one I had specified in my prayer to be impressed to lead out in the matter of my going to America), at the conclusion of which he suggested that a nurse be sent to the United States to receive special training along the line of home nursing, at the same time pledging a personal donation of \$500 for the purpose. The suggestion met with favor at once, and the vote was unanimous. Elder Branson, the president of the African Division, was present, and he gave assurance that the additional funds necessary for such a proposition would be met from local conference medical funds. My soul was thrilled as I witnessed this definite answer to my prayer,—the specified doctor had taken the lead in the matter, and the money had been provided.

The choosing of the nurse to receive this training was not at this time arranged for, but this part of the plan was deferred until the time of the division committee meeting in May. The middle of July, I received notice of my appointment as the nurse to receive this special training, but the notice was accompanied by the suggestion that the matter rest until November. I felt, however, that time was too short to admit of any unnecessary delay, and after further prayer for guidance, was advised by the conference president to write to our medical leaders in America as to just when it would be most advisable for me to come. I did so, and in the meantime went ahead in faith, making all arrangements for passport and sailing, so that within eight days after receiving final word concerning the trip, I had everything in readiness to depart. Many apparent obstacles which threatened to cause delay, vanished as if removed by an unseen hand, and in it all I have recognized the direct leading of my heavenly Father.

Upon arrival in Takoma Park, I found myself in time to enter upon

the very same lines of study that I had planned for, in classes conducted by Miss Kathryn Jensen, of the General Conference Medical Department, and her assistants, although at the time I made out the schedule of my recognized needs I did not know that there were such courses of instruction provided in connection with any of our institutions. Opportunity is also afforded me for observation and participation in field work with nurses and Bible workers in connection with camp meetings in a number of conferences during the summer, and in the fall I plan to return to Africa enriched by the invaluable experience into which the Lord has led me, and for the effective use of which He will continue to guide and lead me in the very needy field of South Africa.

Takoma Park, D. C.

My Eight Years' Preparation

BY ABBIE DUNN

I know that the Lord has called me to the Bible work. During eight of the fourteen years since I recognized this call, I engaged in teaching school, and I often wondered why the Lord kept me waiting so long. I cannot say that those eight years were wasted, by any means, for I have had the blessed privilege of seeing a number of the dear boys and girls, who were my pupils, buried with their Lord in baptism, go on with their education, and enter the Lord's work. And since entering the Bible work I have come to realize fully that my years of teaching were preparing me for the very work I am now doing.

An experience at our recent camp meeting made me very happy. I found there a young lady whom I had not seen for a number of years. She had been a pupil of mine in the third and fourth grades. We were sitting in the choir at this camp meeting, and she

leaned over and whispered in my ear, "I shall never forget the lessons you taught me in the fourth grade Bible. I love this truth and all that goes with it." At this same meeting a young man was baptized who, as a lad, had been a problem, and for whom I had earnestly prayed that I might be given wisdom to win him to the Saviour.

I am happy in my work, for I believe with all my heart that this is my calling. I know the Lord has a greater work for me to do. I am not satisfied with winning a few souls each year, when I know there are thousands just waiting for some one to invite them to enter the fold. I have no desire to make a big show, but it is my supreme desire to become an efficient winner of souls.

Duncan, Okla.

Bible Study Outlines

BY JENNIE L. IRELAND

STUDY NO. 5

Christ Jesus, Our High Priest

1. By the death of Jesus, what facts were fully demonstrated and settled?

Ans.—(1) That the Creator loved the creatures of His hand; (2) That the requirements of the Creator were just and righteous; (3) That God could not change in the least degree those requirements, and that the penalty of transgression must be met; (4) That God could be just, and yet pardon the transgressors of His law.

2. Would the sacrifice of Christ avail anything for us if He had not been raised from the dead? 1 Cor. 15: 14-18. (No resurrection, no pardoned sins; no resurrection, no deliverance from death for us.)

3. Had Christ not risen, what would have triumphed? (Death.)

4. After being raised, to what position and work was He appointed? Heb. 5: 5, 6.

5. What is the work of the priest? Heb. 5: 1. (Ordained, set apart by God, to offer gifts and sacrifices for sin.)

6. What two phases are there to the priest's work? (Represents sinners to God; represents God to sinners.)

7. Why do not sinners offer gifts and sacrifices for themselves?

Ans.—A condemned person has no rights, possesses nothing. An imperfect character could not perfectly represent himself in the presence of Perfection.

8. What qualifications are necessary in the high priest who represents sinners? Heb. 5: 2.

9. When the priest knows just how the sinner feels and what he needs, what service can he best render?

Ans.—He is able to present the sacrifice needed, and to receive the gifts to supply those needs.

10. How was "the man Christ Jesus" prepared to serve as our priest? Heb. 4: 15.

11. When He was tempted, how did He obtain the victory? Heb. 5: 7, 8.

12. Because He knows the feeling of our infirmities and the delivering power of God in these infirmities, what is He enabled to do? Heb. 2: 17, 18. (He knows how to plead for us.)

13. How was He prepared to represent God to us? Col. 2: 9.

14. When the sinner requires a sacrifice for sin, what has the High Priest to present? Rom. 3: 25; 1 John 2: 2; 4: 10.

15. What gifts are provided for sinners through Christ that they may cease sinning? Eph. 5: 2; Titus 2: 14.

16. Could any other but "the man Christ Jesus" act as our high priest? 1 Tim. 2: 5; Acts 4: 12.

17. By this exchange of sin for righteousness, to what state will Christ bring the church? Heb. 13: 20, 21.

(References to show that God raised Christ from the dead: Acts 2: 24, 30; 3: 26; Rom. 6: 4; 1 Cor. 6: 14; 2 Cor. 4: 14; Gal. 1: 1; Eph. 1: 20; Col. 1: 18; 1 Thess. 1: 10; 2 Tim. 2: 8; Heb. 13: 20; 1 Peter 1: 21.)

STUDY NO. 6

Our High Priest in the Heavenly Sanctuary

1. When Christ died in the sinner's place, what did God do? Acts 2: 32.

(Concluded on page 30)

Around the World Circle

Echoes of Association Advance

Northern European Division

DECIDED progress and courage are the keynotes of the latest report by Elder W. E. Read, secretary of the division, who writes: "We are very glad for the activities of the Ministerial Association, and count it a privilege that we as leaders and workers in God's cause can receive such help. During the past two or three years especially, there has been a real wave of evangelism spreading over the whole missionary force scattered throughout the old European Division. We find our native workers becoming imbued with the same spirit, and as I look at our mission fields I cannot help but feel that we have remarkable prospects before us in soul-winning effort. We appreciate THE MINISTRY. We have decided to arrange for the journal to be sent free to our missionaries in Africa, and the inclosed order for forty-nine annual subscriptions will enable you to care for this matter."

Elder W. M. Landeen, writing from the office a few days later, refers to the strong Reading Course promotion which is going forward under his direction during the absence of Elder J. H. Schilling, the regularly appointed Ministerial Association secretary. We quote as follows: "The work got a late start, and it is too early yet to report the number of readers we have. I think, however, we shall have a nice list when everything comes in. In Scandinavia, Poland, and the Baltic Unions we have arranged for special Reading Courses. I just received a letter from Brother A. Sproge, of Riga, who looks after the interests of the Ministerial Association in the Baltic Union, saying that they have forty-

eight workers taking the Reading Course in that field. We are writing out to the different conferences so as to get a complete list of all the readers in the various languages."

Southern European Division

Deepening interest and growing appreciation are expressed by President A. V. Olson, as follows: "The officers and other members of our division staff are deeply interested in the Ministerial Association. We appreciate the good work that it has accomplished in the past, and we believe that more and more the results of its uplifting and vitalizing influence will become apparent. Since the beginning of 1929, Elder Raft has concentrated his efforts within our division territory, and the results have been very gratifying. I understand that there are now sixty-seven workers taking the English Reading Course, and our MINISTRY list has been increased to ninety-eight. Our foreign language Reading Courses are becoming well established. In the French Course there are twenty-two enrolled at the present time, but there will be many more, and we consider this but the beginning."

Elder L. L. Caviness, division secretary, writes encouragingly of the present status of the work throughout the field, and incites to intelligent optimism rather than blind presumption. He states: "Southern Europe has been a hard field, and as we have read of the thousands accepting the truth in South America, Inter-America, Philippines, and in sections of Africa, we have been moved to a holy jealousy, and led to wonder when God would do similar things for us. Praise the Lord,

the time has come when we are beginning to see the desired results.

"At our winter council, the leader of our work in Rumania reported that there were between 2,000 and 3,000 people throughout that country being instructed in baptismal classes, whom they hope to baptize during 1929. Our workers in Jugoslavia hope to reach a total membership of 2,000 before the time of the next General Conference. The work is going forward in France, Belgium, Italy, Spain, and Portugal, but alas! not so rapidly as we would like to see. In all these countries we are in desperate need of more workers, and we find that the most satisfactory results attend the training of workers right here on the ground. We have but one training school for France, Belgium, Italy, Jugoslavia, Spain, Portugal, and for all our mission fields in Africa, and it takes time to train workers. We often hear ministers and other workers refer to the carrying of the gospel to all the world as a task which is almost finished, but I like to face facts fairly. Recently I have made a survey of the unentered fields among the colonies of the countries within the Southern European Division, and I have been startled to see the extent of the task still before us. When I think of the thousands, yes, millions, who are dying in these lands without a saving knowledge of the gospel, my heart cries out in the words of my Master, 'The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.' Pray for the work in Southern Europe."

The Far Eastern Division

From Prof. Frederick Griggs' office comes the request: "Please send us 200 Credit Cards for 1929 as soon as possible. Our workers are much pleased with the Reading Course this year, and several have already completed the course."

The Epitomized Sermon

Outlines and Suggestions

Secret of Soul Winning

BY FREDERICK LEE

TEXT, John 12:32: "*I, if I be lifted up, . . . will draw all men unto Me.*"

INSTRUMENTALITY.— *Soul winning* the great work of the church; the church an evangelizing agency; when the church loses sight of its mission, it ceases to exist. Christ said, "*Go ye.*" The minister the special messenger of the church; every member of the church a soul-winning instrument.

SECRET.— The text contains the secret of soul winning, by revealing (a) the instrument, (b) the power, (c) the method.

ANALYSIS

1. Method

a. *Lift Up Christ.*— To lift up Christ means to reveal His character—to put Him on display in our life. When Christ was lifted up on the cross, men first derided, then marveled, and finally were convinced of His divine power. Mark 15:29-39; Matt. 27:39, 54. Is Christ *hidden* or *revealed* in your life?

b. *None Other Name* (Acts 4:11, 12).— The stone that was hidden—lost—became the Chief Stone. Has Christ been forgotten or neglected in your life? All needs supplied (Phil 4:19): The world is *sick*: Christ is the healer.

The world is *ignorant*: Christ is the wisdom of God.

The world is *sinful*: Christ is the cleanser.

The world is *perishing*: Christ is the Saviour.

The world is *sorrowful*: Christ is the Comforter.

c. *Reveal the Hidden Mysteries* (Eph. 3:8-12; Col. 1:25-27; 2:2, 3).— *Myster-*

ies hidden from the beginning in Christ Jesus are now to be revealed in us. As the serpent was lifted up in the wilderness as the only source of healing, so we are to lift up Christ in our lives, that others may look and live.

2. Power

a. Christ the Power.—"I will draw." Man has no power to save. Man reveals Christ; Christ saves. When men know what Christ can do for them, they will desire His help.

b. Christ the Magnet.—"I will draw all men unto Me." The magnet draws up to itself. The drawing power is not in the hand that holds the magnet, but in the magnet itself. When the poles of the magnet are covered, the power is lost. Reveal Christ, and the constraining, winsome power of His love will draw the heart to Him. 2 Cor. 5: 14; 1 John 4: 19.

3. Instrumentality

a. Man.—God has chosen to reveal Christ through man. Man is hidden, Christ is manifested. Col. 3: 3.

b. Agencies.—(1) *A crucified Christ is to be lifted up.* Not a human Christ, but an atoning Christ; not a perfect man, but a perfect God-man. (2) *The true gospel.* Two gospels are spoken of—one of man, another of Christ. One is the gospel of man, revealed in externalism, morality, culture. This gospel may polish the exterior, but it never saves. The modernistic view of Christ is nothing more nor less than a cultured man. This is not the true gospel. Adhere to the everlasting gospel. Rev. 14: 6, 7. (3) *Personal revealing of Christ.* Bear the marks of the Lord in our body (Gal. 6: 17); know nothing but Christ (1 Cor. 2: 2); Christian boldness leads observers to acknowledge a great fact. Acts 4: 13.

c. Message.—Preach, not a historical, theoretical Christ, but *the personal Christ*, the One who has been lifted up in your life and made both Saviour

and Lord. Actions, words, thoughts, motives, sermons, should reveal the personal, living Christ.

4. Results

The discovery of the secret of soul-winning leads to wonderful results. "All men" will be attracted to the Magnet; the influence cannot easily be resisted. There is a wonderful, mysterious power at work when Christ is lifted up in the life of the preacher. Men want convincing proof that Christ can and does save now. Do my life and your life convince them? The motto for our ministry and life should be, *Lift up Christ.* "I, if I be lifted up, . . . will draw all men unto Me."

Shanghai, China.

The Query Corner

On Life and Labor

The Personality Question

What is your opinion of those books and courses of study, offered ministers and other public speakers, on development of personality, personal magnetism, and self-expression, so strongly urged by worldly concerns?

Unquestionably there are points of merit in many of them, and for the non-Christian, destitute of the Christian Dynamic,—the Holy Spirit,—they are highly helpful. But the true Christian lives on a different plane, operates from a different platform and with a different motive power and objective. The contrasting principles involved are basic, not narrow nor technical. They present a clash of ideals centering about the issue of personality which we do well to ponder, and over which there should be no confusion.

The fundamental difference between the Christian concept and the worldly concept of personality lies in the contrasting emphasis on self. In the

world, the ego, the latent powers of the human element, the magnetic personality of self, is supreme, Christ having no place; while in Christianity, there is vivid contrast. Self is submerged and Christ is exalted. Personality is not crushed, but it is no longer I, but Christ. In place of seeking control over other minds, emphasis falls on bringing all minds under the control of Christ. Instead of personal ambition, pride, or self-confidence being the animus, love for Christ and faith in God become the dominating forces impelling forward in achievement. He becomes the magnetic force. Strong characters are thus perfected, with persuasive leadership as the natural outgrowth. The Christian life is not a will-less life, but involves a surrendered will, which in turn leads to the greatest exploits in human annals.

So the Christian's viewpoint and operative basis is fundamentally opposite and antagonistic to that of the world. One is based on the human self; the other on the divine Christ. One is our own personal magnetism; the other the magnetism of the Man of the cross. One is founded on psychology and autosuggestion; the other on intelligent co-operation with the Holy Spirit. One leads to the exaltation of man; the other to that of his Saviour. One is the world's substitute for God's ideal; the other is that ideal manifest in life.

Jesus Christ, our divine example, lived precisely such a life of utter dependence. Yet He was the greatest personality the world will ever know. We are safe when we follow His steps. Let us beware of confusion here. For these reasons we cannot become enthusiastic over these "personality" books and courses for preachers. Rather, let us study God's Book, His message, His power. And especially in the spirit of prophecy are the needs of the minister adequately presented.

L. E. F.

Illuminated Texts

Side Lights From Translations

Daniel 7: 20

"AND concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows."
— A. R. V.

"And concerning the ten horns that were on his head, and the other [horn] which came up, and before which three fell; even that horn that had eyes, and a mouth that spoke great things, whose appearance was greater than his fellows."— *Baptist Improved.*

"And concerning the ten horns that were in its head, and the other that came up, and before which three fell: even that horn that had eyes, and a mouth speaking great things, and whose look was more imposing than its fellows."— *Darby.*

"And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest."
— *Donay.*

"And about the Ten Horns on its head, and the one that sprung up, when three fell before it? That Horn that had eyes and a mouth, and spoke magniloquently, and whose expression was more haughty than its companions?"— *Fenton.*

"And concerning the ten horns that were in its head, and concerning the other which came up, and before which three fell down,— even concerning that horn which had eyes, and a mouth which spoke presumptuous things, and whose appearance was greater than that of its companions."— *Leeser.*

"And concerning the ten horns that were on his head, and the other horn

which came up, and before which three fell; even that horn that had eyes, and a mouth that spake great things, whose look was more stout than his fellows."—*Moulton*.

"And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."—*Newberry*.

"Also concerning the ten horns which were in his head, and the other which came up, and there fell—from among them that were before it—three,—and this horn which had eyes and a mouth speaking great things, and his look was more proud than his fellows."—*Rotherham*.

"And concerning the ten horns that are in its heads, and of the other that came up, and before which three have fallen, even of that horn that hath eyes, and a mouth speaking great things, and whose appearance is great above its companions."—*Young*.

"And concerning its ten horns that were in its head, and the other that came up, and rooted up some of the former, which had eyes, and a mouth speaking great things, and his look was bolder than the rest."—*Septuagint*.

Valuable Quotations

From Reliable Sources

The Life of Victory

No Excuse for Sinning.—"Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed

followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—"The Desire of Ages," p. 311.

Victory Is Possible.—"I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—"Early Writings," page 71.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them."—"Testimonies," Vol. V, p. 214.

How Victory Is Obtained.—"The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love."—"Thoughts From the Mount of Blessing," p. 203.

"By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—"Christ's Object Lessons," p. 312.

The Place of the Will.—"Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; he will then work in you to will and to do accord-

ing to His good pleasure."—"Steps to Christ," p. 52.

"God does not design that our will should be destroyed, for it is only through its exercise that we can accomplish what He would have us do. Our will is to be yielded to Him, that we may receive it again, purified and refined, and so linked in sympathy with the divine that He can pour through us the tides of His love and power."—"Thoughts From the Mount of Blessing," pp. 96, 97.

The Place of Individual Effort.—"A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected."—"Christ's Object Lessons," p. 331.

Where Piety Begins.—"Real piety begins when all compromise with sin is at an end. . . . Yielding to temptation begins in permitting the mind to waver, to be inconstant in your trust in God."—"Thoughts From the Mount of Blessing," pp. 136, 137.

—Assembled by Meade MacGuire.

Words of Encouragement for Retired Ministers

LET no one feel that because he is no longer able to labor openly and actively for God and His truth, he has no service to render, no reward to secure. A true Christian is never laid aside. God will use him effectually in health and in sickness, in life and in death. It is in the darkness of affliction, bereavement, trial, and persecution, that the light of Christian faith

shines brightest, and the Lord's promises are found most precious. And when the grave receives the child of God, he being dead yet speaketh. The memory of his words of admonition and encouragement, of his steadfast adherence to the truth under all circumstances, speaks more powerfully than even his living example.

Patience as well as courage has its victories. Converts may be made by meekness in trial, no less than by boldness in enterprise. If Christians would be reconciled to the apparent suspension of their usefulness, and would cheerfully rest from the strife, and lay off the burden of labor, they would learn sweet lessons at the feet of Jesus, and would see that their Master is using them as effectively when they seem to be withdrawn from employment, as when in more active labor.—Mrs. E. G. White, in *Bible Echo*, Feb. 1, 1891.

Music of the Reformation

IN Luther's day the liturgy of the mass was in Latin, and the singing of hymns in the vernacular was excluded. This gave Luther his opportunity to make music a great force in the Reformation; and taking advantage of the German's love of music, he introduced hymns for the people in the native tongue, into the church services. It went like wild fire! Luther taught his own congregation to sing hymns, and he wrote and arranged new songs, enlisted his musical friends, Jonas, Eber, and others, in writing more, and the flood of Reformation music swept all before it. Arguments could be met with counter arguments, but the songs not only carried the message in the words, but also stirred the emotions, satisfied the heart, blended wills, and allayed criticism.

In Reformation influence the effect of Luther's music is placed second only to that of his German translation of

the New Testament. A Romanist of the time said, "The whole people is singing itself into the Lutheran doctrine." And it is the opinion of many authorities that the Reformation would have been a comparative failure but for the influence of hymn singing.

Luther's greatest hymn, "A mighty fortress is our God," is a free rendering of the forty-sixth psalm. Heine called it "The Marseillaise of the Reformation." Its character is told in its title. Both words and music were written by the great Reformer. Luther was wont to cheer his associates with this hymn in times of discouragement, especially Melancthon, who was of a gentle spirit and given to despondency. At such times Luther would say, "Let us sing the forty-sixth psalm." It has been the battle hymn on many a field, and was sung by the army of Gustavus Adolphus early in the morning before the decisive battle of Lutzen.—*John B. Trowbridge.*

Bible Study Outlines

(Concluded from p. 23)

2. Where did the Saviour go after the forty days of His sojourn on earth following His resurrection? Luke 24: 51.

3. What work did He enter upon in heaven? Heb. 5: 5, 6.

4. Where does He minister as high priest? Heb. 8: 1, 2.

5. Was the heavenly tabernacle in operation while the earthly tabernacle carried out its appointed services? Heb. 9: 8, 9.

6. What event marked the finish of the service in the earthly tabernacle? Matt. 27: 49, 50.

7. What qualified Christ to serve as our high priest? Heb. 5: 7-10; 2: 17, 19.

8. Could He serve until such time as He had something to present as a sacrifice? Heb. 8: 3.

9. By what means did He enter the heavenly sanctuary? Heb. 9: 11, 12.

10. How can we know what is being done in the heavenly sanctuary? Heb. 8: 4, 5.

11. What marked the opening of the earthly tabernacle? Ex. 40: 34, 35; 2 Chron. 7: 1-3.

12. What incident on earth marked the opening service of the heavenly sanctuary? Acts 2: 2, 3, 33.

13. How is this opening scene described in Revelation 4: 1-5? (Note the apartment in which are seven lamps, brought to view in Hebrews 9: 2.)

14. What is the meaning of the twenty-four seats about the throne? 1 Chron. 24: 4-18. (The twenty-four courses of the priesthood, each headed by a leader.)

15. What else is seen about the throne? Rev. 4: 6-8. ("Living creatures" is more correct than "beasts.")

16. Who are the creatures composing these living masses? Rev. 5: 9, 10; Eph. 4: 8.

17. When all is in readiness, what proclamation is made? Rev. 5: 1, 2.

18. Was there a man able to stand in God's presence on the throne and take the book? Rev. 5: 3.

19. How did the prophet feel when he saw no man was able? Verse 4.

20. How was he comforted? Verses 5, 6.

21. What did the "Lamb that had been slain" do? Verse 7.

22. When Jesus broke the seal, what happened on earth? Rev. 6: 1, 2.

The Field Says --- Through Our Letter Bag

Pronunciation of "Amen."—It grates on my philological senses when I hear the word "amen" pronounced in prayer with a beautiful Italian *à*, as in *arm*. The tragedy is that those who follow this pronunciation think they are more correct, when the exact opposite is the case. The following excerpt from "The Lexicographer's Easy Chair" is authentic information, and proves that the Italian *à* pronunciation should be used only in singing, and that the plain *ā-men* of our less literary laity is the correct pronunciation in prayer and in speech:

"Referring to the word 'amen' used at the end of a prayer, permit us to point out that in the original Hebrew, the word was *aman*, and meant 'made strong.' There is also in Hebrew *amen*, meaning 'true.' In both these words, the *a* is given the sound of *a* in *arm*. In English speech the *a* is sounded as the *a* in *arm* in music and song generally, but it is given the sound of *e* in *eight*, which approximates to the sound of *a* in *ale*, in speech and prayer. Therefore in singing we observe the Hebrew form; in speech and prayer, we invariably Anglicize the term."

F. D. NICHOL.

Takoma Park, D. C.

Spelling Our Denominational Name.—The letterhead prepared by an experienced conference worker appears in the following form: "Evangelist [name], Pastor and Bible Teacher, Seventh Day Adventists Church." This, however, is an improvement over a former letterhead prepared by the same worker, on which the term "Seven Day Adventists" appears. It rather seems to me that our own ministers should know how to spell correctly our denominational name (and should insist upon the printers' accuracy with our name), which is unalterably *Seventh-day Adventist*.

HELEN BURCH.

Walla Walla, Wash.

The Minister's Books

Reading Course and Reviews

"I WAS glad to get the word that we were to have the 'elective' plan in connection with the Ministerial Reading Course this year, and I have already chosen one 'elective' volume. In addition to the home missionary department of the Southern Union I am carrying the religious liberty department, and greatly feel the need of study in American history and government. I have therefore chosen 'American His-

tory,' by James Alton James, a book of 626 pages. I intend to take as another 'elective' volume 'Readings in American Government and Politics,' by Chas. A. Beard, Associate Professor of Politics in Columbia University."—O. F. FRANK, *Nashville, Tenn.*

"I am pleased that we have 'The Great Controversy' in the course. I have read it line by line long ago, and am quite familiar with it, but am glad to go through it once more in the Reading Course class. I think your selections for 1929 are the best that we have had,—at least none better. I have read carefully two of the books, 'The Desire of All Nations,' and 'The Preacher: His Life and Work.' The first of these books has much of value in it. I consider it excellent. The author refers to a statement made to Lincoln during the Civil War, and Lincoln's reply, which are worthy of note. 'We know that God is on our side,' said some one to Lincoln. 'But,' said Lincoln, 'I am more concerned to know that we are on God's side.' That is the main concern for ministers, too. Jowett sets forth the true situation when he states: 'We are wordy, but we are not mighty; we are eloquent, but we do not persuade; we preach much, but accomplish little; we teach much, but we do not woo. We make a show of power, but men do not stir. Brethren, these things ought not so to be.'"—O. S. HADLEY, *Indianapolis, Ind.*

"I have received the books for 1929, and the one entitled 'The Desire of All Nations' appealed to me at once. I have read it through. It was a treat from first to last. I wish that all our people could read it, for I am sure it would inspire them to do more for foreign missions. Perhaps the book appeals to me more than to some because I have been in the foreign field myself, and can appreciate the clear way in which the subject is presented. If church elders and Sabbath school superintendents would read this book, it would bring to them material which would be of great help in reaching their mission goals."—C. L. BUTTERFIELD, *Charlotte, N. C.*

EDITORIAL POSTSCRIPTS

ACCOUNTABILITY! — God pity the spiritual watchman who keeps his ear to the ground and gives his people what they want instead of what they need, or — just as bad — who preaches to please his superiors instead of getting his directions from his God. Personal accountability will never pass. It is demanded of the spiritual steward that he be found faithful.

STAGNATION! — Sixty thousand popular Protestant pulpits failed to win a single convert last year. These churches sweep in the greater and the lesser denominations. Tremendous sums were invested. Preachers and people were supposed to be witnessing for Christ. Yet let us not be too critical of others. What about ourselves? What about *net* gains in *my* church or district, my conference or union? Heaven's call is "out of Babylon;" not only out of her false teachings, but out of her likeness in such a matter as this.

EMPHASIS! — The older this movement grows and the more complex its ramifications become, the greater our peril and the tendency to place disproportionate thought and emphasis upon the conduct of its material aspects to the neglect of the spiritual. If the same amount of time were bestowed upon those great spiritual problems, if far-reaching plans for upbuilding life and character, winning and holding our youth, and fitting a people to meet their God, were laid, a mighty change would be seen. Our tendency constitutes a warning; our need constitutes a challenge.

COUNTER-REFORMATIONS! — Nearly every reformatory movement is confronted by a counter-reformation, calculated to mollify the call, to mitigate the circumstances, but actually operating as a substitute for the change called for. If God has spoken to this people, He has called in unmistakable terms for *genuine reform*. Let us beware of any counter-reformations which would simply buckle the belt a little tighter, would roll up the sleeves a little higher, try a little harder along the familiar lines, and simply perpetuate the very weaknesses that have been re-proved. God is not to be trifled with. He will never be deceived by external movements nor greater intensity. The call is inescapable. What is our response?

LIMITATIONS! — While a man has an inalienable right to personal convictions, he does not have a right to commit the denomination by public utterances to positions that have never been accepted generally or officially, and upon which there is difference of opinion. He has no right thus to embarrass his brethren. On essentials we are united, and these positions are known and clear. On nonessentials let there be restraint and prudence. For individuals with a burden on some point there is a legitimate way to proceed. Let them lay the matter before representative brethren, who in turn can seek wider counsel if needed. We must cling together as we face a hostile world, or else we foster division and retard the cause we love.

L. E. F.