

The Ministry

A Medium of Communication
between the members of the

Ministerial Association of Seventh-day Adventists

Headquarters: Takoma Park, Washington, D. C., U. S. A.

Vol. III

May, 1930

No. 5

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Trenchant Truths

FAITH is not simply a matter of assent; it is an experience.

WE need not simply more light, but more life; not merely more knowledge, but more power.

COMPROMISE with sin is the corollary of disaster. Unimpeachable integrity toward God and man is demanded of all latter-day heralds.

ARE we pilgrims, or just wanderers? A pilgrim makes progress; a wanderer does not. He may be a religious traveler, moving about, going hither and yon, but without a clear objective.

THE rights of conscientious minorities should be as jealously guarded within our ranks as we assert should obtain in the world at large. Majorities have often been in the wrong. We must not violate principle here.

WHICH receives the most praise in our testimony and in our preaching—the message, or the Christ of the message? The question is a proper and a pertinent one. It reaches down to a basic principle. A prayerful heart searching will be profitable here.

STIMULANTS may produce abnormal thrills and intensive action for a time. But the dose must be steadily increased, for the effect lessens with usage. In contrast, substantial food builds steadily and continuously. It strengthens in normal, even lines, with no reactions. Moral: This principle is alike operative in the spiritual and the physical realm.

Is the Bible simply our rule of faith? or is it our rule of life?

WE are willing to pray for a revival in the church. But are we willing to pay the price for it? Pentecostal results are obtained only on Pentecostal conditions.

THE devil is trying his hardest to bring confusion, division, and discouragement to as many as he can influence in the remnant church—the object of his malign hate. Shall we play into his hands? or shall we, steadfast in faith, thwart his devilish plot?

Is our evangelistic or propaganda literature giving the “*gospel* of the kingdom,” or is it chiefly devoted to the specifications and requirements of the “*kingdom*”? We need to study this point. The world judges our gospel by our public claims and representations.

SOME, in meeting an unwelcome fact or an undeniable principle, have recourse to ridicule; or they counter by marshaling tangent points to becloud the issue. Throwing dust into the air, or, in modern parlance, the smoke screen, is an unworthy weapon for the Christian worker. Let us be fair, frank, and faithful.

THERE is constant danger that we shall leave God too largely out of our reckoning. We cannot but see the visible, human factors and difficulties, and are naturally influenced thereby. But we must never fail to reckon on the divine, invisible One who holdeth all in the hollow of His hand. This simple relationship will save us from a thousand discouragements and blunders.

L. E. F.

Published monthly for the Ministerial Association of Seventh-day Adventists, by the Review and Herald Publishing Association, Takoma Park, Washington, D. C., U. S. A.
Single Subscription Price: \$1 a year.

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

Editorial Keynotes

The Spirit of Prophecy

GOD has graciously placed in the remnant church the gift of the Spirit of prophecy. This fact is gladly acknowledged by every loyal member of the movement. And this inspired instruction is available to all in printed form. But each passing year carries us farther away from the hour when the living messenger was in our midst, and when her personal application of counsel and correction was operative. This change introduces an opportunity for differing attitudes toward this gift. It is therefore a point that needs to be guarded. Divergent attitudes toward the prophetic gift will tend toward confusion, so unity in our relationships thereto should be earnestly fostered.

Two differing positions have been formed in the minds of small groups, at the opposite ends of the central majority view. Some, on the one side, tend to make these writings a second Bible or an actual part of the canon of Scripture, which position these writings expressly deny. Such ardent souls likewise claim for them a well-nigh verbal inspiration, which they likewise disavow. Their unique and special objective is expressly declared to be to draw us back to the Bible and to apply and expand the principles of the Bible in particular cases. They were never designed to supplant nor to add to the Scriptures in our teaching and our preaching. But there is complete and unique harmony between them, and both have their origin in the same heavenly Source.

On the other hand, there are a few who incline to sift and to segregate these writings with all the rigor and

the methods of the higher critic. And the end of such a course is similar to the customary end of the Bible critic. There are things even in the Bible that mortal man cannot fathom nor satisfactorily explain. The finite can never fully comprehend the Infinite. But, notwithstanding, the sacred Book bears the divine credentials, which cannot be gainsaid. It is the living word of God. Small wonder, then, that there are also difficult statements and presentations in the writings of the Spirit of prophecy.

The hypocritical tend to discount those expressions in the Spirit of prophecy which do not harmonize with their own views, but usually quote approvingly other excerpts from the same writings when they substantiate their own ideas. Such a procedure is a perilous and, we believe, a dishonest use of and attitude toward this heavenly gift. It should not be once named among the readers of this journal.

Let us guard against and frown upon these two biased and distorted positions. Our safety lies in avoiding these two marginal attitudes, and standing upon the firm central platform of loyal, consistent acceptance of this gift, according to those declared statements of position and authority. We believe this has been the majority attitude through the years. And thereupon we stand today.

The beliefs and practices of the outstanding molders of the movement constitute a safe and helpful guide to a sound and sure, a loyal and balanced, view in relation to this blessed gift in the remnant church. But let us read what those leaders themselves recorded, not what later comers say they held. Their own writings are on

record for us. It will pay us as workers to read what James White, Uriah Smith, and other stalwarts wrote upon this in the earlier days. L. E. F.

Book Study for Balance

TOPICAL and textual study of the Bible or the testimonies is most helpful, and should be pursued by every truth lover and public teacher. But if one's study be virtually confined to those methods, he unwittingly invites certain perils. Be it clearly understood that it is not the method, but the abuse of the method that brings the danger. Extremists and faddists are always topical experts, and their study is largely confined to this favorite plan.

As a safeguard we all need the breadth and larger vision of the whole that comes through book study and copious consecutive reading of the Bible and the Spirit of prophecy. Then the detailed parts are seen in right relation to the whole. A balanced vision results, and the microscopic enlargements of particular truths obtained by topical study do not then assume a disproportionate size that threatens to exclude everything else. God desires us to have clear vision, breadth of understanding, and balance in judgment, in both the knowledge and the preaching of His word.

Along with our valuable Testimony study by topics, in which by use of the "Index" we find pertinent paragraphs here and there, let us also read through this Heaven-indited instruction by *course*, first one volume and then another, until we have compassed the whole—and then begin all over again. No one can so read without being profoundly convinced of their divine origin, and also of their height and depth, their breadth and balanced unity. L. E. F.

Songs Which Jesus Sang

OUR Saviour recognized the uplifting power of song in the midst of His hours of strenuous labor. We are told that "with the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor, and brought heaven's gladness to the toilworn and disheartened."—"Ministry of Healing," p. 52. In the narrative of the last supper in which Jesus and His disciples participated, Mark explains that "when they had sung a *hymn*, they went out into the Mount of Olives." An enlightening comment on this inspired statement follows:

"The Lord has just instituted the sacred ordinance of His love, the Lord's supper, and according to custom at the feast of the Passover, He commences with His disciples, in the silence of the night, the 'Hallel,' or great song of praise, which consisted of Psalms 115 to 118. . . . Singing—this language of the feelings, this exaltation of an exalted state of mind, this pinion of an enraptured soul—is heaven's valuable gift to earth. Adopted into the service of the sanctuary, how beneficial and blissful its tendency! Who has not experienced its power to raise us high above the foggy atmosphere of daily life; to transport us so wondrously, even into the precincts of heaven; to expand and melt the heart; to banish sorrow, and burst the bands of care? And it can effect greater things than these, when the Spirit from above mingles His breath with it. . . . Like a genial gale of spring, it has blown across the stiff, frozen plains, and has caused stony hearts to melt like wax, and render them arable and capable of receiving the seed of eternity. We find the Lord of glory singing with His followers. O, if David who wrote those psalms, could have supposed that they would experience the high honor of being sung by the gracious lips of Him who was the supreme object of his songs and the sole hope of his life, he would have let the pen drop in joyful astonishment from his hand."

Forward and Upward

Inspiration, Counsel, and Caution

For a Preacher

HOLD him in stillness before Thee,
Shelter him under the blood,
Shield him from forces of evil
Pressing upon as a flood;
Bring him a coal from the altar,
Purify, making him free;
Grant in the light of Thy Spirit
Fresh revelations of Thee.

Thou who hast risen upon him,
Kindle his soul into flame,
Burn till his innermost being
Glow with the love of Thy name;
Melt him to mighty outpouring,
Lead him to praise and rejoice.
Light-giving, life-breathing Spirit,
Quicken the word of Thy choice.

—Selected.

Departing From the Landmarks

BY J. L. MC ELHANY

WE are living in a changing world. The evidences of this are seen on every hand. The political, social, and religious worlds all bear witness to this fact. And with some people the desire to change the old order of things has become almost an obsession, so that to stand as a conservative, in defense of that which has been tried and proved, often meets with the appellation of "old fogey." The modern demand for up-to-dateness may, in some respects, be very appropriate, but on the other hand, it may lead onto very dangerous ground.

Our forefathers traveled by ox team, and were months covering the distance which is now covered in a few days or possibly a few hours. It is true that as time is such an important factor, we should seek rightly to conserve it in all our customs, plans, and

operations. But the modern trend away from the methods and the faith of our fathers, constitutes a very real danger, which nowhere needs to be more carefully guarded against than within the ranks of the Seventh-day Adventist ministry.

We have a great heritage. The forefathers of this movement have handed down to us certain principles and methods, which cannot be subjected to the changeful spirit of the times. While resourcefulness and adaptability are necessary outstanding qualities in the successful minister's experience, these must never lead to the abandonment of vital principles of truth established in the word of God, or of methods of work which have stood the test of time. To do so, would be to depart from the landmarks of the third angel's message.

Seventh-day Adventists are a distinctive people; they have a distinctive message, distinctive methods, and distinctive ways. The truth which we preach cannot be adapted to conform to the present-day thought and customs of other religious bodies, and at the same time maintain its distinctive features. To attempt to note down the message committed to us, in order to adapt it to the ways and methods of other religious leaders, is to destroy its force of appeal; and for Seventh-day Adventist ministers to attempt to preach like other ministers, and pattern after the popular manner of public address, is a clear indication of departure from our landmarks.

In this day of apostasy and deception, it is well to halt and consider the course we are taking: Shall we attempt to copy the pulpit methods of the modern preacher, or shall we ad-

here to the simple, expository type of preaching truth which from the earliest days has characterized this movement, which has transformed plain, unpretentious men into powerful preachers, and which is still most effective in satisfying soul hunger for God's word? Can the solemn and serious appeal of this message be carried to the hearts of the hearers through the emotional methods so common today? Brethren, we need to adhere to the old landmarks, even in our preaching.

Shall we pattern all our church services and public worship after the prevailing forms of church service observed by other religious bodies? Shall we bury our dead with the same ritual, and marry our young people with the same form and ceremony which have become popular today? Are these modern forms better than the methods which have been handed down to us in simplicity from the fathers of this movement? Why the change? Why the innovation? Have we legitimately outgrown our simplicity? Must we cut loose from the old moorings and abandon the old landmarks?

Surely we must agree in saying, Let us conserve the tried and proved methods and experiences that have attended the message in its rapid progress; let us not be so eager for change that we abandon the very things which have so largely contributed to our success in the past.

Experience teaches the necessity and value of improving our methods; but we can be progressive without being radical; we can make improvement without yielding to the worldly mold. Preachers of power are not produced by copying the ways and manners of the world. Brethren, let us all stick to the old landmarks.

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience,

and duty, and we are to stand firmly in defense of our principles, in full view of the world."—"Testimonies," Vol. VI, p. 17.

Laws of Evidence

BY JUDGE CYRUS SIMMONS

THE purpose of evidence is to establish a fact. Evidence is both personal and documentary. The principles of evidence are laid down in the Mosaic law, where it is written, "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness shall he not be put to death." Deut. 17: 6. The same evidence is required in the courts of the land. One or two witnesses with strong circumstantial evidence will justify a conviction. More than this is cumulative; less than this is insufficient.

Hearsay evidence is not admissible. The witness must know of his own knowledge. He cannot tell what he has heard others say. These principles should govern religious as well as secular bodies, Christians as well as litigants. Many a noble Christian character is injured or murdered by hearsay, gossip, and wicked innuendoes. Talebearing separates friends, causes strife, and is condemned by God in the following statements: "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord." Lev. 19:16.

We are enjoined to take heed *what* we hear (Mark 4: 24), and also *how* we hear. Luke 8: 18. A Christian, therefore, should positively refuse to listen to anything about his brother which is hearsay or gossip. He should demand God's rule of evidence, and require the alleged fact to be established at the mouth of two or more witnesses. If this rule were observed by every one, a search warrant would be necessary in order to find a "busybody" in the church.

"Ye are My witnesses, saith the Lord." The Christian has the honor of witnessing for God. He is not appointed as a witness against his brother. The same rule of evidence is observed in the heavenly tribunal. The existence of God and of His salvation is established at the mouth of two or more witnesses. The believer is a witness. The indwelling Christ is a witness. "He that believeth on the Son of God hath the witness in himself." 1 John 5: 10. The Father, the Word, and the Holy Ghost are witnesses in heaven. The Spirit, the water, and the blood are witnesses on earth. The spiritual world is witnessed by the material world, or documentary evidence, as it were, written on the face of nature. We look from nature up to nature's God, "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." Rom. 1: 20.

If the court in heaven and the court on earth demand positive proof at the mouth of two or more witnesses for the establishment of a fact, should not Christians, as members of the heavenly family, demand the same kind of evidence when the integrity or the good name of a brother or neighbor is assailed?

The credibility of the witness has much to do with the weight of the evidence. In the courts, evidence is accepted unless the witness is impeached for want of truth or veracity. With God, the witness must be of high moral standing, and guiltless, or his own heart and conscience will condemn him. When the woman, taken in the very act of adultery, was brought before Christ, there were witnesses eager to testify, who pretended to know whereof they spoke from their own knowledge. The testimony of these witnesses was not accepted, because the witnesses were wicked themselves. Their purposes were not honorable. They wanted to tempt

Christ, that they might accuse Him. When Christ wrote their own sins on the telltale sand, they realized that they were guilty of the same sins of which they had accused the woman, and they became powerless to cast the first stone, and as witnesses they were impeached. False swearing is perjury. False witnessing for God is hypocrisy.

Knoxville, Tenn.

Further Experiment in Faith

(Concluded)

BY L. H. KING

THE experiment in faith and prayer extends to our evangelistic work, and produces equally unprecedented and gratifying results as in the missionary campaigns. On one occasion I spoke on "The Restoration of the Temporal Power of the Pope," to a very large audience. People were crowded up around the rostrum and on both sides. Several days later I received a letter from a business man who had attended the service, in which he said:

"I was greatly impressed by your earnestness in the presentation of the theme, and I wish to extend to you an invitation to visit my church. I am the leader of a class of fifty men, and I should like to have you come next Sunday morning and speak to my class for half an hour."

I replied that I would be glad to accept his invitation, provided his minister was agreeable to the plan. He then wrote as follows:

"I have been a class leader for forty years, and a deep student of Christianity. I have written a commentary on the book of Acts, which is used by the denomination to which I belong. I am a man of experience in the Lord, but I feel that I want to know more about you and your work. My minister unites with me in asking you to come and speak to the Sunday school class, or to three classes, on the sub-

ject of 'Reasons Why We Should Keep the Bible Sabbath.'"

Accompanied by two of our church elders, I went to the church on Sunday morning, and spoke for nearly half an hour to an audience of nearly a hundred. At the conclusion of the presentation, the man who had invited me to come, said to the class: "I wish that our people were as zealous and as earnest and sincere in the espousal of their belief as Pastor King is in his. I am sure we would find it very difficult to refute the principles which he has laid down this morning."

Some members of the class came to me and expressed appreciation of the study, and a very decided interest seemed apparent in about a dozen cases. One man in particular asked questions about the resurrection of Christ, saying that if I could answer them, he would be able at once to acknowledge the truth in regard to the Sabbath. The Lord helped me in giving the answer, and this man said, "I want to learn more about this. I believe you are right. You do not present argument, but you give the answer from the Bible, and I see it as plain as day."

After returning home, I was profoundly impressed as I reviewed the apparent working of the Holy Spirit to impress hearts to seek for truth. A few days later I received a copy of the "Commentary on the Book of Acts," written by the leader of the Sunday school class, with the request that I examine the volume and point out anything which was not in harmony with plain Bible truth. He also invited me to take lunch with him at a time when it would be possible to spend several hours together in further study. The acceptance of this invitation is still in the future. But this experience is, to me, just as miraculous as the events transpiring in the mission field. I have never before heard of a Seventh-day Adventist min-

ister's being invited to come to a church having 600 members and teach a Bible class of 100 people as to why we should keep God's holy Sabbath. Something is sure to come out of that experience, and I am looking forward to what God is going to do in the lives of these people.

There are several things which have contributed to this enlarged experience in evangelism. The first is prayer; the second is absolute surrender to the direction of the Holy Spirit, giving God the glory at every step of the way. If we glorify God before the people and in private devotions, results are bound to come, according to my experience. I realize that I have just ventured across the threshold of the experiment in faith and prayer, but I see it is the way out into the fullness of joy and blessing.

Buffalo, N. Y.

Personal Testimonies

Deeper Life Confidences

The Doorkeeper of My Heart

FOR more than a year I have enjoyed a blessed new experience. Just when it began, or just why it began, does not interest me so much as the fact that it has actually begun. The Lord Jesus has become very precious to me, and day by day I am learning what it means to turn the keeping of my life over to him. I cannot explain just how it is, but my experience is well illustrated by the story of the little girl who asked Jesus to keep the door of her heart, and in simple faith she said that when the evil one knocked at the door, Jesus met him at the threshold, and immediately Satan knew he was at the wrong house and hastily withdrew.

Here in China, where every home has a doorkeeper, a Chinese would never think of responding himself to

the knock at the door, and this has been to me a practical demonstration of the great spiritual provision for permitting Jesus to keep the door of my heart. When the old temptations assail me, Jesus goes to the door, and the enemy cannot enter. He has never failed me. But it is He, and He only, who keeps me from falling. There is none of my strength in it; there is even no effort of mine. I merely place myself in His keeping, and the glorious work He does Himself. That sounds very simple, and it is very simple; but there is need to emphasize the importance of placing ourselves entirely in His keeping. Remember, He is the doorkeeper, and not we ourselves. Oh, how sad the road we travel when we take things into our own hands!

Some months ago, when I had reached a vital point in my Christian experience, at a time when the old life was clinging tenaciously for existence, I happened to be reading that wonderful book, "Power Through Prayer," and my eye caught this statement: "The sweetest graces by a slight perversion may bear the bitterest fruit." I was at the time on top of a high hotel building. It was early morning, and the rays of the sun were just appearing over the mountain tops, while the city stretched out before me in quietness and beauty. It was an inspiring scene, and a privilege to behold it; but I knew that a slight misstep would hurl me headlong to destruction. Then I saw the lesson in that statement, "The sweetest graces by a slight perversion may bear the bitterest fruit."

It is indeed a privilege to give up all. This is one of the "sweetest graces." A rare opportunity lay before me; would I by the assertion of my selfish heart turn this privileged blessing into bitter fruit? So slight an action on my part, to reap such consequential results, appalled me. No, I would

trust everything to the hand that was nailed to the cross. Jesus must forever be the doorkeeper of my heart.

From this blessed experience which Christ has brought to me, I look back over the years of struggle, and can but exclaim, "Lord, forbid that I should ever appoint my own footsteps; forbid that I should ever again try to be the doorkeeper of my own heart."

Aside from the precious presence of the Lord Himself, I think there is nothing that has helped me more in this experience than my daily time for meditation and prayer. I have set apart a definite time, and have found the morning hours truly golden. I have resolved that absolutely nothing shall be permitted to steal away my early morning blessing in meditation and prayer.

In my office at home, or out in some native hut, or possibly traveling along the road on the back of a donkey, I greet the new day in prayer and meditation. Morning by morning the Lord reveals new truths and opens a new experience before me. The amount of time devoted to this meditation and prayer has not been uniform. Some mornings it may be an hour, and sometimes fifteen minutes only. My rule is to seek the Lord until I get His blessing and am enabled to go forth strengthened with might by His Spirit in the inner man.

I am sure there are rich blessings in store for all who consecrate the morning hours to meditation and prayer. It has been worth more to me than tongue can tell, and I would never go back to the barren experience of former years. Truly the Lord is precious unto those who draw nigh unto Him.

A MISSION DIRECTOR.

"You preached an excellent sermon today," said a lady to Bossuet. "So the devil told me as I came down from the pulpit," was the great preacher's reply.

The Better Workman

Improvement in Method and Technique

A Social Experiment in the Church Laboratory*

BY CLIFTON L. TAYLOR

LAST summer, on entering upon the pastorate of a city church, I found that the young people of the church were drifting out of touch with our people, forming friendships and seeking amusement and community interests with worldly associates, and that very few attended the young people's meetings or the Sabbath services. For years, my wife and I had talked of a

* I am glad to commend this article to our ministers as an example of what can be done to satisfy the social needs of our young people, and at the same time provide entertainment that is wholesome and educational. Our young people often say to us, "Our ministers are continually telling us that we must not do this and must not do that; but what, pray tell us, can we do? What is proper?" While a certain amount of negation is necessary, it is surely the duty of the church to make some constructive effort to satisfy the social desires of our youth and to give them a proper training along this line. As well try to dam the Amazon with bulrushes as to suppress the social instincts of youth. Wholesome guidance is what is needed to save them from the disasters that come when left entirely to themselves to satisfy these new desires. The "social experiment" which Elder Taylor has been conducting appeals to me very favorably. I believe that if more of our pastors were doing this kind of work, more of our young people would be saved.

The real value of such work depends, of course, on the leadership. We have encouraged our Missionary Volunteer officers, including a "social secretary" in large societies, to plan for occasional social gatherings, and make the same thorough and prayerful preparation for these appointments as they would for any other important meeting. Such meetings should always be arranged with the counsel and co-operation of the pastor or elder. When the pastor leads out in this, he should, of course, enlist the active co-operation of the Missionary Volunteer leaders. Hundreds of groups of young people would recognize such an effort as is here described as a godsend.

M. E. KERN.

plan which we felt would result in drawing together the younger and older members of the church, and uniting them in closer bonds of friendship; and it seemed that here was the opportune time and place to demonstrate the value of the plan.

We began by laying the matter before the officers of the church, and having enlisted their approval and co-operation, we announced a special meeting for all the young people. Out of this meeting developed the organization of a social club, to meet every two weeks at the home of one of the members on some week night. Not a great many young people attended that first meeting in the church, and all who came were girls. But the club began to function, and rapidly gained in popularity, as boys, young men, and older men and women of the church attended the bimonthly meetings. The name chosen was "Live Wires Club," and the motto, "God Gives the Power."

As many of the young people had long distances to come in order to attend the club meetings, it was decided that the meetings should begin promptly at 7:30 and close at 10 o'clock. This allows two and a half hours for each club meeting, for which we plan as follows:

The first half hour is devoted to an informative lecture. Usually this has been my part of the program, and I have covered the ground of our denominational history quite in detail, have given two lectures on the Spirit of prophecy, and also presented history, general science, et cetera. The second hour is given over to games, music, readings, and conversation. My wife takes charge of this hour, and

exercises the greatest care to select all in accordance with Christian ideals. The music chosen is on the basis of its uplifting influence; games are designed to teach while they amuse; and in selecting appropriate readings, objectionable features are given due consideration from every angle. During the last half hour, simple refreshments are served, as provided by the hostess of the evening. Due precaution is taken to see that in providing refreshments the tendency does not creep in to increase the variety or to make the serving elaborate, and thus result in making the entertainment of the club a burden upon any hostess. A simple fruit drink and small, inexpensive cookies form the usual combination.

These club meetings enable young people to become acquainted—members of the same church who did not even know one another's names before. We vary the program each time by giving a lecture on a different subject, and testing out a large variety of educational games. Some of our new church members are attending these club meetings, and express themselves as greatly pleased with the spirit of kindness and fellowship which binds all together as one big family. The young people say they have a very pleasant time, and always go away feeling that they have learned a great deal. There is no lingering regret for time wasted.

We are hoping to see several of the young people enter our college as one result of this special interest in their behalf, and all the youth held close to the church throughout the years when, as a usual thing, it is the easiest to slip into the world. The apparent results in the lives of the young people, and the growing spirit of unity and cordiality among the church members, lead us to feel that the "experiment" demonstrates its value as time and effort well spent.

Attleboro, Mass.

May, 1930

The Question of Debates

(Concluded)

BY E. L. MAXWELL

Stating Propositions

OUR affirmative propositions may be stated somewhat as follows: (1) *The Scriptures teach that the Sabbath of the fourth commandment was given for all men, and is binding on people in the Christian age.* Or, (2) *The Scriptures teach that man is mortal, and is unconscious between death and the resurrection.*

Our opponents usually set forth their propositions somewhat as follows: (1) *The Scriptures teach that the first day of the week, commonly called Sunday, is the Lord's day, and should be observed as such by Christians.* Or, (2) *"The Scriptures teach that the kingdom of Daniel 2:44 was set up on the first Pentecost after the resurrection of Christ from the dead."*

As a precautionary measure, I have found it advantageous to require the anti-Sabbatarian to affirm publicly just what his church teaches on the question of Sunday observance. Otherwise he may take occasion to make sport of Seventh-day Adventists, and as one who has so little real proof and lacks in responsibility to maintain a cause, he may resort to raising a lot of dust by thrusts and witticisms.

Never enter into a debate on general propositions, such as, "The church of which I am a member is the church of Jesus Christ, according to the Scriptures." The limited time of even a long debate would not be sufficient to establish a proper basis for our many doctrines, to say nothing of answering the attacks of our opponents. Let the precise point in debate be clearly stated.

After the propositions are stated in writing, and agreed to, the debaters should sign them thus: "A. B. affirms." "C. D. denies." Each proposition should be separately signed.

It often happens that by insisting on plenty of time, divided as before indicated, and on the proper statement of propositions, and especially when it is insisted that the opponent affirm what his church teaches on the Sunday question, he will, rather than bind himself to an orderly debate, withdraw his challenge, and thus avoid the debate without losing face with the congregation. By this means I have avoided many debates which seemed inevitable, and the ultimate effect has always been complete victory for us. Sometimes the opponent withdraws his challenge when the adoption of the following rules is urged and agreement indicated by signature:

Rules of Debate

Every debate should be conducted in harmony with well-defined and generally recognized rules. Perhaps the best and most widely known rules are those set forth by Professor Hedge, in "Logic," a small volume published in 1848. As this book may not be available to all readers, the seven rules are quoted as follows:

"Rule 1. The terms in which the question in debate is expressed, and the precise point at issue, should be so clearly defined that there can be no misunderstanding respecting them.

"Rule 2. The parties should mutually consider each other as standing on footing of equality in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and desire for truth, with himself; and that it is possible, therefore, that he may be in the wrong and his adversary in the right.

"Rule 3. All expressions which are unmeaning, or without effect in regard to the subject in debate, should be strictly avoided.

"Rule 4. Personal reflections on an adversary should in no instance be indulged.

"Rule 5. No one has a right to accuse his adversary of indirect motives.

"Rule 6. The consequences of any doctrine are not to be charged on him

who maintains it unless he expressly avows them.

"Rule 7. As truth, and not victory, is the professed object of controversy, whatever proofs may be advanced, on either side, should be examined with fairness and candor; and any attempt to ensnare an adversary by the arts of sophistry, or to lessen the force of his reasoning by wit, cavilling, or ridicule, is a violation of the rules of honorable controversy."

Don'ts for Debaters

Don't go into a debate unprepared. Know your subject. Have at hand an exhaustive concordance, two or three versions of the Bible, and such other books as may be needed. Be sure to be accompanied by an older minister to serve with you as counselor.

Don't attempt to display your skill. Before the debate is ended you may have occasion to feel ashamed of the revealed fact that you have so little.

Don't crack jokes on your opponent. It is not Christian conduct to do so, and it is dangerous to your cause. Witticisms, like boomerangs, may return to the sender with deadly effect. But it is safe to retort the thrusts of your opponent, if possible, as they can scarcely be turned a second time.

Don't flaunt your knowledge. Many a debater has lost out because his pretended knowledge of Hebrew or Greek was but a bubble, and burst in the air.

Don't use too many arguments. Stick to a few good, clear points, and make them plain and simple.

Don't fail to prove your points. A point stated but left unproved, is just so much useless verbiage. Fewer points, well established, are what count.

Don't be afraid to restate your arguments. The people may not begin to appreciate them until after hearing them stated two or three times.

Don't attempt to explain away everything your opponent says. Confine your answers to his *telling* arguments.

Don't "ride" your opponent. All the

world hates a bully. Manifest Christian courtesy. The debater who never loses his temper, and who always comes up smiling, wins the sympathy of the audience.

Don't attempt to attend to other matters during the time of the debate. You have a man's size job in it alone.

Don't depend on yourself. The victory is of God. But this does not mean that careful study and preparation are not necessary. The fight is yours.

Effect and Reaction

The effect of public debates on religious subjects is usually not the best. The results in favor of the truth are many times almost nil, and no doubt there is often a reaction against the truth. During the heat of the struggle the debater may sense the stimulation of controversy, but this is almost certain to be followed by both mental and spiritual depression. Therefore, before entering into a debate, it would be well to reread very carefully the instruction set forth by the Spirit of prophecy; and if there is no other way than to debate, then, having secured the co-operation and strong support of your brethren, and having spent much time in prayer and preparation, go forward and trust in God.

Buenos Aires, Argentina.

Illuminated Texts

Side Lights From Translations

1 Kings 17: 21

"AND he stretched himself upon the child three times, and cried to Jehovah, and said, Jehovah my God, I pray Thee, let this child's soul come into him again."—*American Baptist Improved.*

"And he stretched himself upon the child three times, and cried to Jehovah and said, Jehovah, my God, I pray

Thee, let this child's soul come into him again!"—*Darby.*

"And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord my God, let the soul of this child, I beseech Thee, return into his body."—*Douay.*

"Then he bent over the lad three times, and called upon the Ever-living, and said, 'Ever-living God, restore, I beg, the soul of this lad to his breast!'"—*Fenton.*

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again."—*Moulton.*

"And he stretched himself upon the child three times, and cried unto the Lord, and said, 'O Lord my God, I pray Thee, let this child's soul come into him again.'"—*Newberry.*

"And he stretched himself out upon the boy three times, and cried unto Yahweh and said,

O Yahweh my God!

Let the life of this boy I pray Thee come again within him."—*Rotherham.*

"And he stretched himself out on the lad three times, and calleth unto Jehovah, and saith, 'O Jehovah my God, let turn back, I pray Thee, the soul of this lad into his midst.'"—*Young.*

"And he breathed on the child thrice, and called on the Lord, and said, O Lord my God, let, I pray Thee, the soul of this child return to him."—*Septuagint.*

"And he stretched himself out over the child three times, and called unto the Lord, and said, O Lord my God, let, I pray Thee, the soul of this child return again within him."—*Lesser.*

WEIGH your sermons. Do not retail them by the yard, but deal them out by the pound.—*Spurgeon.*

Confirming the Foundations

Historical, Theological, and Scientific Research

The Atonement

BY A. J. MEIKLEJOHN

IT seems to me that any exposition of the atonement that is at all satisfactory must begin with consideration of (1) the nature of God, (2) the nature of sin, and (3) the nature of man. We must steadfastly refuse to accept any doctrine of the atonement, or of anything else, that in any sense tends to minimize our conception of God. We jeopardize our own spiritual well-being when we hold to any conception of God that is short of the noblest ideal. I shall here present, briefly, what seem to me to be the characteristics of God which should be considered in connection with the doctrine of the atonement.

1. *God is infinite in wisdom and knowledge.* The future as well as the past are equally well known to Him. He does not forget, nor does anything take Him by surprise. He knows all things, not by the following of some logical process, but intuitively. This being the case, He has known from the eternity of the past that at some time sin would enter the universe. He knew when it would come, how it would come, and by whom. He knew it was best to permit it to come, rather than to forestall its coming. He knew what He would do to meet it, and how He would deal with it, so that when sin had run its course He would have a better universe.

2. *God is infinite in power.* There is nothing which is consistent with Himself that He cannot do. No situation can arise that He cannot forestall, or overrule, or so control as to cause it to accomplish His purpose. He could have forestalled sin at the outset had He seen it was best to do so.

3. *God is infinite in His love.* We must believe that His love reaches out to every creature, especially to the moral creatures who are made in His own image. This being true, it seems to me there is no such thing as a creature's getting to the place where God does not love him. God's love requires that He continually exercise Himself for what He knows to be the best good of all His creatures.

4. *God is infinite in holiness.* He instantly senses the right or wrong of every motive, thought, or action, even before it has expressed itself. God's sense of holiness is such that it harmonizes completely with the physical, moral, and spiritual well-being of all His creatures. It is completely identified with the well-being of His universe. This sense of holiness is such that the creature who acts against it, acts against his own well-being, and against the welfare of the universe.

We can never hope to fathom God; but the mind seems to demand these four points in regard to Him, and I believe the Scriptures amply support each of them. But we must be careful about trying to define how a Being having these four characteristics is to act; and when He makes known to us what He has done, we must be content if we can show that what He has done is in harmony with these characteristics, as far as we can see. We must not expect to be able always to tell just why He did it. In no place is this seen to be more true than in the study of the atonement.

With this view before us, let us next consider briefly the nature of man.

1. *Man is God's creature, made in the image of God.* In his original state, man had faculties much like God's.

But man has always been, and will always be, finite in these faculties. Moreover, man has sinned, and to a certain extent his faculties have been dulled, although not entirely lost. Man may obey God or not, as he chooses. He is responsible for his actions. Many times environment and heredity predispose to sin, but not to the degree of depriving him of responsibility for his acts. The fact that he is a free moral agent is repeatedly recognized in Scripture. Every invitation to repent, or to turn away from sin, is a recognition of man's ability to act or not to act in harmony with God's will, if he chooses.

2. *Sin is opposition to God.* Sin is acting in opposition to God's holiness. And when we consider that God's holiness is in perfect harmony with the physical, moral, and spiritual well-being of His universe, we can see that sin is opposition to the well-being of the universe; it is treason against the divine government. If sin were allowed to continue indefinitely, it would in time destroy itself or wreck the universe. Sin puts a gulf between man and God which none but God can bridge.

3. *We are led to inquire, How does God react to sin?* How does a Being possessed of the characteristics which we believe God to have, feel toward sin? Here again we must be careful in our answer, but if we will put certain statements of Scripture with what seems to be reasonable, I believe that we shall arrive at a fairly correct answer. God's love and holiness have especially to do with His attitude toward sin.

We may learn something from our own experience here. We see a parent who has a deep love for his child and a profound sense of right-doing. How does this parent react to the wrong-doing of his child? His sense of holiness, or rightness, causes him to recognize the utter wrong of the thing done, while his love for his child causes him

to desire to spare the child. These two characteristics cause untold suffering in the heart of the parent, and the sense of suffering is heightened when the wrong-doer and the victim of the wrong-doing are members of the same family and are alike children of the parent.

In a similar way, as I apprehend it, God suffers over sin. The sinner and the one sinned against are alike children of God. God's conception of the enormity of sin is measured only by His infinite holiness. He has a love for the sinner and the one sinned against, which is measured only by His infinite love. This love seeks to protect the sinner from the demands of justice, and the victim from the sinner. These two characteristics, then,—God's infinite holiness and His infinite love,—cause Him the deepest suffering over sin, much the same as in the experience of the parent, only immeasurably more.

We are told that God grieved over the sins of men before the flood (Gen. 6:6), and that He is afflicted with the afflictions of His people. Isa. 63:9. The sacrifice that saves us is that of a lamb that has been slain from the foundation of the world. Rev. 13:8. (I am aware that the American Revised Version does not give this verse as I have used it, but the margin allows it; and Weymouth makes it even stronger than the King James Version. Thus there seems to me to be justification for the use I have made of it.) It seems to me, on the basis of these scriptures, that we are justified in saying that God has suffered over sin ever since sin entered the universe. This suffering of God has existed ever since sin entered, and will continue until sin is finally eradicated from the universe.

In confirmation of the conclusion stated, I wish to quote the following: "All heaven suffered in Christ's agony; but that suffering did not begin or

end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. . . . As the 'whole creation groaneth and travaileth together in pain,' the heart of the infinite Father is pained in sympathy."—*"Education,"* p. 263. "There was a cross in heaven, long ere it was set up on Calvary; that sword pierced the heart of the heavenly Father long before it entered the heart of Mary, Jesus' earthly mother."—*Dr. Mabie, in "Divine Reactions of the Cross,"* p. 72.

Sin created a gulf between the creature and the Creator. Man became alienated from God. Holiness and justice demanded that the universe must be purged from sin. Love demanded that the sinner be saved. How may both demands be satisfied? What was to be done that the sinner might be brought back into reconciliation with God?

This brings us to the consideration of the plan of redemption, and in answering these questions we must be careful about assuming that there was only one way in which God could accomplish man's salvation. Infinite Wisdom might have found a hundred ways. But regardless of that, one plan was adopted to save man. We must assume on our knowledge of God that the plan utilized was the best way to work out man's salvation. We may not be able to tell just why it was best, or just why some other plan might not have been just as good; but I do believe we can see that what God has revealed to us in regard to His plan is in harmony with the characteristics which, in our judgment, we must find in God. Let us put this *seriatim*:

1. *The demands of justice and holiness may be deferred, but eventually must be met.* The universe must eventually be cleansed from sin.

2. *The demands of love must be met.* A way must be found to make it possible for every moral creature who will

comply with certain conditions, to be saved from destruction and won to God.

3. *The plan adopted must be such as not to jeopardize the well-being of any other moral being in the universe.* It must be such that the unsaved person must accept fully the responsibility for being finally lost.

4. *The plan adopted must uphold the justice of God as well as satisfy His love.* Man must be caused to see the holiness of God and the enormity of sin, as well as the love of God reached out to save. Sin cannot be passed over lightly. It is a direct thrust at the moral and spiritual foundations of the universe.

5. *There must be propitiation.* The justice principle in God demands propitiation; and the love principle in God provides the propitiatory sacrifice demanded. In short, God propitiates Himself. It seems to me, a satisfactory understanding of this point will remove most of the difficulties sometimes urged against the doctrine of the atonement. I do not believe that it is possible to understand this point without accepting the doctrine of the trinity. God is one, but for purposes of our redemption, the Godhead is presented as triune. Each member of the Godhead accepts a certain part in the work of redemption. While each has His part in the plan of redemption, we must not think of them as three separate individuals, even in that work. Each is united with the other two in the work that each has to do.

As an illustration, take the sacrifice of Christ. His sacrifice was in His life and death. But we must know that "God was in Christ, reconciling the world unto Himself." 2 Cor. 5: 19. In the sacrifice that Christ made, God the Father suffered as much as Christ did. If we fail to see this, we shall fail in seeing the truth concerning the atonement. For the purpose of redemption, the Father appears to typify the principle of justice, while Christ appears to typify the principle

of love. But we must not forget that these two principles are to be traced back to their source in undivided Deity. It is the principle of justice in the undivided Godhead that demands propitiation, and it is the principle of love in the undivided Godhead that supplies the propitiation demanded.

6. *The sacrifice is vicarious.* It is God in Christ suffering for the sins of men, and that men might thereby be saved. No one should stumble at a vicarious sacrifice. The best things we have in life come from such sacrifice. This is a law of nature. Parents suffer over the wrong-doing of their children,—suffer that their children may profit thereby. One generation suffers for the next. The soldier on the field of battle suffers; others benefit from his suffering. The martyrs have suffered, and we profit by the fruits of their suffering. Let no one object, then, when Jesus on the cross of Calvary suffers for our sins. There is no injustice in vicarious suffering when the one who suffers does so voluntarily (John 10:17, 18), as did Jesus, and when the one who suffers is the one who made the law that has been offended.

Denver, Colo.

(To be concluded)

Just Between Seminars Glimpses of Ministerial Training

Union College.—A growing interest has been manifest in our seminar from the beginning of our school year, and the second semester is opening up with increased devotion on the part of the young people. Two weeks ago the seminar conducted a service of a general character, a prominent feature of which was the setting before the whole student body of the working program and purposes of the seminar, and making report of the practical work being done in the surrounding country. There

seemed to be a deep interest on the part of all, and the response to the call for new members was encouraging. Ellis P. Storing is the new leader of the seminar, and Miss Anna Martin has charge of the young women's Bible reading section. The young ladies are taking an active part in the seminar. The extent of our present field operations has made it necessary to ask for an increase in appropriations for field expense.

H. U. STEVENS, Faculty Adviser.

Broadview College.—Broadview's ministerial students are supplementing their theoretical training with practical field experience, and are enthusiastically at work. Two of our seminarians are conducting an evangelistic effort in a town near by. They have secured a suitable hall, and are putting forth earnest endeavor to reach the 12,000 inhabitants of the place. Fourteen of the students are assisting in the effort, by distribution of literature and personal calls. The meetings have been in progress six weeks, and a live interest is reported. Our students are always glad to respond to frequent calls for their services in the Chicago churches, and while seeking to impart to others, they are gaining a valuable experience in personal development and work.

M. H. SCHUSTER, Dept. of Theology.

Walla Walla College.—During the first semester we have endeavored in our seminar to lay the foundation for field work by giving special attention to the method of conducting Bible studies in the home, and by way of demonstration I have taken the students with me each week to a rousing and interesting cottage meeting held in a town ten miles from the college. At this cottage meeting there are between twenty and thirty in attendance, and it affords an excellent opportunity for the students to learn by observation. Due to the many duties devolving upon me in connection with the college and

the sanitarium, it has been impossible for me to lead out in progressive field endeavor by the students, as I desire to do. I am well pleased, however, with the type of work that we have been conducting in the seminar, and believe that it is of just as great benefit as that of any year we have ever had, and that it will bear fruit in the actual field endeavor before long.

We are giving special attention to the study of the minister's relation to the Missionary Volunteer department, our purpose being to equip the members of the seminar with a thorough knowledge of the Missionary Volunteer organization and its work. We are also bringing into our seminar an inspirational touch with the field, through lectures. For example, conference presidents have given lectures on (1) The Business of the Ministry, (2) The Open Door of Opportunity, (3) Organization. Returned missionaries have lectured on mission polity. Just now we are dealing with lectures on adolescent psychology, or the youth problem. Such lectures form a permanent part of the ministerial student's equipment for field work.

F. B. JENSEN, *Bible Teacher.*

Emmanuel Missionary College.—For immediate study we have launched two symposiums, one on "The Ministers of God: Their Call and Commission," and another on "A Study of the Twelve Disciples." The young men are very enthusiastic about these studies, and I hope soon to have their manuscripts returned to me for final correction before they begin their private drill.

H. S. PRENIER, *Dean.*

The young men and women who are members of the seminar at E. M. C. are confronted by the serious and searching question, How can we become more proficient in the science of soul winning? For a number of years it has been the policy of the officers of the seminar to invite men of wide experience in the field to give instruc-

tion to us, but this year the students have been more largely called upon to give short sermons and Bible readings, and thus we learn by doing. The classes in homiletics and field workers' training give the theory and formula for preaching, but in the seminar we work out our experiments before a kindly and sympathetic audience, who help us by constructive criticism.

The attendance at our seminar meetings averages over 100, and this not only encourages the ministerial group, but serves a good purpose in development and training for public work. The influence of the seminar is felt throughout the school, in fostering the Bible Year, the Standard of Attainment, and the Morning Watch, as a leader is appointed to take charge of each of these lines of endeavor. There is no joy comparable with the joy of rescuing men and women from destruction, and it is the primary purpose of the seminar to prepare young people to go forth into the darkness of the world, and lead souls to the light of the kingdom.

WILLIAM MURDOCK, *Seminar Leader.*

Southern California Junior College.

—It would be an inspiration to our seminarians the world around if I could pass on some of the thrilling incidents which are occurring in the missionary endeavors of our students here, but space will admit of only a brief report. With the beginning of a series of Sunday night meetings in the same place where our students held an effort two years ago, and the simultaneous beginning of an intensive missionary campaign in giving Bible readings in another settlement just over the hills back of the college, a new life has taken possession of our seminar. We have more calls for Bible readings than we are able to fill. Last Sabbath, thirty young people covered the territory adjoining the college, with the distribution of the *Signs*. They started out in the rain, which had no effect to dampen their ardor; and in

view of the experience meeting in our seminar the night before, which brought inspiration to all present, I doubt if these students could have been kept away from the field, whatever the weather. One of the apparent results of this work is a cottage meeting where the people meet together to study the books of Daniel and the Revelation. They are deeply in earnest in their investigation of truth, and the students are thrilled with the joy of presenting the truths of the word of God to them.

Another group of ten or twelve students started in another direction, to hold Bible readings with interested people and to conduct a Sabbath school in Spanish. Between forty and fifty people attend this Sabbath school, one Mexican family coming a distance of eight miles.

It may be of interest to know something of the work of former seminarians in Southern California Junior College. One is now in charge of our Mexican work at Calexico. Another is assisting our evangelist at Phoenix, and one is connected with the evangelist in Los Angeles. One, while recovering from a nervous breakdown, has been blessed by God in doing soul winning. One is soon to go to the Southern States to engage in pastoral and educational work. The others are continuing their ministerial training at Pacific Union, Walla Walla, or other colleges.

As I think of the good these seminarians may do, and even now are doing, in various parts of the earth, I feel encouraged to multiply my own efforts in teaching others how to prepare for the work of an evangelist. My heart has always been in the evangelistic field, rather than in the classroom; but perhaps, after all, it is just as important a service to develop workers who can go into the wide field and do a work many times greater than any one individual can do.

L. A. WILCOX, *Department
of Theology.*

Bible Workers' Exchange

For an Enlarged Service

Our Problems

As to Proper Order of Subjects.—

(a) *"I should like a suggestion from some of our experienced Bible workers as to the best order in which to take up the Bible subjects we teach."* (b) *"I should like to have a list of the doctrinal subjects in the order in which they are usually taken up."*

These two requests are so similar as to make it possible to cover both in one answer, and I trust that both Bible workers will consider this answer as dealing with each problem,—as to the "best order," and "a list of doctrinal subjects."

There is no "best order" of subjects to suggest, because no two readers can be approached in the same manner. When we first come in contact with a prospective reader, it is well to ascertain the particular point of interest. If you have first met the person during a series of meetings, draw from him some expression concerning the subjects which have been presented, and if it becomes evident that the subjects have not been thoroughly understood, then cover them in Bible readings. If, however, those subjects are clear, ask if there are other truths which he would like to consider. It is well always to make this inquiry when approaching any person for Bible readings, for it helps to put him at ease, and he feels that you are there to meet his needs and help him, rather than merely teach him some new doctrine.

Often there comes the response, that there is no choice of subjects, and the matter is left with the Bible worker to decide. In such a case, much depends upon the Bible worker's good judgment in estimating her reader's

needs, which must be governed by the reader's Christian experience, knowledge of the Bible, degree of education, et cetera. All these conditions have a bearing upon the topic to be chosen as the beginning Bible study.

On one occasion, an inexperienced Bible worker endeavored to conduct Bible readings in the home of a lady who manifested some interest in the truth. She started in with a study on "The Word of God—Its Inspiration," and that was the first and last reading given in that home. The woman was a college graduate, and a teacher in the college; she was a devout Christian, and a sincere believer in divine inspiration. She concluded that she did not have time to spend in being taught the very things she had believed all her life and had been teaching to her Sunday school class. She was in search of something new in the Bible, and if she had been patient, she would no doubt have found it as the studies progressed; but if the Bible worker had grasped the situation when she first talked with the woman, and had led into a line of thought which was new, interesting, and enticing, the experience might have had a more satisfactory ending.

While we should always seek to meet the individual needs as the initial step, yet there is real value in knowing how to "group" subjects in such a manner as to develop fully a line of thought and complete it, before passing on to another. I will attach a suggestive grouping of Bible subjects covering the points of the message in a fair manner. This grouping is by no means given as a model, but simply as a suggestion to help each Bible worker to adjust her own grouping. These groups do not appear in the order in which they must be taken up. As stated before, it all depends on the needs of the individual. But as an example, if the subject of the second coming of Christ is taken as the first study, it should be followed by a study

on the millennium and new earth, in order to afford the reader a complete mental picture for future contemplation.

It is not necessary, and seldom is wise, to give all the phases of the law as here listed, unless there is special need indicated, or a very long series of Bible readings planned for. The reader should know, however, that the law was given by God and confirmed by Christ, that it is binding on all mankind at all times, and that by it we shall be judged at the last day. This could all be encompassed in one Bible reading. If questions arise concerning the two laws and the covenants, they should be thoroughly studied.

Sometimes it seems more natural to present the Sabbath truth after considering the "little horn" of Daniel 7. If, however, the Sabbath and its change have been presented before you begin the prophecies, then the study of the seventh of Daniel should be followed by a study of the twelfth and thirteenth chapters of Revelation, as they also present the workings of Satan through the Roman power, and thus give a more complete presentation from the rise of the Papacy in Daniel 7:25, to its healing and its power in the last days; in fact, taking the reader through to the end of time.

Daniel 8:9 and Revelation 14 are correlative on the point of the judgment, which runs through these prophetic chapters from Daniel 8:14 to the coming of Christ in Revelation 14:14-16, and thus completes the thought, so the reader will again be able to visualize this line of truth from beginning to end.

In dealing with subjects thus grouped, we shall be able to establish our readers more thoroughly in the message; and if, for any reason, the Bible worker is transferred, or the reader moves away, the foundation of truth has been well laid, and there is not so much danger that the seed will

be uprooted by the enemy. This group plan cannot always be adhered to. We must lay plans for our work, and work our plans; but our plans must always be so pliable as to be adjusted to circumstances. We must seek the Lord for wisdom in this matter, as well as in all other things.

There is no significance in the arrangement of groups, as given below. They do not indicate any set order, and have not been used in the order stated. The need of the reader must always be kept in mind, and at times the groups must be broken in order to accomplish the best work for individuals.

Group Bible Studies

- No. 1. Second Coming of Christ
Millennium or 1000 Years
The New Earth
Signs of Christ's Coming
- No. 2. Nature of Man and Sleep of the Dead
Immortality and the Resurrection
End of the Wicked
Spiritualism (if need is indicated)
- No. 3. Sabbath of the Old Testament
Sabbath of the New Testament
Change of the Sabbath
Sabbath Observance
- No. 4. The Plan of Redemption—From
Eden to Exodus (Gen. 3:15, etc.,
through the sacrifices of the patriarchal age)
The Earthly Sanctuary and Services
The Day of Atonement
The Heavenly Sanctuary
The Judgment
- No. 5. The Law of God:
Perpetuity of the Law
The Law and the Gospel
The Standard in the Judgment
The Two Laws
The Law and the Covenants
- No. 6. The Prophecies:
Daniel 2
Daniel 7—The Four Beasts
Daniel 7—The Little Horn
Revelation 12
Revelation 13
Daniel 8
Daniel 9 (or the 2300 days)
Revelation 14-16—The Three Angels' Messages
- No. 7. The Church:
What Constitutes the Church?
Church Organization
Ordinances of the Church—Baptism, Feet Washing, Lord's Supper.
Support of the Church—Tithes and Offerings
Equipment of the Church—Gifts (including the Spirit of Prophecy)
Mission of the Church

- No. 8. Angels—Nature and Ministry
Satan—Origin and Destiny
Pre-existence of Christ
Christ's Humanity and Sacrifice
- No. 9. The Christian Life:
Word of God—Its Spiritual Value
Repentance and Confession
Faith and Acceptance
The New Life in Christ

ROSE E. BOOSE.

Loma Linda, Calif.

Kindly Correctives

On Speech and Conduct

Shall We Be Imitators?

It is rather interesting to notice the adoption, more or less gradually, of expressions and words used by some writer, perhaps one who is a bit more original than others. Just recently the expression "heading up the work" in a certain mission or conference, seems to be obtaining favor, and is used by one after another in lieu of a better, more accurate designation. Of course such an expression cannot be printed, but must give place to "in charge of," or "taking the lead in," or some other more acceptable form.

"Splendid" is another term just now usurping the place of several more accurate descriptive words. This word holds primarily the meaning of brilliant, shining, and might sometimes be used of a very spectacular exploit, but hardly of a canvasser's record of sales or of a church's reaching its goal.

Perhaps you have heard some one who might be expected to be a good grammarian, say "between you and I," and because it sounded familiar, you have been using it too. But there is no grammar to sanction this use. "Between" is a preposition, and the object of a preposition must always be in the objective case. "Between you and me" is the correct form, many public speakers to the contrary notwithstanding. The English translators of our Bible put the correct form, "It is I," into our Saviour's lips when His disciples

saw Him walking on the water, and we should remember this when we are tempted to say, "It is me."

It is astonishing to hear our radio announcers promising to present some future program in terms of "shall" instead of "will." Many people are puzzled over the use of these two little words, but there is an old rhyme that states it very clearly:

"In the first person, simply *shall* foretells;

In *will* a threat or else a promise dwells.

Shall in the second and third doth threaten;

Will simply then foretells the future feat."

Another example sticks in the mind, and will prevent any one from being misled:

"I will drown; nobody shall help me."

That is, I am determined to drown; I will not let any one help me. Whereas what the drowning one meant to say was:

"I shall drown; nobody will help me."

In the first person, *shall* predicts and *will* determines; in the second and third persons, *will* predicts and *shall* determines.

MARY A. STEWARD.

Ministerial Interne Items

Greetings From Nevada

THE General Conference Internship plan forms a bond of particular friendship among the individuals who are its beneficiaries, as they come to have many things in common. I am endeavoring to do my part in this great movement out in the land of our Western pioneers,—a field large in territory but small in constituency, known as the Nevada Conference. I find the people hospitable, kind, and generous, and many are ready and

anxious to drink of the water of life.

In the lake district, of which I have charge, there are three small churches within a circuit of 150 miles. But although so widely scattered, the church members are letting the light shine far and wide, and are very active in missionary work. About two months ago we organized a church of twenty-two members here in Alturas (just across the Nevada border in California), and there are others who are preparing for baptism. Quite an interest has been aroused in the surrounding country, but during the winter months it has been impossible to follow up this interest in the proper way, because of the deep snow.

Inasmuch as it is impossible to rent a hall for public meetings, our efforts are confined to Bible readings and literature work at the present time, but in the spring we expect to enlarge our work, and trust that with the help of the Lord we shall see a strong forward movement in this neglected section of the great harvest field. I am truly happy that it is my privilege to have a small part in giving the last warning message to a lost world. I enjoy reading THE MINISTRY, and am ordering the books for the Ministerial Reading Course. Remember this isolated section of God's vineyard in your prayers.

CHESTER E. WESTPHAL.

Alturas, Calif.

THE magnifying glass and the microscope add nothing new or foreign to the object under observation. Every detail was there in the original. They simply disclose the glories that were too minute for the unaided human eye to see. Beware of those enlargements upon doctrine or prophecy which bring in human speculations and fantasies assuredly not found in the divine original. We need the Holy Spirit, not human imagination, as our reading glass.

The Association Forum

A Round Table on Efficient Methods

The Persuasion of Song

BY HENRY DE FLUITER

DURING a prayer and testimony meeting in a church where there were many new members who had been brought in through the evangelistic effort, a lady told of her experience in becoming interested in the meetings. She said that, as a public school teacher passing to and fro to her school, she had observed the large signs announcing the tabernacle meetings, but was not sufficiently interested even to desire to attend the meetings. A friend had repeatedly spoken of the excellent music which was being rendered in connection with the services, but this did not make much impression.

One evening while passing the tabernacle during the time of the song service, she said there came over her a longing to join in the singing, for it seemed so different from ordinary singing, and the spirit, the fervor, and the enthusiasm gripped her soul. She stepped inside the tabernacle to listen for a moment, but almost unconsciously she found herself joining in singing with the rest. Then followed the sermon of the evening. It also was different from anything she had ever heard, and in referring to the experience she said, "And here I am today, actually a Seventh-day Adventist! God used the channel of song to bring this truth to me."

I believe that the song leader carries a very important part in a series of evangelistic meetings. I also believe that great importance should be attached to the work of the pianist, for a pianist can make or break the song service. A pianist is *born*, not made.

The development of song leaders and pianists ought to begin in our schools, and should be made a requirement in ministerial and Bible workers' training. The plan followed by the Moody Bible Institute, of Chicago, is suggestive, in that a man is never sent out to do evangelistic work unless accompanied by a trained music director.

Alhambra, Calif.

The Singing Evangelist

BY WILLIAM JENSEN

THE consecrated singing evangelist is not so much concerned about the applause or the number of compliments he receives, as he is regarding the amount of good accomplished by his singing; and he knows that the song which will do the most good is the simple hymn song with a divine message. The singing evangelist who sings for compliments and applause is not an evangelist at all.

The singing evangelist should study his congregation, in order to determine the songs they sing best, rather than cater to his own likes or dislikes. The great objective in a gospel song service is to get the people to sing.

There are two outstanding weaknesses which appear in the work of young singing evangelists. The first is their lack of repertoire; and second, failure to learn the repertoire they have. Many a young man starts out with a dozen hymn songs, and is content with these. But he should have sufficient songs, duets, quartets, et cetera, to extend through a three or four months' campaign without repeating. A successful singing evangelist will have an extensive repertoire. No

acceptable excuse can be made, however, for failure to learn well the songs he has selected. It is far better, and much more acceptable, not to sing at all, than to try to sing without thorough preparation.

No minister will gainsay the fact that music is invaluable to his services, whether pastoral or evangelistic. The better the music, the better the service. Music, and especially good singing, elevates, ennobles, and enraptures the soul, and prepares the way for the message of the speaker. But there is nothing so disheartening, depressing, and tending to militate against the effectiveness of the sermon or lecture, as a poorly conducted song service; and I know of instances where ministers have been so disturbed in their line of thought as to be unable to proceed with their sermon for some minutes, because of the agonizing situation brought about by a musical rendering which was inappropriate or faulty. The great need is for better singing, and for more of it. I know evangelists who search throughout the country for singers and are unable to find them, and because of this fact their work is greatly hampered.

Perfect harmony between the minister and the singer is of paramount importance. In all fairness to both, and in due respect for the work, the minister should sit down with his singer and work out a definite and well-defined program. The singer should understand when to conclude his song service, so as not to encroach upon the time needed for the lecture. The smoothest program in evangelistic services is the one which is well planned.

Riverside, Calif.

From the Evangelist's Viewpoint

C. B. HAYNES: I know of nothing that can be used in greater measure by the Spirit of God to prepare the

audience for the sermon than an appropriate song service preceding the regular meeting. But I must also say that the song service may be such as to prove a great curse instead of a blessing. I think that the one who leads the singing, the pianist, and all who sing in the choir should be men and women who have been baptized with the Spirit of God. And this applies even to the playing of other musical instruments than the piano or organ. I would rather do without a music director or a pianist, than to choose persons who do not show evidences of being converted.

In our evangelistic work we need musicians who know how to select music which will touch men's hearts. There is nothing in the world that people respond to like something that appeals to their hearts. I believe in music with all my heart and soul. It is a wonderful agency for the salvation of men. But we must study to eliminate from our music and from the lives of our musicians, everything which does not tend to the glory of God. A far higher standard needs to be set in the matter of music in connection with the work of God.

I have heard it said that there is no place for song leaders in this denomination, and I know something of the general attitude of conference presidents regarding the work of song leaders. But I do not believe it true that the song leader who has a good training, who is a man of God and is willing to be of use in the Lord's work, will be unable to find a place of service. I believe that such a man would find every conference in North America appealing for his services. But I do not want, and other evangelists and conference presidents do not want, a man who claims to be a song leader and has no other idea in his head but music. I care not what a man's musical qualifications are; unless he can help a soul to find God, and can do something in the line of Bible work

when opportunities are offered him, I do not consider him a song leader who is qualified to fill a place in conference work. But I do believe that properly trained song leaders, who will elevate the standard of our music and are willing to be used by God as soul winners, will find openings in our conferences on all sides.

STEMPLE WHITE: I believe the world should recognize that Seventh-day Adventists are a people of peculiar ability in rendering the gospel through song. Why should we not have singers and players of the greatest skill and power? Our songs should give expression to the message, and the music should be in keeping with the words. I like special music, and appreciate its rendering by well-trained singers; but unless the singer has an experience which enables him to render the selection in such a way as to reach hearts, I would prefer something which is not so technical, which comes from a heart filled with love for souls. There is a clear-cut distinction between the singing by Israelites and the singing by Ishmaelites, and primarily this distinction is one of external appearance. Our standard should be twofold, first, to sing with the spirit and with the understanding of the message of the hour; and second, to avoid the very appearance of evil in dress and deportment.

R. S. FRIES: Perhaps the reason for the present lack in efficient song leaders is due to our failure to give the proper recognition to this line of work. We have been prone to look upon singing as a purely voluntary matter, and that no matter how many years a man has spent in securing musical training, he should gladly render his service as missionary work for the Lord. As a consequence, we are not developing the song leaders which this movement needs, and our young people possessing musical ability are turning to the world. I believe the time has come when we should give proper recogni-

tion to the man or woman who spends much time and money in securing training along musical lines, and provide a living wage when such talent and ability is dedicated to the service of God.

But in view of the situation in which we now find ourselves, with an inadequate number of song leaders available, it becomes a necessity with many evangelists to find the most effective way of leading the singing themselves. Personally, I favor stereopticon singing, as I get much better results from the audience by the use of songs thrown on the screen than by the use of the song book. There is also the advantage in that the speaker of the evening does not appear as the song leader, while at the same time he plans for and conducts an inspiring song service as the preliminary to his sermon. And yet, where well-trained and consecrated song leaders are available, such assistance would be much preferable. I believe we must be more generous in our treatment of singers and players, if we are ever going to get anywhere. This is the hour for constructive encouragement of sacred music.

In Defense of Pure Gospel Song

A GOSPEL song is a song born of spiritual inspiration. First, a poem is generally written under spiritual inspiration, possibly the result of some heartfelt Christian experience. The climax of the poem is generally reached in the last stanza, while the summary of it is portrayed in the chorus. Second, the poem is set to music by a Christian musician, who, after studying it in prayer, seeks to catch the inspiration and thrill of the poet. He then writes such melody and harmony as will match the poem perfectly. The theme of the poem may suggest whether it is best for a solo, chorus, quartette, duet, trio, or congregational song. Sometimes the words and music

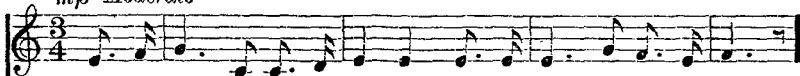
Will You Meet Me in the Kingdom?

ROBERT HARE

(Baritone Solo)

HAROLD AMADEUS MILLER

mp Moderato



1. Will you meet me in the king - dom, When the days of toil are past?
2. Will you meet me in the dawn - ing Of life's ev - er - last - ing day,
3. Will you meet me when the ran - somed Gath - er 'round the throne di - vine?
4. Meet me? Oh, yes! You must meet me, For e - ter - nal joys are there,



Meet me when the glo - ry kin - dles In the prom - ised land at last?
When all mid - night shades have vanished, And the mists have passed a - way?
Bow in per - fect ad - o - ra - tion By your liv - ing Christ and mine?
And the blos - soms that are blow - ing Bloom for - ev - er bright and fair!



Where no sor - rows ev - er en - ter, And no tem - pest storms de - stroy,
When the light that shines e - ter - nal Casts its fade - less glo - ry down
Where the song for - ev - er ris - es, In its sweet, ser - aph - ic grace,
Not a fe - ver haunts the meadow, Not a shad - ow crowns the hill,—



Will You Meet Me in the Kingdom?—Concluded

f *allargando* *rit. e dim.*

Where the joy for - ev - er lin - gers In love's by and by?
 O'er the home of man - y man - sions And the death - less crown?
 And the eyes that once we're hold - en See the ho - ly face?
 Shall I meet you? Will you an - swer, "By God's grace, I will?"

f *allargando* *rit. e dim.*

CHORUS

p *mf*

Will you meet me? Will you meet me, When the days of toil are past?

p *mf*

p *f rall.* *rit.* *pp*

Will you meet me? Will you meet me, In the prom - ised land at last?

p *f rall.* *rit.* *pp*

are written simultaneously by the same person. In all events, the glory of God and our Saviour is the supreme effort.

During these days of new thought in religion, much is being said in defense of the old-time gospel, but comparatively little in defense of pure gospel song. It cannot be denied that there is a class of gospel songs in common use today the influence of which does not tend to the defense of the gospel of our Lord and Saviour Jesus Christ, or to the sincere consecration of the individual to God. Not only are these songs musically light and doctrinally weak, but they do not exhibit any unity between the words and the music.

At a recent gathering of people who were studying for Christian service, a prominent man in one of the leading denominations said:

"It is my privilege and duty to visit many young people's meetings. Only a few days ago I approached one of these gatherings, which in this case was part of a camp meeting. From the inside of the tent came the singing of a popular song, while on the outside of the same tent, and only a few yards away, I saw a number of young people having the time of their lives dancing a waltz to the time and tune of the singing of that song."

He named the song, and after reciting the words he sang the melody. It was a perfect example of divorcement between words and music. The words of the stanza were of the most somber and sad kind, picturing woe and failure, such as would call for a minor melody or of repeated notes on the same pitch. Instead, however, the music was simply a light jig in waltz time, appealing greatly to the senses.

The world of jazz is creeping into our gospel song life. It is dragging pure motive from the throne, although perhaps writers are not aware of it. Once in control, as it is in many cases, it will cheat the young people of our

churches out of the training rightly due them, and they will grow up with a light and cheap conception of "psalms and hymns and spiritual songs." God has honored Christian music by using it mightily in His service; but let us beware, for as in the days of early music, secular and vulgar melodies crept into the church, which melodies in time had to be ejected forcibly, so in these days we are in great danger of having gospel song tainted in like manner.—*Herbert G. Tovey.*

Maintain High Musical Standards

BY HARRY M. EKLUND

MUSIC occupies a considerable part of the period devoted to worship, therefore it is important to address ourselves to the task of developing the type of music which gives expression to the spirit of worship. I do not believe the church of God can afford to make its standard of spiritual culture lower than the recognized standards of intellectual attainment. For example, the individual whose poetical standard is based on the products of Milton and Tennyson, or whose musical standard is that of Handel and Beethoven, should not be expected or required to drop these high standards when he enters the church door. The standards of the Christian religion are the highest possible standards, and if we would make music a medium for drawing people to our meetings, we should be qualified to give them the best there is in music, interpreted through consecrated lips and lives.

We are hastening onward to the final consummation of this world's destiny. The songs we sing should proclaim the message of the hour in notes of praise and thanksgiving; they should be songs that will bring comfort and cheer to the people of God, and prepare them for the dark night of the time of trouble, and enable them in that time to sing the song of triumph, "God

is our refuge and strength, a very present help in trouble. . . . The Lord of hosts is with us; the God of Jacob is our refuge." It is said that Martin Luther's greatest hymn, "A Mighty Fortress Is Our God," is a free rendering of the forty-sixth psalm. It is called "The Marseillaise of the Reformation." Luther was wont to cheer his associates with this hymn in times of discouragement, and it has been the battle hymn on many a field. Why not make Psalms 46: 1 the hymn of trust and triumph for the remnant church as she passes through the final crisis of earth's history?

New York City.

The Power of Simplicity in Song

THE following incident concerning the rendering of the song, "Count Your Blessings," adds a closing emphasis to the keynote of this round table discussion on the mystic power of music—simplicity:

Claudia Muzio, soprano of the Chicago Civic Opera Company, and one of the strongest drawing cards, from the box office standpoint, in the musical field, knows probably as many rôles and songs with "punch" as any artist who ever lived. But Miss Muzio confesses that she recently listened to a song which, although it is not a recital favorite, touched the heart more surely than many arias delivered with all the skill that a trained voice could give.

While motoring over a country road near Birmingham, Ala., where she was concertizing, Miss Muzio spied four diminutive colored children. Wishing to take their photo, she had her automobile stopped, and alighted with her camera.

"Would you like to have your pictures taken?" she asked the youngsters.

"Sho'lly, ma'am, but we ain't got no money," replied one, shyly.

"Well, I'll give you some money, and

you can pay me for photographing you," she said, giving them each a 25-cent piece.

When the picture was taken, and when a companion snapped her with the little group, one of the pickaninies timidly offered her his quarter in payment.

"Oh, keep the money!" laughed the singer. "But if you really want to give me something, suppose you sing a song for me. Will you?"

A laugh, quickly checked by Miss Muzio as the little fellows put their heads together, came from the motor party. But amusement died when the voices of the small quartet, with an earnestness that dimmed the eyes of the listeners, joined in singing:

"Count yo' blessin's, count them one by one,

Count yo' many blessin's, see what Gawd has done.

Count yo' blessin's, count yo' many blessin's,

And it will surprise yo' what the Lawd has done."

With tears streaming down her cheeks, the great singer, who had so many times poured out her own soul in song to wrapt audiences in the greatest auditoriums on earth, heard the old hymn through to the end, standing in the dust of the country road. And as the little singers went pattering away, each with a quarter clenched tightly in a little fist, and all blissfully unaware that they had sung before one who had herself sung before kings, she told her fellow motorists: "I never heard a sweeter song in my life. It went right to my heart as few songs have ever done. There is a lesson in it for all of us, and you can be sure that from now on whenever I am beset with that downcast and away-from-home feeling which every operatic wanderer knows so well, I shall get a firm grip on myself by 'countin' my blessin's one by one.' All of us have a lot of 'blessin's'—if we would only stop to count them."

The Minister's Books

Reading Course and Reviews

"PRINCIPLES OF TRUE SCIENCE," by Marion E. Cady. 720 pages. (Revision of 1929.) Price \$2.50, cloth. Published by Washington College Press, Takoma Park, D. C.

Ever since "Principles of True Science" came from the press, more than twenty years ago, this book has been kept constantly at my right hand. The binding on my original copy has been worn out, and the book has been rebound, and worn out again. I regard this as a most valuable compilation for any one interested in science, and particularly valuable for ministers and science teachers. Now that the book has been revised and brought up to date, I am sure it will be greatly appreciated in this more convenient form, and will prove a great blessing to each reader. G. F. WOLFKILL.

Emmanuel Missionary College.

Worthy Attainment

THE first Ministerial Reading Course Certificate, covering the Quadrennial Period No. 4 [years of 1927, 1928, 1929, 1930] has been furnished to Russell F. Holt, a ministerial student at Atlantic Union College. The Reading Course books announced for the current year were secured by Brother Holt the latter part of 1929. These he read, and furnished a satisfactory report for receiving the annual Credit Card. This initial Ministerial Reading Course experience created a desire to qualify for the certificate on four years' reading, and his diligent search was rewarded by gaining access to all the volumes in the three previous annual Reading Courses, and the pleasure of reading each book. Not only has he covered a rich field of study in an intensive, enthusiastic

manner, but he has the satisfaction of possessing a permanent token of recognition of his merited credit, in the form of the Ministerial Reading Course Certificate. Such attainment is exemplary.

A Conference Reading Course Plan

OUR past experience revealed that only a very few of the workers in the Montana Conference were purchasing and studying the Ministerial Reading Course books, although each year we presented the matter to them and urged its importance. We are now following a plan which is proving quite successful. We ask each of the nine conference workers to pay in \$1, creating a fund of \$9. From this fund we pay for nine subscriptions to THE MINISTRY, amounting to \$4.50. We then purchase the three books in the Ministerial Reading Course (not including "Fundamentals of Christian Education," as all workers are supposed to have this book, or can get it from their church library) for \$3, which leaves a balance of \$1.50 with which to purchase an "elective" volume. This year our "elective" book cost \$2, so we are short 50 cents on our plan, but in the end this will be cared for.

At the close of the year we plan to sell the three books and the "elective" book to one of the workers at a reduced price, thereby covering any loss which may have been sustained and establishing a circulating library fund for future years. Our plan will be to continue the \$1-a-year assessment for each worker desiring to cooperate.

There are, of course, objections to this plan. One is that fewer sets of books will be purchased in our conference, although there were very few sets ordered formerly. But this objection is offset by the fact that practically 100 per cent of our conference

workers will read the Ministerial Reading Course each year. Another objection is, that our ministers will not be building up their own libraries; but I find that as our ministers are on the wing most of the time, they are not so much concerned about increasing their private libraries as they would otherwise be. The main thing, surely, is that the information in the books become a part of the worker's

mental equipment, and become effective in his life and service. We attend to the circulation of the books through our conference office.

Personally, I like this plan, and thought it might afford a suggestion to other conferences where not all the workers are subscribing to the Ministerial Reading Course and THE MINISTRY.

B. M. GRANDY, Pres.

Billings, Mont.

OFFICIAL NOTICE

TWO IMPORTANT APPOINTMENTS

Ministerial Association Meetings at the General Conference

[As Authorized by the General Conference Committee]

Civic Auditorium, San Francisco, Calif., May 25 to June 12, 1930

I. A THREE-DAY PRE-CONFERENCE CONVENTION, May 25, 26, 27, in Room "F," for such Evangelists, Pastors, and Bible Workers as are present, to study and discuss in round table some of the most important questions facing the ministry of this movement. The first meeting is appointed for Sunday, May 25, at 9 A. M. This Pre-Convention will prepare the way for those questions of universal interest to all workers, irrespective of lines of responsibility, that should characterize the appointment next noted.

II. THE DAILY ASSOCIATION HOUR, 1:30 P. M., in POLK STREET HALL, for all evangelical workers at the Conference. Vital, far-reaching themes and problems will be presented by strong, recognized leaders. The first of these daily meetings will be held Thursday, May 29, at 1:30.

A few of the suggested topics are listed here for preliminary personal study by those who are planning to attend the General Conference:

EVANGELISTS' COUNCIL

Meeting the Modern Problem in Evangelism
Lowering Costs, yet Increasing Results
Getting the Ear of the Public
Most Profitable Length of Effort
What Constitutes Thorough Instruction
Converted Converts Our Goal
Utilizing Possibilities of Local Church
Utilizing "Right Arm" in Evangelism
Reduction of Secondaries and Nonessentials
Getting the Most out of the Music
Scholarly Carefulness About Quotations
Getting People to Decide
Problem of the Evolution Question
Dealing With the Isms
Conservatism in Advertising
Development of Associate Workers
Ingathering Whole Families
Conservation of Fruitage
Trends of Present-day Opposition
Presenting the Spirit of Prophecy
Dealing With Capital-Labor Question
Dealing With Peace and War Question
Proper and Honest Interpretation of Texts
Linking Personal Ministry to Sermonizing

DAILY HOUR DURING SESSION

The Minister and His Own Soul
Maintaining the Spiritual Glow
Ministerial Ethics
Development of Soul-winning Ministry
Guarding the Influence of the Ministry
Consistent Apparel for the Ministry
Personal Health Reform
Ministry and Sabbath Keeping
Training of Associates
Speculation and the Ministry
Reverence in Public Worship
Minister's Responsibility Toward His Family
Ideals of Christian Ministry
Elements of Spiritual Efficiency
The Minister's Deportment
Danger of Stagnation
The Minister as a Bible Student
Responsibility for Faithful Reproof
Minister's Speaking Voice
Responsibility to Wealthy and Influential, as well as to Poor and Outcast

MINISTERIAL ASSOCIATION SECRETARIES.

EDITORIAL POSTSCRIPTS

CHEAP!—When evangelists resort to sensational stunts and dramatic claptrap, discerning people are disgusted. They think "cheap"—and so it is. It constitutes but religious burlesque. It is incongruous to the whole spirit of the gospel. It does violence to the entire program of this message. It is an offense to the spiritual members of the church, and is a deterrent to the earnest strangers we are seeking to reach. What have the priests of God to do with common fire?

VOICES!—Conflicting voices are calling today—voices of true and of false shepherds. Some are leading to the fold of safety, green pastures, and unroiled waters. Others are "stranger" voices seeking to simulate the tone and the words of the true Shepherd, calling the sheep after them out of the fold to promised fields of green that prove to be naught but dry stubble and whose waters are brackish and bitter. So we hear them—scattering calls and unifying calls. The counterfeits are conflicting, contending, seductive, bewildering calls. Beware the false, and give heed to the true. Whoso hath ears to hear, let him hear—and understand.

DETAILS!—There is a basic difference between a declaration of the Bible or the Spirit of prophecy, and some one's interpretation of it. One person may hold that the seven heads of Revelation 12 and 13 are seven forms of the Roman government; another may sincerely believe that they represent successive world-power systems. The prophecy is true and will be fulfilled, irrespective of men's differing interpretations. Therefore no man is authorized to become dogmatic on such a secondary point, for both culminate in Rome. All are united in understanding the main feature of the prophecy. Let no man's orthodoxy be gauged by such details of interpretation. Prominent pioneers differed on similar points, but they formed one harmonious movement. Small wonder that their schools of interpretation persist among their spiritual posterity. Let nothing break the unity of the remnant band. We must stand together on fundamentals.

DIVERTED!—The evil one is incessantly seeking to throw us out of balance. If he can keep vital godliness out of our experience and our preaching, holding us to the skeleton of bare doctrine or prophecy as mere dogma, he scores. Equally sinister is his purpose to lead one who has passed from cold intellectualism into the wondrous joys of living fellowship with Christ, into neglect of basic prophetic foundations and doctrinal beliefs of the message. These must not be neglected, lest we lose our bearings and our distinctiveness in this remnant of time. Ours is a movement of time prophecy. It arose at a designated hour, emphasizing specified truths. These must remain prominent to the end, else we fail to meet the requirements of the prophecy and of God. But it is not to be divorced from the everlasting gospel, else it will be but a message without a gospel.

L. E. F.