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Trenchant Truths

A MAN may be earnest and sincere, but sincerely wrong.

EMPHASIS on the importance of *life* does not discount the value of sound *doctrine*.

ONE of our besetting perils is the tendency to substitute human learning for divine wisdom.

THE deeper spiritual life does not ignore or set aside doctrine. On the contrary, it grows out of and consolidates sound doctrine.

PHILOSOPHY simply presents the history of the needs and limitations of the human heart. The gospel of God alone supplies those needs.

UNCOVER the mountains of Christianity, and see how small the hills are. Let us in preaching make great things great and small things small. In other words, may God give us a sense of proportion.

MINISTERIAL efficiency demands a budgeting of time, a choice as to what is of primary importance, with second position for secondaries. We all have twenty-four hours in a day. Let us choose wisely how they shall be used.

GOD cannot yet intrust us with the power that is awaiting the remnant heralds in this movement. We would not be able to stand the inspection of the world. He cannot yet intrust us with power to heal the sick in a way that would focus the eyes of the world upon us. Self must decrease and

Christ must increase until He fills all in all, and transforms us, as the disciples were transformed at Pentecost. Ought not this to challenge us and mold the whole life?

IT is a mistake to judge a man's ministry by hearing him once, and similarly by what his ministry was five or ten years ago. Transformations in experience come, and alas, so do degeneracies.

WHEN man-made standards and activities of human devising become the criteria by which we test and rate our men, and gauge their success by these, rather than by attainments along the line of apostolic qualifications, and use these as the basis of selection for responsibility, then we need some radical adjustment of vision and practice.

ALL the special truths for the last days are to be presented in connection with, and only in right relation to, the general truths enunciated by Jesus and the apostles. They are not separate and apart. He who fails in this is not properly giving God's message for the hour, any more than the one who brings the general truths before men, but fails to couple therewith what we denominate present truth.

THE white man will never finish the work in the mission fields. The black man in Africa and the yellow man in the Orient, with other nationals in their respective countries — these are the ones in God's plan. The greatest task and privilege of the foreign missionary is to train these. This involves our looking toward second place, and final elimination. They must increase, while we must decrease.

L. E. F.

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Editorial Keynotes

Why Is It?

The Meditations of a Preacher

SEARCHING questions are sometimes good for us, even if they do prick the bubble of our self-complacency and sting our denominational or ministerial pride. Here are a few queries for a start that are worth pondering:

Why is it when you greet a fellow worker and ask, "How are things going?" the almost invariable reply is, "We reached our sixty cents a week," or, "We went over the top in our Harvest Ingathering," or some similar response? Rarely does the response speak of the gain in souls, the conquests of the cross, or the deepening of the spiritual life either in the church or in the worker's own life. I wonder if we need a new vision of values.

Why is it that we have time—hours and hours of time—to discuss every conceivable plan and problem and question in committees and on boards, but rarely have time to spend an hour in united prayer or in joint study of the deeps of the word of God or intensive study from the spiritual side of the great problem of reaching souls? Would we not get farther and accomplish more by shifting our emphasis?

Why is it that we are still presenting our message in substantially the same form as we did forty years ago? Yet we live in a different world. The rise of evolution and the development of modernism have brought an entirely new attitude into the religious world, while the new psychology and the revival of atheism have wrecked the faith of multitudes. Ought we not to study most seriously our whole problem, facing all the factors and seeking

God unitedly, to know how to meet most efficiently the new issues of this last hour?

Why is it that when modernism was making its malign inroads in all communities a few decades ago, with but feeble protests, that the Fundamentalist movement, defective as it is but defending the Bible and loyal to the conservative position, arose among the denominations themselves instead of finding its center and motive power in this movement? Have we been timid and remiss?

Why is it that the greatest contenders against evolution and the outstanding exponents of at least certain features of health reform, have arisen outside of our ranks, so that we now quote them as authorities,—men who probably never heard of this movement? Have we kept our rightful place of leadership?

Why is it that emphasis upon the victorious life, which is so clearly, fully, and explicitly taught in the spirit of prophecy, has received its greatest emphasis from men ignorant of this matchless gift to our church? They have been quick to see the imperative need and the glorious provision of victory over the power of sin through the indwelling Christ made operatively possible by the Holy Spirit. Why should we, who sense the impending close of probation when there will be no Intercessor to plead for us, trail belatedly along as a tardy second?

Why is it that so many churches do not show a net gain of a single member?—stagnation in the midst of the current of God's love and grace and the outpouring of His Spirit upon all flesh! Do we not need a mighty spirit-

ual awakening and a universal revival of soul winning? Unless the home base keeps pace with the growth in other divisions, in increasing its membership, how can we supply the necessary men and means?

Why is it that we have checked against us year by year so many apostasies? Is not the reason either lack of a thorough conversion to Christ at the time of admission into the church, stopping short with an intellectual conviction of our body of teaching; or, if converted, failure thoroughly to indoctrinate in our distinctive truths, spirit of prophecy and all? Of course there are other contributing factors, but are not these the outstanding causes?

God designs for us to be the head, and not the tail. This is God's message and His movement. Limitless is God's love for us, and glorious are many of the achievements of the church. But there is nothing so deadening and peril-

ous as smug complacency and a spirit of "We are the people." Higher, ever higher, should be our goal, not simply in dollars, nor even in souls won intellectually, but in personal, spiritual attainment; forward, ever forward, should be our aim; deeper, ever deeper, should be our passion. We must not settle upon our lees. Let us ask ourselves these and other equally heart-searching questions. L. E. F.

THIS movement cannot be hurt by avowed enemies from without. It is the misguided friend and the subtle foe within that constitute its peril.

It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character.—*Mrs. E. G. White.*

Faith, Hope, and Love

BY B. M. GRANDY

Lord, grant me childlike faith to take Thy word
And make of it a part and parcel of my being;
Convert my heart, that I with simple trust
May just believe and do, without the need of seeing.

Lord, light my life with sparkling, shining hope,
Illuminate my path with radiance most cheerful;
May each fair day impart a blessing sweet,
That when I face the darkest hour I'll be not fearful.

And grant me, best of all, the grace of love,
To love Thee first, my God, and next my earthly brothers;
For without love my faith and hope were dead,
For love alone will make me live and die for others.

Unless, dear Lord, Thou grantest me this prayer,
In vain are all my selfish efforts and my striving;
So daily unto Thee, O God, I come
For faith, and hope, and love, each grace reviving.

Billings, Mont.

Forward and Upward

Inspiration, Counsel, and Caution

Training Leaders

BY C. E. HAYNES

THERE was a time when Jesus was in need of helpers, and it is interesting to note how He obtained them. He went in *search* of them, He *found* them, He *showed them the fields* white for harvest. Then He *trained* these chosen helpers by a process which enabled them to discover their own powers in leadership. Jesus assigned to each helper a definite task, and patiently bore with his mistakes, pointing out the better way. He saw the weakness of Peter, and He also saw his strength. He knew the doubting nature of Thomas, yet recognized his loyalty.

We are to follow the Master's example in the important work of training men for responsible service in His cause. There are many individuals in our churches, weaker than Peter and more doubting than Thomas, who may be trained for successful leadership if we are willing to bear patiently with them, but who will be lost to God's service if unseeing eyes and unfriendly hearts deal with them roughly and unsympathetically. Most men need to be *made strong*, rather than set straight. Place responsibility upon men. Assign them definite tasks. It is surprising how leadership will develop under responsibility. Let us not fear to incur some risks with prospective workers. Theory cannot be turned into practice without some form of trial. In supplying the church with leaders, men must be tried; and the opportunity to become a leader should be given every follower of Christ. The way in which he relates himself to such opportunity, demonstrates to what

extent latent powers of leadership can be awakened.

We must train the officers and leaders in our churches to meet their duties and responsibilities. When once we place responsibility upon them, let us see to it that we do not reassume the responsibility. Make the leaders fight their own battles. Let us have confidence in them, and make them understand that we have confidence in them. We must never go over their heads to adjust matters in the field which has been placed in their charge. Let us learn to say "we" instead of "I," and let the operation of the church become "our" task rather than "my" task. Let it be "our" field instead of "my" field. If the work succeeds, let it be "our" success instead of "my" success. If it fails, let it be "our" failure, rather than "your" failure. The stability of our work depends upon due recognition and regard being given to the responsibility of officers and leaders.

Every church is called to become a training school of Christian leaders, and it should ever be remembered that these leaders will bless the world or damage souls according to the training they receive. The training of efficient leaders is our holiest and most profitable task.

Buenos Aires, Argentina.

Preaching to Bring Conviction

BY J. C. RAFT

CONCERNING Paul and Barnabas we read: "It came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake,

that a great multitude both of the Jews and also of the Greeks believed." Acts 14:1. Wherever these apostolic preachers went, a revival took place. It was not their purpose simply to attract attention and to get a large crowd of people to listen to what they had to say. Paul and Barnabas knew that they had been called of God, and recognized that they were chosen and ordained by the Holy Spirit for preaching the gospel. Possessed by a living faith in the message which they had been commissioned to bear, with unwavering confidence in the word of the Lord and His promises, and clothed with power from on high, they went forth, and "so spake, that a great multitude . . . believed."

Since the days of Paul there has never lived an evangelist of such power in winning souls, and Inspiration has recorded the history of the apostle's life and his methods as an example to preachers in all ages. Paul preached "not with wisdom of words, lest the cross of Christ should be made of none effect." His method was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." He possessed the gift, the ability, and the power to preach in such a manner that "a great multitude . . . believed."

God has called the ministry of the advent movement to proclaim the everlasting gospel in its last phase, to meet the needs of a perishing world. This gospel is to be proclaimed in such a way as not only to attract the attention of the masses in "every nation, and kindred, and tongue, and people," but to bring conviction to the heart of the individual, which will lead to personal belief in and adjustment of life's program to the demands and provisions of that gospel.

The work of the evangelist is to win souls for Christ, and for this divine power is needed. It is not sufficient for a minister of the gospel to be able

to draw large audiences, and to win admiration because of his pleasing oratorical ability. These qualifications are necessary, and were prime factors in the experiences of Paul and Barnabas, but they became effective only when under absolute control of the Holy Spirit, who is the one who convicts of sin, and whose power alone will enable the evangelist so to speak that a great multitude will believe and turn to the Lord. Through sincere, earnest prayer, through the diligent searching of the Scriptures and the instruction of the spirit of prophecy, and by complete surrender and consecration of the life to God, will it be possible for our preaching to bring conviction of heart and lead to personal relationship with the Lord Jesus Christ. "The presence of the Spirit with God's workers, will give the proclamation of truth a power that not all the honor or glory of the world could give."

Berne, Switzerland.

Through Nature to Honest Hearts

BY GEORGE MC CREADY PRICE

THE world has greatly changed during the last twenty-five years. The elaborate study of Hebrew and Greek, which used to constitute a large portion of ministerial training, has passed. But a true knowledge of nature in all its phases has become the means of securing the attention of the people everywhere. Especially is this the case in gaining the attention of intelligent, educated folk; and thus is afforded a successful method for presenting the truth for this time to this class of people for whom we are doing little.

In view of the instruction which should guide us in all our ministerial training, we may well ask, *Why has this true-knowledge-of-nature phase of ministerial education been so shamefully neglected?* A few of the impres-

sive statements found in "Counsels to Teachers" may appropriately be repeated in this connection:

"While the Bible should hold the first place in the education of children and youth, *the book of nature is next in importance.*"—Page 185.

"A knowledge of true science is power; and it is the purpose of God that this knowledge shall be taught in our schools as a preparation for the work that is to precede the closing scenes of this earth's history."—*Id.*, page 19.

Now I grant that Mrs. White often uses the word "science" in the sense of all knowledge outside the Bible, but it seems self-evident that in this passage she means what we commonly call "natural science," or knowledge of God's created works.

"In the natural world, God has placed in the hands of the children of men the key to unlock the treasure house of His word."—*Id.*, p. 187.

"The whole natural world is designed to be an interpreter of the things of God."—*Id.*, p. 186.

"The most effective way to teach the heathen who know not God, is through His works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and earth. . . . There is a simplicity and purity in these lessons direct from nature that makes them of the highest value to others besides the heathen."—*Id.*, p. 186.

I should like to emphasize this last sentence. It is telling us how to deal with "*others besides the heathen.*" This would certainly include the multitudes who are forgetting God that we find in all our large cities of to-day. And I would have you note that these lessons are to be "*direct from nature.*" This certainly means an appeal to facts, objective facts, which are termed scientific facts from the world around us. And all these facts are to be used as "the key to unlock the treasure

house of His word." It is in this way that our ministers and other workers will be able to impart a knowledge of that "true science" which is said to be "*power.*" But before they can impart they must receive; and "it is the purpose of God that this knowledge shall be taught in our schools as a preparation for the work that is to precede the closing scenes of this earth's history."

Berrien Springs, Mich.

Balanced Lives Demanded

BY C. E. WOOD

WHEN we stop to think about it, we are forced to admit that human character is not only versatile, but that we all are, at least a little, out of balance. This unbalanced state may not be so apparent to the individual as to his associates, but it is nevertheless true. We are strong on some points of character, and weak on others. A worker with determination to make progress in achievement, may, because of the moderation of others, become unbalanced by the development of an impatient disposition; and the man who never becomes impatient may be overbalanced on the side of taking things easy, when he should have balanced strength for aggressive work.

Seventh-day Adventists are commissioned to bear a most solemn message to the world, and God expects His workmen to obtain that balance of character which He alone can impart, and which must be obtained in order to be successful in His service. The minister who proclaims a destiny-sealing message from the desk, and when out of the desk engages in frivolous conversation and unbecoming conduct, is not well balanced in his character, and his pitiful condition is apparent to the observer. Untidiness in personal habits, or alternate periods of elation and dejection in mental atti-

tude, are also indications of lack of proper balance. Many other such unmistakable signs might be mentioned.

A personal reform, a careful and delicate balancing of character, is called for, lest in that rapidly approaching day we be weighed in the balance of God and found wanting. The timely messages from the Lord to help us develop character which will stand the test, should not be overlooked. The following brief quotations are designed to open up the study of character development in a more comprehensive manner:

"We have varied minds; some are strong upon certain points, and very weak upon others. These deficiencies, so apparent, need not and should not exist. If those who possess them would strengthen the weak points in their character by cultivation and exercise, they would become strong."—*"Testimonies," Vol. III, p. 33.*

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

"It is necessary for you to watch for the weak points in your character, to restrain wrong tendencies, and to strengthen and develop noble faculties that have not been properly exercised. The world will never know the work secretly going on between the soul and God, nor the inward bitterness of spirit, the self-loathing, and the constant efforts to control self; but many of the world will be able to appreciate the result of these efforts. They will see Christ revealed in your daily life. You will be a living epistle, known and read of all men, and will possess a symmetrical character, nobly developed."—*"Testimonies," Vol. IV, p. 376.*

Valuable Quotations

From Reliable Sources

Wesley's Twelve Rules for Preachers

1. Be diligent. Never be unemployed. Never be triflingly employed. Never "while" away time, nor spend more time at any place than is strictly necessary.

2. Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and cautiously with women, particularly with young women.

4. Take no step toward marriage without solemn prayer to God and consulting your brethren.

5. Believe evil of no one unless fully proved; take heed how you credit it. Put the best construction you can on everything. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one, else your word especially would eat as doth a canker; keep your thoughts within your own breast till you come to the person concerned.

7. Tell everything that you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own heart. Make all haste to cast the fire out of your bosom.

8. Do not affect the gentleman. A preacher of the gospel is the servant of all.

9. Be ashamed of nothing but sin; no, not of cleansing your own shoes when necessary.

10. Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them, and that for conscience' sake.

11. You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those who want you most.

12. Act in all things, not according to your own will, but as a son in the gospel, and in union with your brethren.

ren. As such, it is your part to employ your time as our rules direct; partly in preaching and visiting from house to house, partly in reading, meditation, and prayer. Above all, if you labor with us in our Lord's vineyard, it is needful you should do that part of the work which the conference shall advise, at those times and places which they shall judge most for His glory.

Observe, it is not your business to preach so many times, and to take care merely of this or that society, but to save as many souls as you can, to bring as many sinners as you possibly can to repentance, and with all your power, to build them up in that holiness without which they cannot see the Lord. . . . Therefore, you will need all the grace and sense you have, and to have all your wits about you.—*Selected.*

Personal Testimonies

Deeper Life Confidences

Uninterrupted Victories

For some time I have been strongly impressed that if I stand amid the perils of the last days and pass the test of the investigative judgment, I must be wholly right with the Lord and with my fellow man. Not long ago the hour came when I began seeking the Lord as never before, and wonderful results have come into my life. It is impossible for me to express in words the precious experiences. At first, the Lord pointed out some very definite wrongs to be righted, some methods of living that must be abandoned, some duties that must be performed, notably of first importance, searching the Scriptures and communion of soul with God.

It seemed as if Satan fought against a full and eternal surrender to Christ, but the Lord strengthened me in turning to Him with all my heart, and I am fully satisfied that every wrong deed and every willful sin is forgiven, that the Lord owns me as His child,

and that Christ has come into my heart and life; and there is sweet fellowship with Him. Christ abides in the soul-temple, and there is no darkness at all. His word is more precious to me than ever before in my life, and from it beam forth bright gleams of light and truth such as were never before revealed. Prayer has become the greatest delight of my life, and the service of the Lord is a greater joy than I have ever known. Knowing that my Saviour knows just what I ought to do, and where I ought to go, in labor for Him, makes it a delight to trust His divine guidance, and to see how wonderfully all works out to His glory and to my good.

The greatest longing of my soul is to make known to others what Jesus has done for me and what He will do for them. I know what it means to have darkness and sorrow of spirit; to be bound by the enemy of souls, to long for deliverance; to have the form of godliness and deny the power thereof. But, praise the name of the Lord, the great Deliverer has come and changed all this. O how hard I tried to make myself righteous, and to keep myself right! But it did little good. When Christ was permitted to have His way, I came to know the meaning of that statement in "Testimonies," Volume VI, page 307: "The life of Christ's disciples is to be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter." The supreme need of the hour is the complete enthronement of Christ in heart and life, by the third Person of the Godhead, the Holy Spirit of God. This only will enable us to serve Him aright here, and prepare us to meet Him when He comes. A LICENSED MINISTER.

"THE Christian is like the ripening corn; the riper he grows, the more lowly he bends his head."

The Association Forum

A Round Table on Efficient Methods

True Health Reform

BY P. T. MAGAN, M. D.

TRUE health reform is nothing more nor less than the working of the life of God within the soul,—the eternal principle of righteousness by faith.

Any system of "health reform" which is merely man-made is bound to come to naught. This is why faddists rise and fall, like the waves of the sea, and finally dash themselves to pieces on the rocks of prejudice and inertia.

True health reform has to do with the lusts of the flesh; whether those lusts be eating, drinking, lack of exercise, or the viler things, makes no difference. It requires the power of the living God to keep a man permanently crucifying these evil tendencies. Consequently, he cannot go this road in his own strength; and as surely as he wavers in his spiritual allegiance to God, he wavers in his health reform principles. This is the reason that, in times past, some among us have become fanatical in regard to health reform. Such individuals were not guided by the movings of the Spirit, and set up man-made theories in the place of true health reform principles, with the result that eventually they led to worse evils than those they sought to cure.

Specific Definition

If I were asked to define specifically what I mean by health reform and health reform principles, I would say that anything which tends to *re-form* the image of God in the soul and body of man is health reform, and all fundamentals of Christian living are health reform principles. Consequently, when the spirit of prophecy

tells us that the eating of flesh foods will "animalize our natures," it is clear that abstaining from such food, in the fear and by the grace of God, is the practice of a health reform principle; for animal natures, propensities, and passions belong not in the realm of the kingdom of God.

Not long ago I received a letter from an old friend and collaborer, who is now president of one of our colleges, containing a sentence which to me seems almost a classic in the statement of a great truth. The sentence is this: "*A stand on health reform constitutes a protecting edge on the great moral issues and many other problems that are a source of great tribulation to our young men and women.*" It is true that the one who would succeed in life must erect for himself a very fine type of barrier, far beyond the barriers that his school or church or any one else would have erected for him.

Every once in a while we hold our breath and lower our heads in shame as we hear that some one among us, whom we have loved and revered, has fallen into some gross and terrible sin. We are apt to think of these sins as having been the product of one unguarded moment. But this is altogether wrong. Men do not go bad overnight. Spiritual resistance, like physical resistance, must reach a low tide before a terrible calamity or disease can fasten its fangs upon us. In medicine, we speak of the "prodromes" of typhoid fever, the "prodromes" of pneumonia, et cetera. These are not disease in and of themselves, but signs and symptoms which always precede the disease. No doubt the same is true spiritually. The entertaining of evil

thoughts, wicked imaginations, and the like; the eating and drinking of things which we know irritate and unduly stimulate the nervous system of the body, are the "prodromes" which come before the great moral fall in the life.

Divine Elasticity

In a technical way, I think many have taken wrong views of health reform. Recently one of our ministers told me of a camp meeting held in one of our larger conferences, in connection with which the people were asked to signify by standing that they vowed never again to partake of a piece of meat under any circumstances. To me, such a vow is like vowing never again to have an evil thought or speak a careless word. It is an old-covenant declaration. In itself it denies our tremendous daily and hourly need of the power of God to keep us from that which is evil. Then, again, it takes no cognizance of the fact, so clearly brought out in the word of God, that certain things at times are right or wrong according to circumstances, and not because of "Medo-Persian" law which altereth not. For instance:

The God of heaven made it very clear to His people in an early day that they should not marry the daughters of the heathen. Nevertheless, when Joseph was the only servant of the true God in the land of Egypt, he became united in marriage to Asenath, the daughter of Potipherah, the prince of On. This woman was an Egyptian, a heathen, and a daughter of a heathen prince. She bore to Joseph two sons, Ephraim and Manasseh. Now it is very evident that God did not look with any disfavor upon Joseph for contracting this marriage, and certainly He numbered the two sons that resulted therefrom in the roster of the tribes of the children of Israel; and, in fact, the house of Joseph was the only one represented by *two* tribes among the people of Israel.

We have another illustration in the

case of Ruth. God decreed that the Moabites should not be numbered in the congregation of Israel until ten generations had passed by, because they were the product of unspeakable relations between Lot and his own daughter. Nevertheless, when Ruth, a humble maiden, desired to enter into that congregation long before the ten generations were fulfilled, her prayer was not only granted, but she was honored by being made an ancestress of the Lord Jesus Christ Himself.

To my mind, these Scriptural truths go to show that there is a certain elasticity about even divine things, and that this is necessary in order to leave room for the Spirit of God to work upon the hearts of men.

There is a tendency to carry health reform to fanatical extremes, in much the same manner as the Pharisees pushed the enforcing of the law to such hairsplitting conclusions that they finally wound up with the tragic words, "We have a law, and by our law He ought to die." Over against this, of course, we must not use our liberty as a cloak for licentiousness. The apostle Paul admonishes: "Use not liberty for an occasion to the flesh." The exact balance can be imparted only by the Spirit of God, which comes to a man through prayer and the study of the word.

Los Angeles, Calif.

Its Relation to Evangelism

BY KATHRYN L. JENSEN

To gain a clear conception of the true relationship of the health reform message to evangelism, we should give intensive study to the methods of soul-winning work which Jesus employed during the years of His public ministry. Through this study we find that the miracles which Christ performed, in both the physical and the spiritual realm, were not entirely, as we might suppose, to incite in His followers

through succeeding generations down to the close of time, the expectation of performing miracles in just the way that Jesus did; but rather, through intensive demonstration of divine power in these miracles, to teach the methods which should be employed for winning souls to the allegiance of the God of heaven.

Concerning the miracles of Christ, we read as follows:

"The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. Through the agencies of nature, God is working day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. . . . The words spoken to Israel are true to-day of those who recover health of body or health of soul. 'I am the Lord that healeth thee.' . . . He it is who 'forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.'"—"*Ministry of Healing*," pp. 112, 113.

During three and a half years of public ministry, Jesus sought to emphasize to His disciples that ministry to the body and ministry to the soul must go hand in hand; and with this fact in mind, as we study the miracles of Jesus, we grasp more clearly the complete provisions of the gospel. In every case we see that Jesus recognized the real desire and need of the one who came to Him for help, and proceeded to minister to that need. Oft-times it was physical healing that the applicant most longed for, and after healing the body, then came direct ministry to the still greater, though unrecognized, need—that of the soul. (John 5:5-15 as example.) In other cases, Jesus knew that the greatest longing of the heart was to be free from the condemnation of sin, and then He first pardoned and afterward healed the physical maladies. (Mark 2:3-12 as example.) Often the ministry to the body and the ministry to the soul were

so closely associated that one could not be distinguished from the other. For example, there is the case of the woman who "had spent all her living upon physicians, neither could be healed of any," and whose longing for physical healing is expressed in her own words, "If I may but touch His garment, I shall be whole." This woman touched Jesus' robe, and was made whole in body and soul, as is evidenced by the words of Jesus when He said, "Be of good comfort: thy faith hath made thee whole; go in peace." Luke 8:48.

In the work of healing, Jesus did not make any distinction as to which should be considered most important,—either the spiritual or the physical need. He sensed that humanity presented various needs, and His heart so throbbed in sympathy for those needs that in Him the longing soul found a ready helper, whether the need bore a spiritual or a physical aspect. Never, however, did Jesus fail to recognize the physical need when it was uppermost, and never did He withhold the spiritual help to accompany the physical need.

We are confronted to-day with the results of six thousand years of transgression of God's moral and physical laws; mental anguish and physical suffering abound in the minds and bodies of the people; and the methods of evangelism which will successfully and adequately meet these needs must embrace healing of the body and restoration of the soul. While these methods need not necessarily be bound up in one individual, they should be fully provided for in the group of workers associated together in an evangelistic effort.

In following the example of our Saviour in revealing "the power that is continually at work in man's behalf, to sustain and heal," we are to recognize God's plan of placing in the church diversities of gifts, all operating by

the same Spirit. Every worker must, to some degree, be a specialist in the line of his particular gift, at the same time combining and blending his gift to the accomplishment of the "perfecting of the saints," and "the edifying of the body of Christ." The evangelist must be a master in the technique of soul winning, in which is embraced obedience to God's natural and moral laws. The Bible worker, while especially qualified to teach the truths of the word of God, should be able, not only to teach the principles of the gospel of health, but should know how to administer relief for physical suffering, when this is the nature of the real need first to be met. Likewise, the Christian nurse, while skilled in preventive and curative measures, standing as an educator and leader in the health reform message, must be ready, when the need so requires, to give first aid to the sin-sick soul. There is many a person who must be taught how to cast his burden of sin at the foot of the cross, before peace of mind can avail in producing physical healing. This trio group—the minister, the Bible worker, and the nurse, with a physician available as consultant—represents the happy combination in Christian service for revealing that same miracle-working power which the Saviour so often demonstrated and which is continually at work in man's behalf.

With this conception of true evangelism, the health reform message becomes an indispensable part of all such effort. Instead of being made a side line, to serve as entertainment, the health reform message becomes an integral part of the evangelistic program for the evening. It is just as consistent for the twenty-minute health talk to follow the period of silent prayer on entering the pulpit, taking its logical place in the opening exercises, as it is for the soloist to do his part. But on all sides it is apparent

that there is need of placing and keeping this health reform phase of evangelism in its rightful setting. The general plan seems to be to put the health talk as a thing apart from the evening service. Is not this a segregation which is unwarranted when seeking to follow the methods of the Master?

When there exists between the evangelist and the medical worker a thorough co-operative understanding, it is possible for the health talk to prove a very effective means of preparing the way for the spiritual message. For example, let us suppose that the evangelist chooses as his subject "Jesus, the Sinner's Friend." It would be quite appropriate for such a stirring revival sermon to be preceded by a health study on the power of the sun's rays in healing disease, for we are told that "the sun rising in the heaven is the representative of Him who is the life and light of all that He has made."—"*Ministry of Healing*," page 412. While the health worker need make but little application to the spiritual phase, the setting forth of the discoveries of the marvelous healing power of the sun's rays, would add force to the message of the evangelist as he endeavors to impart knowledge of the divine provision that "unto you that fear My name shall the Sun of righteousness arise with healing in His wings."

It is the moral setting of the health reform message that makes it differ from the health message of the world. If the health reform message which Seventh-day Adventists proclaim deals with intellectual acceptance alone, and lacks the setting forth of our moral obligation to serve God, body, mind, and soul, those to whom we talk may as well listen to a public health worker representing the welfare organizations of the world. Ours is a reform message, and as we lead men and women to understand that to conform to God's

natural laws results in their health and happiness, they will more readily understand that it is not an arbitrary command of God which requires their obedience to His moral law.

Our instruction is definite: "To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message."—*"Counsels on Health," p. 21.* The message of health reform which is not in harmony with natural law, or, being genuine, is used merely to attract, to entertain, and to serve as a bait to catch the interest of the masses, brings discredit to God's cause, and violates the very spirit of the Saviour's methods of evangelism. We are told that "Jesus was not satisfied to attract attention to Himself merely as a wonder-worker, or as a healer of physical disease. He was seeking to draw men to Him as their Saviour. . . . Mere worldly success would interfere with His work. And the wonder of the careless crowd jarred upon His spirits."—*"Ministry of Healing," p. 31.*

Washington, D. C.

The Trained Nurse in Action

BY R. S. LINDSAY

IN conducting a recent evangelistic effort it was my privilege to have the services of two Christian nurses, and I have no hesitancy in saying that for the success of city evangelistic work the services of the trained nurse are indispensable. I am far from being convinced, however, that the preaching of the great doctrines of the message should in any way be made secondary to the health message. In other words, I do not feel that the health message should be the outstanding feature in a series of meetings to that extreme degree which leads the public to believe that a "health institute" is in operation, which has the backing and support of the evangelist, instead of

an evangelistic series of sermons on present truth, in connection with which trained nurses deal with the gospel of health in the most practical and helpful manner.

The health reform message is as closely related to the third angel's message as is the right arm to the body. A soul in preparation to meet Christ at His coming would be as truly crippled without the health message as the human body would be without the right arm. The value of the right arm lies in the fact that it is a strong member of the body, and actively and effectually ministers to the body. Severed from the body, it would be useless.

As to the method by which the evangelistic and medical combined in the evangelistic effort, our program announced a health talk and demonstration each night, for a half hour before the sermon began. During the day the nurses visited the people who had handed in their names requesting literature or had especially requested a visit by the nurse. The professional standing of these workers gave them prestige with the people, and opened the way for presenting the message. The service rendered by these nurses was a great asset to the work, not so much from the standpoint of the public talk preceding the sermon, as by the house-to-house visitation during the day. The public talk should not be in any way discounted, however. It created interest, and served as an opening wedge to the homes of the people, where true medical missionary work was called for. These nurses carried a heavy program, acting somewhat in the capacity of Bible workers during the day, and as health instructors at the time of the evening service. Some value should be attached to the public health demonstration, but in my opinion this is meager compared to the value of the personal work rendered by the Christian nurse in the homes.

Baltimore, Md.

Delving Into the Word

Studies on Fundamentals of the Message

The Gospel Message in the Book of Daniel — (Continued)

BY W. W. PRESCOTT

THERE are some distinguishing features of the prophecy in the eighth chapter of Daniel which may be briefly mentioned. The time is the last year of Belshazzar, just before the fall of Babylon, probably in the same year. Although given before the fall of Babylon, this prophecy does not include ancient Babylon. The revival of ancient Babylon in the latter times and a part of its effort to assume the place of God having been indicated in the prophecy of the seventh chapter, it remains now to deal further with its deceptive work, and to emphasize the certainty of the restoration of the truth of the gospel.

In the seventh chapter the political phase of the apostasy is emphasized, and the little horn is another king. In the eighth chapter, the ecclesiastical phase is emphasized, and the little horn assumes the place of a priest, a king-priest. In the seventh chapter the sovereign rule of the Most High is denied by assuming the right to change His law, and this change abolishes the divinely established sign of His sanctifying grace to save from sin and to give rest of soul through the mediatorial work of the true King-Priest. In the eighth chapter the mediatorial work of the prince of the host, now carried forward in "the true tabernacle, which the Lord pitched, not man" (Heb. 8: 2), is set aside, and "both the sanctuary and the host" are given over "to be trodden underfoot."

The historical fulfillment of this prophecy is very clear. In behalf of the Roman system it is claimed that in it alone is found the fulfillment of

the typical services, with their priesthood, sacrifices, and offerings. (See extract from "Catholic Doctrine as Defined by the Council of Trent," in "Source Book for Bible Students," pp. 417, 418.) It is claimed that the consecrated wafer, the host, kept in the monstrance, "makes every Catholic church a tabernacle of the Most High." It is claimed by a Roman Catholic writer that the pope is "our high priest." (*The Tablet*, June 13, 1914.) It is claimed that the mass "is the sacrifice that continues on earth the sacrifice of the cross." It is claimed that "when He ascended into heaven, Jesus Christ left His priests after Him to hold on earth His place of mediator between God and men, particularly on the altar." (See extract from Liguori in "Source Book for Bible Students," pp. 418, 419.) In thus substituting this false system for the true, in fulfillment of the prophecy of the eighth chapter of Daniel, the Roman Church has taken away from Christ, so far as it is humanly possible, His work of mediation in the heavenly sanctuary, and has thus struck a telling blow at the very heart of the gospel. (Read Dan. 8: 11-13, A. R. V.) And so it plainly appears that in the seventh chapter the sign of sanctification, and in the eighth chapter the only means of sanctification, the mediatorial work of Christ, are taken away.

The Sabbath and the Sanctuary in History

The far-reaching significance of this twofold apostasy becomes more apparent when we consider the relation of the Sabbath and the sanctuary service in the light of history. They were joined together when God gave instruc-



(D-1)

tion to Moses concerning the sanctuary service at Sinai. Exodus 25 to 31. They were joined together when Moses repeated this instruction to the children of Israel. Exodus 35 to 40. They were joined together in the interpretation of the sanctuary service, as found in the epistle to the Hebrews. Heb. 4: 1-11. It was defiling the sanctuary and profaning the Sabbath which were the root cause of the captivity in Babylon. Eze. 23: 38. (Compare the work of Manasseh, as described in 2 Chron. 33:4-7, and the warning to Sabbath breakers through the prophet Jeremiah, in Jer. 17: 19-27.) In the time of the restoration after the captivity, the rebuilding of the sanctuary and the restoration of its services, as recorded in the book of Ezra, and the reform concerning the observance of

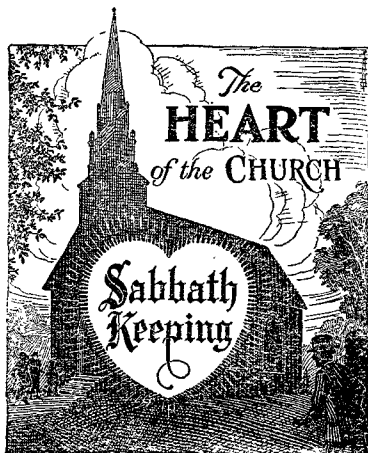
the Sabbath, as recorded in Nehemiah 13: 15-22 (note especially verse 18), were the leading features.

The Final Work of Reform

In the apostasy preceding the first advent the true meaning of the Sabbath, and the real significance of the temple service had been largely lost sight of, and Christ cleansed the sanctuary twice, and sought to restore true Sabbath keeping. In the great apostasy of the Middle Ages, when the man of sin was fully revealed, we find that the center of attack was against the Sabbath of the fourth commandment, and against the mediatorial work of Christ in the heavenly sanctuary. As in ancient Babylon, there were a priesthood and a service and a sabbath entirely distinct from, and in open opposition to, the religion of Jerusalem;

More Cuts

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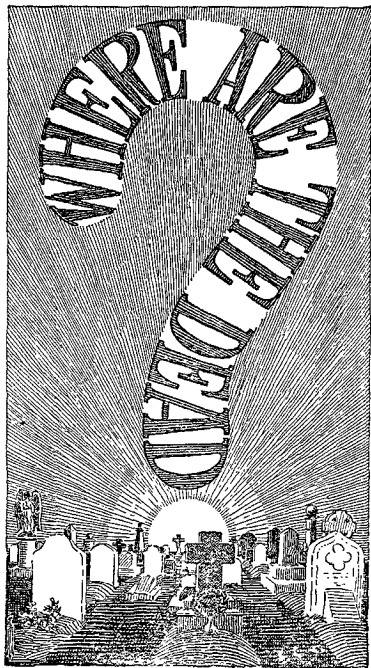
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so in modern Babylon, the papacy, there are a priesthood and a service and a sabbath entirely distinct from, and in real opposition to, although in pretended harmony with, the religion of heaven. These statements could be developed in a striking way, if space permitted.

In the final work of reform, in which the sins of Babylon are to be exposed and a people to be called out of her, great emphasis must be placed upon the true Sabbath and the true sanctuary, in order that the sins of the people may be blotted out in the hour of His judgment, and the full rest of soul may be experienced in preparation for the coming of the Lord. The fact that these truths are emphasized in this second advent movement is the strongest kind of testimony that this movement is the true reform move-

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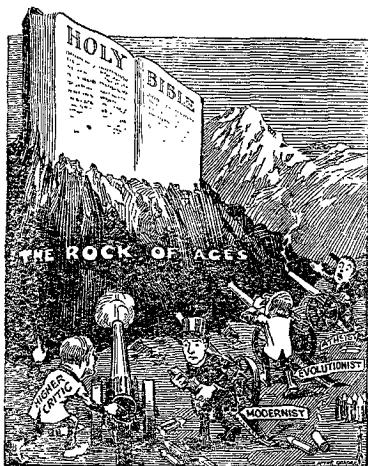
(D-2)

ment for this generation, and under divine guidance.

The vision of the eighth chapter of Daniel begins with the Medo-Persian era, when the typical sanctuary service which had been taken away by ancient Babylon, was restored. The time period of this prophecy, the twenty-three-hundred days, or years, commencing in 457 B. C., unites the period of the restoration of the typical service with the period of the restoration to the people of the real service which has been taken away by modern Babylon, but is restored in the reform in the message which dates from 1844 A. D., at the expiration of the twenty-three hundred years.

The Message of Righteousness

In substituting a human system of mediation for the divine system and in



(D-4)

its doctrine of the efficacy of the sacraments, the Roman Church has substituted righteousness by works for righteousness by faith. It follows that the message which is an effective antidote for this false teaching, must emphasize the fact that the goal of the mediatorial work of Christ is the bestowal of His righteousness as a free gift upon every one who truly accepts Him as the only High Priest and Mediator. (Read Gal. 3: 13, 14, and note that the blessing of Abraham was that his faith was reckoned for righteousness.)

It thus appears that the real objective of this vision of the eighth chapter is the judgment hour, the restoration of the mediatorial work of Christ in preparation for the setting up of the everlasting kingdom of God, and the cleansing of the church from all sin by the last proclamation of the everlasting gospel of the Sabbath and the sanctuary.

The Field Says ---
Through Our Letter Bag

Misplaced Indorsement.—The last mail from the United States brought a bulging letter of unusual appearance. Never before had I heard of such a concern as was conspicuously announced on the corner of the envelope, but accuracy of address made me feel that somebody in the homeland was thinking of me in the mission field and had a special message for me.

With no little curiosity and interest I opened the envelope and unfolded the printed document which it contained. As I caught the signatures of a number of old friends and fellow workers, I rejoiced in the thought of personal messages from so many in this unexpected way. But what was my deep disappointment to find that I was in receipt of an advertisement of a food product, incorporating testimonials from Seventh-day Adventist preachers

and leaders displayed in the most catchy manner. I read on through the paragraphs, telling of the great virtues of the product, and became duly impressed that my Seventh-day Adventist brethren had been satisfied and benefited healthwise by the use of it. It was a masterly piece of commercial advertising.

I have not yet sampled this highly recommended product, and do not know whether it will meet my needs; but I do know that such cheap use of the names of our ministers and denominational leaders, appearing on official letterheads of commercial firms with the statement that "permission has been given" for such use, leaves an unsavory taste in my mental organism. Surely it does not tend to the proper dignity of our ministry and leadership to permit the use of their names and written testimonials for the sale of commercial products. Is not this a matter which would properly come under consideration through the columns of **THE MINISTRY**, for the purpose of safeguarding our ministers in this respect?

A MISSIONARY.

Experimental Salvation.—“The gospel we present for the saving of souls must be the gospel by which our own souls are saved.”—*The Ministry of Healing*, p. 469. It is not sufficient for the preacher to merely point out the way of salvation; he is called and ordained to stand as a finger-board along the highways of life; but he is sent forth as a witness of the actual living and abiding presence of the Saviour in the heart—the gospel of salvation from the power of sin in daily life, and redemption from the effects of sin to be realized when the gospel message has reached to earth's remotest bounds and the end of rebellion and sin is consummated.

To maintain this vital connection with God involves spending some time every day in communion with God,—

listening and receiving God's messages through His word and the illumination of the Holy Spirit, and speaking to God in prayer. It was through personal fellowship and communion with Jesus that Peter and his fisherman friends learned to be successful "fishers of men."

It has occurred to me that there is a danger in turning from this true source of efficiency in the preacher's life and work, making it secondary to the study of the writings and sayings of men. While many splendid gems of thought may be gleaned from writers and speakers of learning and renown, a veritable mine of priceless treasure is at our door in the Bible and the writings of the spirit of prophecy. Not only do we here find the true source of our inspiration, but we find the style of language best adapted to make up the preacher's vocabulary. As we are thus brought into contact with the Master Teacher and His simple methods and language, a new power attends our ministry, for we are thus enabled to teach that which has been experienced in our own life.

W. M. ANDRESS.

Boulder, Colo.

Bible Teachers' Problems

Their Study and Solution

Qualifications and Equipment

BY FRANCIS M. BURG

CONCERNING the choice of men as Bible teachers, we are furnished with definite instruction: "The best *ministerial* talent should be employed in teaching the Bible in our schools."—*"Testimonies,"* Vol. VI, p. 134. While it does not follow that the Bible teacher who is also a minister, should *preach* to his students, he is ever to aim toward the highest standards in teaching, life, and conduct, which are

set before minister, pastor, and evangelist.

Teaching is not preaching, but true preaching is teaching; and as ministerial Bible teachers, it is appropriate that our paramount and ultimate aim should be in accordance with the principles which make for an ideal ministry.

In his book entitled, "The Ideal Ministry," Dr. Herrick Johnson sets forth requirements for "Perfect Manhood in Christ Jesus," which are as applicable to Bible teacher as to pastor or evangelist. He specifies that in the life of the ideal minister it will be apparent that—

- His ruling spirit is love.
- His subject matter, the word of God.
- His pre-eminent business, preaching Christ.
- His central theme, Christ crucified.
- His eternal sanctions, everlasting life and death.
- His co-operating agent, the Holy Spirit.

Here is a comprehensive survey of the field of opportunity, responsibility, and available power in which the Bible teacher operates. How greatly we need the love of God as the ruling spirit of our lives,—love that is born of a vision of the worth of the souls for whom God has paid the great price. With this impelling love actuating us, how untiring our work will be, what vigilance, prayerfulness, patience, and tenderness will characterize our efforts in behalf of the students in our classes.

How can we hope to rescue the unconverted or present our students as fitted for their life work by any other means than by implanting in their hearts the word of life, and presenting Christ and His atoning work on the cross in the forefront of all our teaching? To us as teachers, Christ must be the first and the last, the "all and in all," if we are to convey to our

students a saving experimental knowledge of Him.

"Everlasting life and death" are our "eternal sanctions." A soul lost or a soul saved, determined by our teaching—what a solemn challenge! And in order that we may not fail in meeting the requirements devolving upon us as Bible teachers, there is furnished the equipment of power vested in the Holy Spirit, which "awaits our demand and reception." Shall we not often seek the secret place of prayer, to ask and receive renewed supplies of power for rightly teaching the Bible in Seventh-day Adventist schools?

College Place, Wash.

Kindly Correctives

For Better Workmen

Misuse of Our Mother Tongue

"I HAVE noticed that our public speakers make so many common errors in language," writes an observing friend, "and make them so easily and with so little apparent concern, that I trust I may be pardoned if I mention a few which I could not help noticing a short time ago, on an occasion when three or four different persons were speaking.

"Every one of us *recognize*," said the preacher, when he meant, 'every one of us *recognizes*.' He would have said it this way if the phrase 'of us' had been omitted; but since 'us' is plural, he let it influence the form of the verb, instead of letting the true subject, 'one,' govern it.

"If I *was* face to face with a delicate situation like that," he went on to say, when he meant, 'if I *were* face to face;' for he was supposing a condition *contrary to fact*, not a condition assumed or really occurring in past time.

"How many times a day we hear this common error in the speech of

people about us, as also of public speakers. People say, 'If I *was* you,' 'If I *was* young again,' 'If Jesus *was* here upon earth to-day,' 'If it *was* true,' *et cetera*; whereas the meaning intended is expressed properly thus: 'If I *were* you,' 'If I *were* young again,' 'If Jesus *were* here upon earth to-day,' 'If it *were* true.'

"Another speaker told us of how he '*pled*' for a certain thing he very much wanted. Perhaps if he had *pleaded* his cause, he might have been more successful. He further remarked, 'Some one has said—*truly*, I believe;' but his evident meaning was, 'Some one has said—*truthfully*, I believe.' The term '*truly*' conveys the idea that some one really said what was quoted, whereas '*truthfully*' expresses the speaker's belief that what was said by the one quoted, is true. In citing a scripture to support his view, he read: 'Thus *say-eth* the Lord,' rather than 'Thus *seth* the Lord.' The *ai* in '*saith*' has the same sound as *ai* in '*said*.'

"Another speaker on the same occasion emphasized the importance of our working earnestly for the '*conversion*' of all our youth, instead of their '*convershun*,' as it is properly pronounced. He also spoke of a certain thing's being '*blasphemous*' in character, rather than *blas'phemous*; of some great loss as '*irrepa'nable*,' instead of *ir-repa'rabile*.

"The chairman encouraged a speaker, by calling out: 'Go on, you're doing fine!' Of course he meant doing *finely*. Another declared, 'We'll *haftoo* bestir ourselves in this matter,' rather than the simple *have* to bestir. Still another inquired, 'How long would it have taken you to *have done* it?' More simply and correctly he should have said, 'How long would it have taken you *to do* it?'

"These are not all the errors in speech heard in that short meeting,

(Concluded on page 31)

Bible Workers' Exchange

For an Enlarged Service

Bible Worker's Prayer

My Master, at Thy feet,
I seize my task to-day;
Though humble and so weak,
My efforts bless, I pray!
This faulty life
I yield to Thee,
That Thou mayst have Thy way!

Great Teacher, from Thy word,
I fill my soul to-day,
And empty life of self,
That I may teach Thy way;
Let lips overflow
With saving truth,
For souls without delay!

Bless, Saviour of my soul,
The message sent through clay;
O make me swift to see
The Spirit's piercing ray!
Then grant heaven's power
Each yearning soul,
To see and to obey!

LOUISE C. KLEUSER.

New York City.

Suggestive Topics for Study

(Institute or Camp Meeting Group)

SUGGESTION BY JENNIE L. IRELAND:

Topic No. 1.— Women as Bible teachers and evangelistic workers, from standpoint of Bible, Testimonies of the spirit of prophecy, and present-day needs.

Topic No. 2.— The Call of God to the Work: Anointing for Service.

Topic No. 3.— Essential Preparatory Knowledge.

- a. First steps in Christian experience.
- b. Prayer— public and private.
- c. Bible doctrines.
- d. Bible prophecies and history.
- e. Principles underlying model dress, deportment, modesty.
- f. Simple treatments, common diseases, dietetic principles.

Topic No. 4.— Securing Recruits.

- a. College course for training.
- b. Pastoral watchcare for suitable talent in churches.
- c. Intensive training centers in charge of experienced Bible workers.

Topic No. 5.— Scope of Service.

- a. Relation of Bible worker to evangelist in tent effort.
- b. Work for those outside the church.
- c. Establishing those new in the truth.
- d. Training the members of Bible workers' bands in churches.

Los Angeles, Calif.

SUGGESTION BY REATHEL JENKINS:

1. The Call, Preparation, Responsibility.
2. Sidelights on Personal Problems— Where to Live; Appropriate Dress; Tactful Reserve; Social Connections; Equipment; Devotional Habits.
3. Programize the Work— Record of Appointments; Plan Each Bible Study; Outline Daily Program; Methods for Conservation of Time.
4. Self-improvement— Study; Lecture, Reading, Correspondence Courses.
5. Reliable Helps— Historical Quotations, Current Magazines, etc.
6. Charts— Their Nature, Variety, and Use.
7. Co-operative Relationship Between Minister and Bible Worker.
8. Responsibility in Connection With Church Services.
9. The Round Table on Methods:
 - a. Efficiency.
 - b. How to secure readers.
 - c. Arrangement of subjects.
 - d. Place of prayer in soul winning.
 - e. Bringing to decision.
 - f. Preparation for baptism.
 - g. Follow-up work.
 - h. Camp meeting work.
 - i. Institutes for Bible Workers— frequency, duration, location, etc.

Redlands, Calif.

Remember the Noontide Hour of Prayer

Around the World Circle

Echoes of Association Advance

Ministerial Institutes in the Australasian Division

BY A. G. DANIELLS

WITH the request coming from the Australasian Union Conference committee that I spend a few months in the Australasian Division, there developed a program for a series of ministerial institutes. This program has been operative in Fiji, New South Wales (for the two local conferences in that state), Victoria (attended by the workers of Tasmania), South Australia, West Australia, and New Zealand. In the New Zealand institute the workers from the two local conferences were in attendance. The plan had been to hold another institute in the Queensland Conference, but owing to the large amount of time required for the nine camp meetings throughout the division, it became necessary to omit this institute.

It has been a great pleasure to me to travel over this field, in which I labored for fourteen years during the pioneer days of our work in Australia. In these five institutes, and at the Queensland camp meeting, I have had the privilege of coming into very close association with all the conference workers in this division, with the exception of workers in some of the island missions.

It had been years since these widely scattered conference laborers had met together in the capacity of an institute for intensive, earnest study of the vital problems relating to the improvement and efficiency of gospel workers; and never, in all the institutes that I have conducted during the last twenty-five years, have I seen deeper, truer inter-

est manifested than has been shown by these conference laborers. From the beginning to the close of each of these gatherings there was a very apparent desire on the part of all to obtain all the help possible. And I rejoice to say that we were not disappointed, for the Lord gave us what we needed and what we sought for by careful study and earnest prayer.

A detailed account of these five institutes would make a very interesting report, but by far too lengthy for the space available. I must therefore limit this report to the special and very impressive experience connected with the West Australia institute. In one of the sessions of this institute there came over us all such an overwhelming conviction of inefficiency and unworthiness as to cause the whole forenoon to be spent in humble confession and importunate prayer. This led to the appointment of a committee to draft a statement of the present situation as it had so clearly come to view, combining suggestions as to the course to be pursued by ministers and other workers in order to meet the mind of the Lord in their work. When this statement was prepared and brought before the workers, every item was given most serious consideration, and was unanimously adopted. But the method of adopting this special report differed from anything I had ever witnessed. When the moment came for the vote, one of the workers suggested that instead of adopting these solemn and vital facts, resolutions, and recommendations in the usual manner, by a show of hands, we signify our adoption while on our knees in prayer. Never have I witnessed a response more sincere, whole-

hearted, and solemn. Light and power and blessing filled the room.

This same statement of high ideals and resolve was presented to the workers in the West Australia and New Zealand institutes, and its adoption was again marked by confession and prayer. It was also fully considered in the spring council of the division committee, and prayerfully and fully adopted as the program to be followed in all the conferences and mission fields of this division. If this comprehensive statement of recognition, purpose, and determination is faithfully carried out, what a great spiritual work will result, for the churches, the believers, and the workers themselves! My heart's desire and prayer to God is that this sacred covenant may be carried out with the same burning enthusiasm with which it was made.

In order that there may be intelligent understanding of the broad platform upon which the workers in the Australasian Division have so solemnly taken their stand, the statement as originally prepared is furnished herewith:

" The Preamble

" In view of the disquieting fact that very inadequate progress is being made in winning men and women from the world to Christ, and also of the fact that too large a proportion of those who do unite with the church are lost to the church through various influences, we, the ministers and workers of the West Australian Conference, hereby place ourselves on record as recognizing:

" 1. That the increasing state of guilt, indifference, hardness, and rebellion against God, manifested in the world, is a fulfillment of plain predictions of the Sacred Scriptures.

" 2. That the Scriptures also predict the state of spiritual feebleness and tendency to apostasy manifest in the church in these last days.

" 3. That there is a reason for the lack of power in the church.

" 4. That there is a remedy for this lack of power.

" 5. That the responsibility for the state of powerlessness without and lukewarmness within, rests primarily upon the men comprising the ministry of the church.

" 6. That the past history of the church shows that God has graciously visited the church and the world, and accomplished a notable work of revival and salvation in times of the greatest darkness, bold and presumptuous resistance of God, and spiritual weakness and apostasy.

" 7. That God has done this when He has had servants who have set themselves by fervent and importunate prayer, and the self-renouncing and unremitting pursuit of holiness, to obtain His help and intervention in the affairs of the church and the work for the world.

" 8. That God will have men in these last days who will thus obtain help and deliverance for themselves, for those within the church to whom they minister, and for the salvation of the lost, so that the work of the gospel will close with a supreme manifestation of grace and power in the hour of the world's deepest darkness and extremest apostasy.

" 9. That these facts are a solemn challenge to the ministry in the Adventist Church to give themselves to self-examination, humiliation, and repentance before God, to most earnest and continued prayer, and to the most devout and diligent study of His revealed will, that they may bring warm, loving, fervent, Spirit-filled labor into the church, and be enabled to witness for Christ in demonstration of the Spirit and with power.

" The Resolution

" We therefore resolve and determine that we will, as ministers, earnestly set our faces to follow the course set forth in the foregoing statement.

" Recommendations

" I. The Churches

" Having in mind the needs of those who are already within our churches, we recommend:

"a. That we seek for and work for a revival of spiritual life in Sabbath services and other meetings.

"b. That we do this by preaching pointed truths having direct bearing on personal salvation, irreproachable Christian living, and loving effort for the salvation of those outside the fold.

"c. That we make the crucified Christ and the imminence of His second coming, the keynote of every message.

"d. That we give special study and attention to the requirements for success in personal work with individuals who are careless and unbelieving, with those who are under conviction and who desire to be Christians but do not know how to obtain peace with God, and with those who have accepted Christ, but do not understand or practice things essential to success in the Christian life.

"e. That our preaching and the conduct of our Sabbath services be such as to culminate, as frequently as possible, in testimony service and seasons of prayer.

"f. That we earnestly endeavor, by hearing the testimonies and prayers of the members, and by visiting and personal work among them, to learn the state of the flock and the needs of individuals, with a view to being in a better position to minister meat in due season at all times.

"g. That all our workers accept responsibility for, and give more attention to, personal work for individuals at our camp meetings.

"II. *Evangelism*

"That we endeavor to strengthen our active evangelical work, by—

"a. Providing for continuity of effort with our present preaching staff, abstaining from too frequent changes, and consulting carefully with the workers themselves in all plans for their movements and labor.

"b. Placing upon selected ministers responsibility for the development of the work in large country districts and in suitable sections of the cities, and also in individual churches in the cities.

"c. Careful selection of new recruits for the work of the ministry, having in mind the importance of consecration, the necessary education and training, and the possession of gifts suitable for the work.

"d. Giving more attention to the training of our younger laborers, conference presidents making this a leading feature of their work, and all ministers of experience doing their best to assist in it.

"e. Encouraging men who prove unsuccessful in ministerial work to follow some self-supporting calling.

"f. Making earnest effort to get the message more widely before the public by strong efforts in our cities and towns.

"g. Making it a practice to call for decisions for Christ or requests for prayer, by combining an "inquiry" meeting with each evening preaching service.

"h. Going to the people and conducting open-air meetings, where this can be done to advantage.

"i. Giving new emphasis to the supreme importance of house-to-house visiting and personal work on the part of all our laborers.

"j. Making definite use of the colporteur work in connection with evangelistic efforts in each section of the field.

"k. Urging ministers who are appointed leaders of churches or districts to encourage, educate, and lead the members under their care to engage in aggressive soul-winning effort.

"III. *The Work of the Ministry*

"We recommend that ministers who are made responsible to lead in the work in districts or churches, be expected to labor along the following lines:

"a. Foster the Sabbath school work.

"b. Work for the conversion and personal welfare of the young people of the congregations.

"c. Lead all members to faithfulness in the payment of tithes and offerings.

"d. Encourage and increase all the missionary activities of the believers.

“IV. *Shepherding the Flock*

“In order properly to care for the flock and prevent losses by discouragement and apostasy, we recommend:

“a. That systematic efforts be made to keep in touch with all members.

“b. That notice be taken of absentees from the meetings through sickness or other causes, and that visits be made by proper persons.

“c. That before removing names from the roll, or disfellowshipping members, the instructions of Christ and the apostles regarding the course to be adopted be most conscientiously and tenderly followed, always working for the salvation of those in danger, and never manifesting a cold resignation and willingness to let them depart.

Melbourne, Victoria.

Illuminated Texts

Side Lights From Translations

Revelation 14: 8

“AND another, a second angel followed, saying, Fallen, fallen, Babylon the great, who has made all the nations drink of the wine of the wrath of her fornication.”—*American Baptist Improved.*

“And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.”—*American Standard Revised.*

“And another, a second angel, followed, saying, Great Babylon has fallen, has fallen, which of the wine of the fury of her fornication has made all nations drink.”—*Darby.*

“And another angel followed, saying: That great Babylon is fallen, is fallen: which made all nations to drink of the wine of the wrath of her fornication.”—*Douay.*

“Then another, a second, followed, exclaiming, ‘Babylon the great has fallen, has fallen! who made all the

heathen drunk with the wine of her furious fornications!’”—*Fenton.*

“And another, a second angel, followed, saying, ‘Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.’”—*Moulton.*

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”—*Newberry.*

“And another a second [messenger] followed, saying—‘Fallen! fallen! is Babylon the great, who of the wine of the wrath of her lewdness hath caused all the nations to drink.’”—*Rotherham.*

“And another messenger did follow, saying, ‘Fall, fall, did Babylon, the great city, because of the wine of the wrath of her whoredom she hath given to all nations to drink.’”—*Young.*

“And another angel followed, saying, Is fallen, is fallen Babylon city the great, because of the wine of the fury of her fornication she has given to drink all nations.”—*Interlinear New Testament.*

“And there followed another second angel, saying, Babylon the great is fallen, is fallen, which has made all the nations drink of the wine of the passion of her fornication.”—*Davidson, Von Tischendorf.*

“A second angel followed, saying, ‘She is fallen! Mighty Babylon is fallen, who made all the heathen drink the wine of the passion of her immorality!’”—*Goodspeed.*

“And another, a second angel, followed, crying, ‘Fallen, fallen is Babylon the great, who made all nations drink the wine of the passion of her vice!’”—*Moffatt.*

“And another, a second angel, followed him, saying: Fallen, fallen is Babylon the great, which made all nations drink of the wine of the rage of her whoredom.”—*Murdock's Syriac.*

“Then a second angel followed, cry-

ing—'She has fallen! She has fallen—Babylon the Great, who has made all the nations drink the maddening wine of her licentiousness!'"—*Twentieth Century New Testament*.

"And another, a second angel, followed, exclaiming,

"Great Babylon has fallen, has fallen—she who made all the nations drink the wine of the anger provoked by her fornication.'"—*Weymouth*.

The Minister's Books

Reading Course and Reviews

A Special Request

WRITING from a brief stopping point in one of the division fields, a General Conference worker states: "I hear many words of commendation and appreciation for the Ministerial Reading Course of the last two years. One thing, however, gives me some concern, and that is the number of workers who do not have the book entitled, 'Christ Our Righteousness,' and who do not seem to know anything about it. I wish a review could be put in THE MINISTRY. Our workers need just the help this book is designed to give."

In compliance with this request the following brief review and personal indorsement are presented:

"CHRIST OUR RIGHTEOUSNESS," a study of the principles of righteousness by faith as set forth in the word of God and the writings of the spirit of prophecy, by Elder A. G. Daniells, came from the Review and Herald press in 1926, with three styles of binding: Paper, 50 cents; cloth, \$1; limp leather, \$2. The book contains 165 pages, devoted in the main to extracts from the writings of Mrs. E. G. White which appear in early volumes of denominational periodicals and which have not been available in other form. Up to the present time, over

8,000 copies have been sold, and hundreds of letters attest the fact that the content of the volume is truly effective in its vital import.

The following personal tribute to the value of "Christ Our Righteousness" was placed in our hands by Elder C. P. Bollman, whose extensive experience in editorial lines is well known to our workers:

"I prize this little book of 165 pages very highly, because of the wonderful change it wrought in my life. I had been little more than a dead formalist for many years, when this book came not only to my attention but into my life. Back in the year 1888, when the subject of justification by faith began to be taught among us as it had not been emphasized before, I was one who said, 'Yes, I believe in justification by faith. Why, certainly, we all believe that. It is nothing new among Seventh-day Adventists.' And as a theory it was nothing new. But not until I began to read and to study the book, 'Christ Our Righteousness,' compiled by Brother A. G. Daniells from the writings of the spirit of prophecy, and by him carefully annotated, did I come to have any adequate idea of the supreme importance of the provision of justification by faith, and that it must become a living experience with me if I were ever to have a place in the kingdom of God, or be able to do any effective work for the salvation of others.

"As I read that book, tracing through the exhortations and warnings that for years had been coming to us through the spirit of prophecy, and realized how little attention I had paid to them, I began to see myself in my true condition before God, as I had not done before. I began to seek the Lord as I had never done, and soon was enabled to see how utterly barren my life had been, and that indeed all my righteousness was but filthy rags. Distrusting self and trusting only and wholly to the merit of my Saviour, brought to my soul a peace and confidence unknown before. And not only so, but the reading of this book gave

me a new view of the real place and work of the gift of prophecy in the advent movement,—how this gift has led in this movement step by step, and how the instruction of the spirit of prophecy has sought to prepare a people for that crowning event, the second coming of our Lord.

“In this book, not only is righteousness by faith made so plain that he who runs may read, but the necessary individual preparation for the experiences which lie just before this people is so strongly emphasized that every one who reads the instruction carefully and prayerfully will be led to realize, as never before, what it means to pass through the closing scenes of this world’s history, and to stand through the period of the seven last plagues without a High Priest in the heavenly sanctuary.

“‘Christ Our Righteousness’ is a book that every Seventh-day Adventist should not only read, but study, for it is filled with the counsel which every soul needs just now. It helped me, and I am persuaded that there are many others who need help along the same line.”

Reading Course Progress in Europe

Southern Division

“Our latest enrollment for the English Ministerial Reading Course is sixty-one,” is the word sent from Elder Raft’s office on March 7. Back of this total of sixty-one lies a history of remarkable development. With a nucleus of only seven Reading Course members at the time of the reorganization of the European field, and with prospects of a very small percentage of English-reading workers in the Southern Division, it seemed that Reading Course growth must legitimately center in other sections. But the unexpected has happened. First, seven names were reported, then fourteen names; a little later fifty-three, then fifty-nine, and now sixty-one. Only nine additional enrollments are re-

quired to make a full 100-per-cent English Reading Course circle in the Southern European Division.

Central Europe

Elder Conradi, while so constantly occupied with Ministerial Association affairs in the field, has placed upon Elder Guy Dail, secretary of the Central European Division, the responsibility of direct oversight of office promotion detail in connection with Ministerial Association endeavor. With the aid of a competent office assistant, Elder Dail is rapidly building for efficiency and permanency in Reading Course plans. The German-language Reading Course must necessarily take precedence in that field, and the books comprising this course for the current year are as follows:

Church History [A comprehensive study involving three consecutive years].

“Soul Saving,” by Charles H. Spurgeon.

“Gospel Workers,” by Mrs. E. G. White.

The Query Corner

On Life and Labor

Problems in Conversion

I am perplexed by expressions from certain preachers to the effect that they were in the work for years before they were converted. Would any one give up the world and preach this message for years unless he were converted? Why then this suggestion about a late conversion? Is it not simply a deeper experience?

No, it does not follow that because a man has turned from the world and its emoluments to the ardent service of the church at a material sacrifice, he is by that evidence a converted man. We have a conclusive and illuminating example in the case of Peter. Attracted

to Jesus and accepting His teachings, he responded to the Saviour's call, leaving a profitable secular business for the unpopularity and precarious living of discipleship of the despised Nazarene. For three years he was an outstanding companion and disciple of Christ, and was even one of the inner circle, as witness the mount of transfiguration and the garden of Gethsemane. He was an ardent defender of his Lord, as testified by his action with the sword at the time of Jesus' arrest. He was ready to walk on the water, and was even most prominent in episodes that embraced all the disciples, as at the feet washing in the upper chamber.

In common with others he shared the misunderstanding and anticipation of a material kingdom to be restored to Israel. Upon one occasion he said to Jesus, "We have left all, and followed Thee." Luke 18: 28. But despite it all, Peter was an unconverted man. This we know on no less an authority than the Holy One Himself, as He declares, "When thou art converted, strengthen thy brethren." Luke 22: 32. This should settle forever the assumption of the querist.

Discipleship is not evidence of conversion. But Peter's conversion became an actuality after three and a half years' discipleship. It was not until the death of self, the breakdown of the old life in which he had trusted, and the utter surrender of himself after the tragic denial, the reproachful look of Christ, and the bitter weeping, followed by the resurrection afterward and the personal message from Jesus, coupled with the triple test by the Sea of Tiberius,—then, under the power of the Holy Spirit, he became the mighty preacher of Pentecost and indeed the strengthener of his brethren. Then he was a converted man.

If that experience, detailed at length in Scripture, was an actuality in apostolic days, why should belated conver-

sions be thought a thing incredible in the ranks of workers to-day? Much turns on the real meaning of the word "converted." This is the manward side of that great transaction of which regeneration is the Godward side. They are inseparable, and result in new life in the soul from God. Peter, no less than Nicodemus, had not been born again until this transaction took place.

For such a living experience every worker should seek until it is an undeniable reality. Only thus is there true power, victory, and fruitage in personal life and service. From many similar expressions in the spirit of prophecy the few which are appended confirm the position here assumed. Surely the combined Scripture and Testimony evidence constitutes a mighty declaration and solemn appeal for a universally converted ministry.

"Many have accepted the theory of the truth, who have had no true conversion. I know whereof I speak. There are few who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken."—*Testimonies*, Vol. V, p. 218.

"Men may present in a clear manner the claims of truth upon others, and yet their own hearts be carnal. . . . We know by the history of the past that men may stand in sacred positions, and yet handle the truth of God deceitfully. . . . The truth was never stamped upon their hearts. . . . Their conversion has been only superficial."—*Id.*, p. 536.

"Many of those carrying heavy responsibilities need to be converted. Christ says to them as He said to Nicodemus: 'Ye must be born again.' 'Except a man be born again, he cannot see the kingdom of God.' John 3:7, 3. Many are controlled by an un-Christian spirit. They have not yet learned in the school of Christ His meekness and lowliness, and unless

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Confirming the Foundations

Historical, Theological, and Scientific Research

Evolution Founded on a Mist

BY LUCAS ALBERT REED *

FREQUENTLY we are told of the disaster which results from building on sand, but how much greater the folly of building upon a fire mist,—the foundation upon which evolution rests!

Evolution started with the nebular hypothesis,—i. e., a revolving mass so hot that all its elements are dissipated into gas. This light, ethereal star dust must cool, revolve, and break up in orderly fashion to produce sun and planets which become the abodes of life, with thought and faith. All this, it is claimed, is evolved from material hotter than white-heat dust.

That *something* cannot come from *nothing*, is axiomatic, and hence perfect science. Something from nothing is, like a *square circle* or a *round square*, a contradiction of facts and terms. Since something cannot come from nothing, then all things cannot come from nothing.

The origin of this fire dust is not explained by evolutionists. Laplace, the originator of the nebular hypothesis, says:

"It is four million to one that all motion of the planets, rotatings, and revolutions were at once imparted by an original common cause, of which we know neither the nature nor the epoch."

It is thus that he begs the question. Dr. Dolmage states:

"He, Laplace, did not, however, attempt to explain how such a mass might have originated."—"*Astronomy*

* Professor Reed is known to Adventists as the author of "Astronomy and the Bible," and was formerly editor of the *Signs Magazine*, and professor of science in Healdsburg College.—Ed.

of To-day," by Cecil G. Dolmage, LL. D., F. R. A. S., p. 333.

When Laplace went to present his work formally to Napoleon, the following conversation is reported to have taken place: "Addressing Mr. Laplace, Napoleon said, 'They tell me you have written this book on the system of the universe and have never mentioned its Creator.' Whereupon Laplace drew himself up, and answered bluntly, 'Sire, I had no need of any such hypothesis.'"

Referring to this assumption and presumption by Laplace, a noted author writes as follows:

"I particularly like that phrase—'whereupon Laplace drew himself up.' Can you not see the straightening of that backbone, the hardening of the muscles, and tilt upward of the gentleman's head? What a picture it would make—that historic scene! Think of it hung side by side with a picture of the bowed and broken Christ, crying, 'My God, My God, why hast Thou forsaken Me?'—Laplace's superiority to God: Christ's despair of God. But do you not see, apart altogether from the immodesty of M. Laplace (who, in drawing himself up . . . certainly transmitted from his will to his bones and muscles an order, but *how* transmitted and *how* carried out, he could not tell us, though he could do without a God in his scheme of creation), that his statement really amounts to very little more than the statement of our carpenter that in making a door he has no need of the tree hypothesis? Laplace takes what he finds [?] and describes it. What he does not actually see, he imagines, takes for granted, postulates. He neither tells us how that which he found came to be, nor explains why it is what it is. Behind everything, be it vapor or fire mist, or what you will,

there is an Origin."—"The Proof of God," pp. 89, 90.

Since something cannot come from nothing, all that truly evolves (rolls out) must have been involved (rolled in) in the beginning. The evolutionist should at least admit a Creator who rolled all things into the fire dust, capacitating it (the fire dust) to evolve what He had endowed it with; which, it must be admitted, is a greater feat than for the Creator to do it all directly. By evolution God is not disposed of.

Objections to the nebular hypothesis offered by Professor Moulton, are as follows:

"Although Laplace held that the orbits of the planets were sufficiently near to being in the one plane to support his views, yet later investigators consider that their very deviations from this plane are a strong argument against the hypothesis.

"Again, it is thought that if the theory were the correct explanation, the various orbits of the planets would be very much more nearly circular than they are.

"It is also thought that such interlaced paths as those in which the asteroids and the little planet Eros move, are most unlikely to have been produced as a result of Laplace's nebula.

"Further, while each of the rings was sweeping up its matter into a body of respectable dimensions, its gravitational power would have been for the time being so weak, through being thus spread out, that any lighter elements, as, for instance, those of the gaseous order, would have escaped into space in accordance with the principles of the kinetic theory.

"The idea that rings would at all be left behind at certain intervals during the transaction of the nebula is, perhaps, one of the weakest points in Laplace's hypothesis.

"Mathematical investigation does not go to show that the rings, presuming they could be left behind during the contraction of the mass, would have aggregated into planetary bodies. Indeed, it rather points to the reverse.

"Lastly, such a discovery as that of the ninth satellite of Saturn revolves in a retrograde direction (that is to say, in a direction contrary to the other revolutions and rotations in our solar system) appears directly to contradict the hypothesis.

"Although Laplace's hypothesis seems to break down under the keen criticism to which it has been subjected, yet astronomers have not relinquished the idea that our solar system has probably had its origin from a nebulous mass. But the apparent failure of the Laplacian theory is emphasized by the fact that not a single example of a nebula, in the course of breaking up into concentric rings, is known to exist in the entire heavens. Indeed, there seems to be no reliable example of even a 'ring' nebula at all. Mr. Gore has pointed this out very succinctly in his recently published work, 'Astronomical Essays,' where he says: 'To any who still persist in maintaining the hypothesis of ring formation in nebulae, it may be said that the whole heavens are against him.'"—"Astronomy of To-day," pp. 333-337.

Another astronomer makes this statement:

"But this ingenious theory does not account for some peculiarities which are scarcely less remarkable than those on which it has been based. In particular it does not account for the strange disposition of the masses of the solar system. Why should the inner family consist of minor bodies, in the main unattended, while the outer consists of giant orbs with extensive families of satellites? Why should the innermost members of the outer family of planets be the largest, while just within these lies the family of the asteroids, not only individually minute, but collectively less (as Leverrier has proved) than Mars or even Mercury? Why should the two middle planets of the inner family be the largest members of that family? . . . No such mass could rotate as a whole. And lastly, Laplace's theory does not in any way correspond with processes still taking place within the solar system. It gives no account of the immense number of meteor flights and comets still exist-

ing within the solar domain."—*"The Expanse of the Heavens," Proctor, pp. 182, 183.*

A pertinent comment, as presented by Henry White Warren, is:

"How Neptune or Uranus could throw their moons backward from its equator is not easily accounted for. It is at least one Parthian arrow at the system."—*"Recreations in Astronomy," pp. 186, 187.*

In the article on astronomy found in the "New International Encyclopædia" (1924), it is admitted that the nebular hypothesis does not explain our solar system.

Dr. Shapley, director of Harvard Observatory, tells us that nebulae are observable in the heavens that are of different ages by the immense amount of 180,000 years, and makes the following observation:

"When the light of two star clusters separated by that long interval of time is analyzed, no evidence of evolutionary change appears."

In other words, in 180,000 years evolution had made no change whatever in the nebulae. The nebula that is 180,000 years older than the other is exactly the same in constitution and appearance as the one which is 180,000 years younger.

Now what does this proponent of evolution say when he discovers no changes, no signs of evolution, in 180,000 years? Notice the explanation which he makes:

"This proves, not that no evolution is occurring, but that the evolution is enormously slower than has hitherto been believed."

Such is the absurd conclusion of a profound scientist, whose discoveries in astronomy in the present generation have been notable and unprecedented. What did Christ say about the "wise and the prudent," and the "babes and sucklings"?

Oakland, Calif.

May, 1929

Supported by God's Word

MISS FRANCES RIDLEY HAVERGAL literally lived and moved in the word of God. It was her constant solace, delight, and inspiration. It is related of her that on the last day of her life, she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called — held — kept — used," she whispered. "Well, I will just go home on that!" And she passed into the portals of death. What word of God have you to go home on? — *Selected.*

"WHAT a shame and scandal it is that we should consent to be saved by the sacrifice of Christ, and yet utterly refuse to practice the sacrifice of self."

Misuse of Our Mother Tongue

(Concluded from page 20)

but this is a fair sample of how we abuse our mother tongue when we allow ourselves to grow careless, or do not take pains to observe the language of careful speakers and to inform ourselves on doubtful points."

Problems in Conversion

(Concluded from page 28)

they change, they will yield to Satan's temptations. Year after year, they carry sacred responsibilities, yet prove themselves incapable of distinguishing between the sacred and the common." — *Id.*, Vol. VIII, p. 149.

"We must have a converted ministry. The efficiency and power attending a truly converted minister would make the hypocrites in Zion tremble, and sinners afraid." — *Id.*, Vol. IV, p. 528.

L. E. F.

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EDITORIAL POSTSCRIPTS

FORWARD! — Forward-looking men are wanted and needed,— men who see beyond the immediate circumstances to the larger issues and the final outcome; men of vision, of purpose, of integrity, of spiritual power. Wanted! a host of such.

POSITION! — The highest possible position any worker for God can ever have is as a *direct*, personal soul winner. Nothing can equal this. Official appointment is not to be compared with it, because of the attendant serving of tables, business routine, and separation from this direct contact with the people. Blessed is the man who is called to “prayer, and to the ministry of the word.” Distorted is the vision of the man who personally seeks diversion from direct soul winning to less direct and effective lines.

NEEDED! — Successful, scholarly, spiritual, inspirational Bible teaching is one of the greatest of the fine arts and the profoundest of the deep sciences. It calls for the finest intellects and the ripest experience in our ranks. Let us elevate this great work to its rightful place. A man may be a good speaker, and not have the teaching gift. He may not possess the knack of understanding and inspiring youth. Foreign service, while broadening, does not automatically give these qualities. The need for competent, spiritual, scholarly Bible teachers is one of the outstanding needs of the hour.

STAGING! — It is possible to be mere staging that helps to erect the permanent structure, used temporarily during the period of construction, yet swept aside with no place in the building that endures. Applying the principle: There may be some who are used for a time, during this preparatory or earthly construction period of the kingdom eternal, who will be cast aside and have no place in the celestial structure that shall stand forever. God forbid that any workers in this advent movement should be mere staging, and miss inclusion in the abiding kingdom. Spiritual material alone will abide forever. (Read 1 Cor. 3: 9-17.)

CONSISTENCY! — It is not consistent for a minister closely following masculine style to arraign the sisters for following feminine style. Surely it is incongruous for a minister to declaim against bobbed hair from lips surmounted by a “Charlie Chaplin mustache,” or to fulminate against silk stockings for the gentler sex while he is wearing silk hose. These living contradictions are resented by intelligent and consistent sisters of the faith. After all, there is a better and surer way than to attack negatively,— the constructive appeal, that deals with the heart and operates outwardly from within. While the objectives are the same, the results of the two approaches are as dissimilar as bitter and sweet.

L. E. F.