

The Ministry

A Medium of Communication
between the members of the
Ministerial Association of Seventh-day Adventists
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Contents of This Issue

| | |
|---|----|
| TRENCHANT TRUTHS | 2 |
| EDITORIAL KEYNOTES: The Pre-Conference Council—Bible Worker Interests | 3 |
| OUR EXHIBIT BOOTH | 5 |
| THE ROUND TABLE HOUR: A Trio of Related Themes: 1. Shepherding the Sheep—2. The Conservation of Fruitage—3. Converted Converts Our Goal—Discussion From the Floor—Voluntary Covenant and Pledge | 7 |
| ANNOUNCEMENT: In the September Ministry | 10 |
| POEM: Transformed | 13 |
| SONG: When Our Saviour Comes to Reign | 16 |
| THE MORNING BIBLE STUDY: The Gospel of Experience | 26 |
| BIBLE WORKERS' EXCHANGE: Echoes From the Conference | 29 |
| EDITORIAL POSTSCRIPT | 32 |

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Trenchant Truths

FRIENDLINESS to people must never supplant faithfulness in ministry.

BEWARE lest theological love become a substitute for genuine Christian love.

THE changing situation of mankind is to be met by the changeless provision of salvation, in the setting of the times.

THROUGH the past our emphasis has been largely upon the time; now it is to be placed upon the life in view of the time.

WE should ever seek to build our churchly structure upon eternal principles, rather than upon passing personalities. Inevitable reaction follows in the wake of work reared chiefly about a human character. We need to build upon Jesus Christ, the only dependable foundation stone.

THE highest privilege and the greatest honor in ministerial service lies in direct, immediate, personal soul-winning work. No indirect, departmental, or administrative soul-winning encouragement and direction is comparable thereto. Let there be great contentment therewith.

THERE are two menacing extremes against which every established movement must needs guard,—formalism on the one hand, and fanaticism on the other. Because of the very nature of our movement, with its sound, logical, Scriptural basis, and its emphasis on loyalty to the law of God and an unpopular Sabbath, formalism constitutes our greatest menace.

DEAD faith is as bad as dead works or worse.

ARE we content to warn, or is our passion to woo and to win?

THE object of true preaching is not merely to convince the intellect, but to convert the soul.

BETTER masticate thoroughly one verse or phrase and get its real spiritual nourishment than to bolt half a dozen chapters without particular profit or resultant strength.

GUARD well your vulnerable point. Watch carefully your weaknesses and defects. If you think you have none, better seek out some frank and faithful friend. It may hurt, but it will be a valuable lesson,—a major course in your education. Fortunate is he who has such a friend.

THE human mind loves to reason. The path of logical progression from one premise to another is inviting. Yet it often leads to peril; for if one premise in the series is faulty, the conclusion is bound to be wrong. We therefore need to fall back continually onto the surety of divine revelation. Thus only are we safe.

SOME in attempting to explain unfulfilled prophecy, actually prophesy the course by which a fulfillment will be accomplished. But this is a prerogative never bequeathed to finite man—not even to Seventh-day Adventist preachers. We have no such warrant from the word. The fact predicted and the method of fulfillment are separate and distinct. "That, when it is come to pass, ye may believe" (John 13:19) is God's provision. Let us not assume the rôle of prophets through detailed predictions.

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Editorial Keynotes

The Pre-Conference Council

ROOM "F" will be long remembered by those who were privileged to attend the three-day pre-Conference council of the Ministerial Association held therein just prior to the General Conference proper, at the Civic Auditorium, San Francisco, Calif.

Packed to the doors, with scores and hundreds unable to find seats, despite the fact that several other departmental councils were operating simultaneously, this council was unique in our denominational annals, and was proclaimed a pronounced blessing and success by evangelist, pastor, Bible worker, Bible teacher, chaplain, and conference executive alike. Deeply spiritual and definitely practical, it courageously grappled with problems that profoundly affect the spiritual life and labor of every gospel worker.

Each morning at 8, with a daily spiritual keynote sounding forth, that searchingly challenged the soul and lifted the vision, the day was on. Then, after an intermission, the full group settled earnestly into a frank, sympathetic study of mutual problems through round table forum.

Competent men had been asked, weeks in advance, to introduce the discussions which followed from the floor by ten or fifteen minute presentations. Then came the informative discussions, with their candid expression of varied personal conviction, or the recital of personal experience in the field of the discussion, with utmost freedom for question and answer, but leading steadily toward united conclusions.

These were educative, informative sessions, not legislative nor executive. These round tables clarified the vision

and modified the viewpoint. They unfolded and emphasized both opportunity and responsibility, and led to conclusions that should decidedly affect the life, the influence, and the abiding effectiveness of workers touched thereby.

In the afternoon this helpful procedure continued for another period, thus leading steadily through the discussion of many helpful themes. Then came diversified group meetings, answers to the problems of the question box, and special topics briefly presented without discussion.

Again, in the evening came another instructional study, leading us into the deeps of God's provision for our every need in His service.

One of the most gratifying arrangements of the council was the decision to have the vital portions of the stenographic reports of presentations and discussions made available to all English-reading members of the Ministerial Association through our medium of communication, *THE MINISTRY*. This plan also includes the major features of the daily Association hour throughout the Conference proper. Its value will be enhanced by retention of the informality which characterized the original sessions, and the extemporaneous tone of the various contributions.

Therefore, beginning with this issue, the larger portion of this journal for several months will be used to bring this feast of good things before our readers. May they prove a stimulus and a challenge, an inspiration and a comfort to each and all, affording a basis both for profitable introspection and for genuine advance. As we face the future, let us "forward march" in unison.

L. E. F.

Bible Worker Interests

BY rail, by boat, by automobile, yes, and by air, Bible workers from all parts of the United States, and some from across seas, came to attend the General Conference, and in connection therewith the Ministerial Association council for evangelical workers convening during three days just prior to the Conference. In view of the practical nature of these precouncil meetings, designed to serve the interests of the Bible worker in equal degree with those of the minister, pastor, and evangelist, and also considering the special help to be provided through the daily Ministerial Association meeting during the entire Conference, it was suggested that the Bible workers arrange for their own group meetings at such time as best suited the occasion, and that no precise schedule of program be prepared in advance. Accordingly, we waited until the first day of the precouncil to make definite announcement calling Bible workers together.

So complete was the schedule of precouncil meetings, covering every hour of the day, from eight in the morning until nine at night, and so anxious was every worker to be in attendance at every session, that the attempt to sandwich in a Bible workers' meeting was a delicate undertaking. Through adoption of an abbreviated noonday luncheon, however, it became possible to appoint the first Bible workers' meeting at one o'clock on Monday, May 26, in Room "F," where the precouncil resumed its session at two o'clock, thus necessitating strict time limit.

About forty Bible workers assembled for the first meeting. Under the chairmanship of Sister Rose Boose, the way was opened for freedom of expression concerning personal experience, needs, and hopeful anticipation of blessings to be realized during the days of contact. Several of the Bible workers testified that they had definite indica-

tion of God's leading in the matter of their attending the Conference, as obstacles had marvelously vanished and the way cleared for coming, which brought a grave sense of responsibility to receive the definite blessing which they knew God had to impart to them during the meetings of the entire Conference.

At this first meeting of the Bible workers, Elder Daniells, Elder Froom, and Elder MacGuire were present, a fact which, if proof had been needed, clearly indicated the interest of all the Ministerial Association secretaries in the welfare of the Bible workers. For about fifteen minutes we listened to Elder Daniells as he set forth the true objective of the Bible work, in connection with which he drew upon his rich fund of personal experience, dating back to 1884 and 1885, when he was in charge of the city mission in Des Moines, Iowa.

The next Bible workers' meeting was announced for the following day, at the same time and place. But somehow, before adjournment, a fear gripped our hearts that the bond of contact between this little group of Bible workers might become tangled and broken in the midst of the great throng of people already assembled in the Auditorium. As a preventive measure, and also tending to facilitate recognition by fellow workers wherever they might be during the Conference, ribbon badges were provided, each union conference being designated by a distinguishing color and the name of the union printed thereon; and at the top of the badge was a neat celluloid button bearing the words "Bible Worker," with a sharp-pointed pin concealed at the back for convenience in fastening the badge in place. The plan worked well, and afforded a pleasing blending of colors in the group meetings, as well as a blending of experience, as new acquaintance and closer understanding developed. (Concluded on page 31)

Our Exhibit Booth

(As seen through the eyes of an observer, frequently stationed at the booth, who notes its popularity, and probes into the secret of its fascination.)

THE exhibits in the Ministerial Association booth must be intensely interesting, for every time we have passed this way there has been a crowd of ministers gathered within, most of them eagerly examining the various displays, while a few are carrying on earnest discussion over some point, or pausing to renew old friendships. But just now two or three are leaving, after hasty glances at innocent though apparently offending time-pieces, so let us step in and try to discover the reason for the popularity of this small booth here on the second floor corridor of the Auditorium, between the booths of the Home Missionary Department and the Bureau of Home Missions.

The walls at the side and the back are almost solidly covered with groupings of printed matter fastened in place by thumb tacks. But our attention is first attracted by the large canvas at the back, on which is printed a life-like representation of the image of Daniel 2, the work of Peter J. Rennings of Salem, Oreg. Beneath that is a chart about 36 x 42 inches in size, on which is portrayed one of the prophetic symbols of Daniel 7. A large electric light is fastened behind the canvas, making the ferocious beast stand out in a striking way. This is one of a series of four charts exhibited by Mr. C. B. Haining, of Glendale, Calif., who is also the painter of a large picture covering considerable wall space in the corridor in front of the booth, portraying Christ in the garden of Gethsemane. This is designed for use as a background for the rostrum of tent or hall, or for camp meeting. That neat display of impressive colored song slides in the left

corner has been placed there by Mr. Fries of Oakland, Calif.

Suppose we start now, in our inspection, with this table standing in the center of the booth. Isn't that an attractively arranged poster provided by Mr. T. K. Martin of Takoma Park? It represents the various cuts furnished through the "Evangelistic Cut Service," and these are free circulars giving full particulars concerning this service. Mr. Brant, of Mountain View, Calif., has placed these folding prophetic charts here, and they are obviously of special interest to Bible workers who need such a compact and neat arrangement. Notice these bound volumes of THE MINISTRY for 1928 and 1929, and the loose-leaf binder containing the 1930 issues to date. It would appear that the leaflets of the Ministerial Association Series have attracted the attention of many visitors, for only a few copies are left. And now a few studious persons find much of interest in the mimeographed Bible lessons prepared by Elder T. G. Bunch for use in his classes at the College of Medical Evangelists. "I wonder if I can get a set of these," we hear some one say. He soon finds the slip fastened to the inside of the cover, on which he reads these words, "If you wish further information concerning these, sign your name here." And he proceeds to follow directions.

The bookcase here near the front contains the English Ministerial Reading Course library as built up from the beginning year of 1914, including the books of the current year, 1930. It is a worth-while library of sixty-three volumes, and each yearly set is conveniently labeled with the Credit Card issued for that year. A poster on top

of the case asks the pertinent question, "Have you enrolled?" As we look closer, we find a copy of the Reading Course Certificate which is given upon the completion of four yearly courses. And on one shelf there are some of the books used in the Ministerial Reading Courses selected by the various divisions for those workers who do not read English.

On this table against the right wall is an exhibit of mimeographed material issued by the Ministerial Association branch offices in the Far East and in South America. The Far Eastern Division Ministerial Association is fostering a training course for native workers which is quite fully explained in copies of the various blanks and credit cards used in its promotion.

But what are all these folders and posters so securely fastened to the walls? We conclude that they have been furnished for this exhibit by many pastors and evangelists, and doubtless represent their most effective endeavors in advertising and other forms of publicity. Here are announcements for evangelistic meetings, some for a series and some for a single meeting. Here are "stickers" for automobile windows. Those oddly shaped, brightly colored bits of cardboard with strings attached or holes at the top, are used for fastening to doorknobs, on the theory that the person who takes the trouble to detach one will doubtless read the announcement thereon. Some of the larger posters there, with the colored lettering, are samples of those used in evangelistic efforts in South Africa in work for the English colonials. We also find some advertising material from Australia and from Spanish-speaking countries.

Pastors find much of interest in these church bulletins, some printed, some mimeographed, and in other material furnished by fellow pastors. And evangelists' notebooks carry away many an effective idea for advertising

or newspaper copy which they have found displayed here. Some men apparently spend hours conning over the newspaper clippings grouped at this left side of the booth, which includes a very complete series as used by Elder C. T. Everson in one of his large efforts, and they seem to be adding to their treasures in the form of new and gripping sermon titles, puzzling over how this or that subject is developed and smiling triumphantly as they get the idea and find it good. Not a few are exerting real will power to keep from carrying away with them some particularly pleasing bit of advertising which would be suggestive to them in their work. However, several of our leading evangelists have brought with them sets of announcements and handbills, which they are generously giving to those who desire them, and the recipients seem very appreciative.

We have been trying to discover just what is the center of interest in that left corner. There, one man moves away and seats himself in a rocking chair, so we edge closer. Here is a table, and on it a number of large loose-leaf volumes, and we catch the title, "Evangelist's Guide." We examine one, and find that it contains samples of advertising as used by various evangelists; another has sermon titles and sermon outlines; still another contains numerous photographs and drawings of blackboard advertising, book displays, rostrum arrangements for hall and tent, etc. Now this one is marked "Vol. IX," and we see only seven volumes here. Where are the other two? Oh, yes, the man sitting in this rocker near by has one, and is hurriedly copying something from it. Over there on the settee is an evangelist who has another of the volumes, and he appears very enthusiastic as he explains to his wife just what he would like to have her copy for him from it. Surely Mr. J. Lowell Butler, of San Fernando, Calif., would

(Concluded on page 31)

The Round Table Hour

Sunday, May 25, 9:45 A. M. and 2 P. M.

A Trio of Related Themes

1. "The Minister's Responsibility Before God for Shepherding the Sheep."

2. "The Conservation of Our Fruitage."

3. "Converted Converts Our Goal."

Prayer by A. J. Meiklejohn, of Denver, Colo.

L. E. FROMM, Chairman: Highest spirituality and greatest efficiency in service go hand in hand. And as our hearts reach out after God that we may be filled with His righteousness and become more efficient workmen, it is important that we consider frankly and thoughtfully the problems which confront our ministry.

One of the greatest issues that confronts every pastor today is his responsibility before God for the shep-

herding of the sheep. We are accountable to Him before whom we stand as shepherds, for the lives and care of those for whom we are directly responsible. Many church members are slipping away from us, and at this council we ought to seek God most earnestly as we study this problem of "shepherding the sheep," and certain related subjects, such as are listed in our council folder under Round Table Topics, Nos. 3 and 4, "Converted Converts Our Goal" and "Conservation of Our Fruitage." Elder J. L. McElhany will introduce the problems by a general presentation. Two other speakers will follow. Then we will take the remaining portion of this period for very careful study and discussion, and perhaps the crystallization of some of our conclusions, for future guidance.

1. Shepherding the Sheep

J. L. MCELHANY, vice-president for North America: Brother Chairman, Coworkers, I believe that we are entering upon the discussion of a theme that is perhaps the most important that can engage the attention of workers like yourselves, at least in so far as it affects the welfare of the church. I do not wish to be unduly emphatic or earnest in what I say, but I am convinced that this matter of shepherding the flock, or conserving our membership, is of vital importance to the welfare of this movement. There are many phases of this question which might be discussed with profit, if time permitted. We will not be able to go into all of them. But I do wish to present before you this morning some suggestions which I trust will be helpful in the solving of this problem.

When we think of the value of a redeemed soul, of the price that was paid by God Himself in the gift of His Son, and that that price would have been paid for just one soul, we, as representatives of the Lord Jesus, ought to be convinced of the importance of doing everything possible on our part to save every soul. I believe that there needs to be a great awakening on the part of our entire ministry to the value of souls. I fear we have come to the place where we are influenced by an attitude on the part of some of our workers and many of our church boards, wherein they look with considerable indifference upon souls that are becoming discouraged and are slipping away.

It is much easier to call the church board together during the latter part of December, check over the church

list, and recommend that a lot of persons be dropped from the church membership, than it is to go out in search of the straying sheep. The latter plan means following the example of the Master Himself, but the other method does not require spiritual consecration or earnest endeavor. I am profoundly convinced that we must do all we can to change that tendency. As conference presidents, as pastors of churches, as workers in all phases and capacities in this work, I believe we ought to do our utmost to change that tendency, and to impress upon the church boards the great necessity of spiritual shepherding of the sheep and of conserving our membership.

In reference to the North American field, I have noted down that the membership of this field now stands at 117,771, while for the preceding quadrennial term it was 108,802. During the past four years, 28,218 baptisms were reported, with 7,242 added on profession of faith, making a total of 36,460 accessions. Approximately 9,000 of these were added to our membership, forming the net increase. There were approximately 8,000 deaths to be deducted. By adding to the deaths the increase in our membership, and deducting that from the baptisms and those received on profession of faith, there are left about 19,000 people to be accounted for. Where are they?

"Oh," some one says, "we are in the shaking time!" While that is true in a degree, yet we are not justified in making that an excuse for haphazard, careless work in dealing with human souls. Of course, it must be expected that some will slip away; but the present percentage is altogether too large. The 19,000 souls to be accounted for, who have slipped away during the last four years, presents a situation of deepest concern to every conference president, every officer, every minister, and every worker in the Lord's cause. Think of what it means to sustain the loss of a con-

stituency equal to that of one of our largest union conferences. Here is a challenge to us to redouble our efforts and seek to discover, and change, if possible, the conditions which cause such a situation.

I would like to refer just as emphatically and earnestly to the need of evangelism as to this particular phase of our problem,—the shepherding of the sheep. These are two ends of the same subject,—the need of soul winning on the one hand, and the need of conserving what we gain on the other hand. But, my friends, I believe that one of our difficulties today in North America—and I am not speaking here for other parts of the world field—is the fact that we are taking into our churches unconverted people. It is this that is causing so much trouble and anxiety to our church boards. I believe there are a number of definite procedures which should be kept before our attention as preventive measures.

Preventive Measures

1. *Thorough instruction of every candidate for baptism in all the principles of the message, before he is baptized.* Every soul who responds to this message has a right to a thorough and intelligent understanding of all the principles of the message. But today there are hundreds of people being brought into the church without that understanding. I think you will all admit that to be true. Who is responsible for such a situation? We may not wish to answer that question; but, my friends, let us resolve that in so far as it is in our power, we will change that situation.

2. *The right of the church to examine every candidate, either publicly before the church or before the church board, before baptism is administered.* Perhaps some of our evangelists may say, "That is carrying the matter a little too far." But I do not believe that any preacher in this message should be the sole judge of a person's

fitness for admittance into the church. That decision should be made by the church itself. I hold that the church that grants to you and to me the authority to preach, has the right to pass on the product of our preaching; and I believe we ought not to deprive the church of the right to examine every candidate. Of course I recognize that there are times when exceptions should be made, as, for instance, when a man goes forth and raises up a new company and organizes them into a church, and every member of the church is a new convert. But I am referring now to our long-established churches, where the members have been in the truth for years. In such a case, I believe the church ought to exercise the right of examining new converts.

3. *Every minister should refuse to baptize any candidate who does not give the clearest evidences of conversion and of a definite experience in the Lord Jesus.* Church membership is a spiritual relationship; it rests solely upon spiritual relationship to the Lord Jesus. And every minister, before baptizing a candidate, ought to be sure that the person he baptizes is converted, and knows by experience what it means to be born again. Jesus said, "Except a man be born again, he cannot see the kingdom of God," and I believe that that is just as essential a requirement for church membership as to believe in the coming of the Lord, to keep the Sabbath, or to accept any other point of doctrinal truth which we as a denomination hold. In our examination of candidates for baptism, we ought to examine them upon the question of their Christian experience, and find out whether or not they are truly converted; and if we find they have not yet entered into that spiritual experience, let us get down on our knees and pray them into that spiritual experience. It can be done.

4. *More faithful and earnest work in the pastoral care of the churches,*

seeking to lift the spirituality of the members, and endeavoring to reclaim the erring. I believe in all that we as a denomination are doing along the various lines of missionary activity; but none of these things are to become substitutes for the heeding of that exhortation given to us as shepherds, "Feed My Sheep." It is because of failure to give spiritual care to our churches, to lead the members into deeper spirituality, that we face such a sad situation today. I believe that if we will give attention to feeding with spiritual food the flock which God has intrusted to our care, it will be possible to save many a soul who is in danger of becoming cold and indifferent, and drifting away. There is urgent need of going after those who are slipping, who are growing cold, and are losing their way. You will notice in the parable of the lost sheep that it was not the lamb that strayed away; it was the sheep. I think we ought to go after the straying lambs, but we should also seek for the straying sheep.

5. *Put a stop to the practice followed in some churches, of cutting off large numbers from the membership just before the close of each year.* I need not tell you why they do that. It has come to be a current phrase, "It is now time to clean up the church list!" Did you ever hear that? It is simply an excuse for neglecting this pastoral care of the sheep. I am so sorry, my friends, that any church should cut off from its membership any except for the cause of apostasy and refusal to return to the church. I do not believe in our churches' carrying dead membership; but to cut people off simply because of certain situations which prevail in the matter of making and keeping church goals, I think is positively wrong.

Summarizing the Safeguards

There is a growing conviction on the part of our brethren who are standing

as leaders in this work, that something must be done to change the present trend of things; that we must find a way to stop this drift toward the world. About two years ago, at the time of the Autumn Council in Springfield, Mass., the union conference presidents came together and spent some time in the study of this problem of how to conserve our church membership. About that same time the brethren asked me to prepare a reading for the Week of Prayer, and as the burden of this problem rested very deeply on my heart, I made it the basis of my appeal. This last autumn, at Columbus, Ohio, our union and local conference presidents in North America met again for council, and we made this very topic that we are considering the basis of part of our discussion at that time.

There must be recognition of the fact that church membership rests upon a spiritual basis. All should be taught what it means to become a member of Christ's body; and it is the duty of the minister who is sent to organize the church or to administer baptism, to see that the candidates know the principles for which the church stands. I do not believe that the preacher should hold back any part of the principles of this message, but that the message ought to be taught to these people in all its fullness.

The following points should be kept in mind, as forming a solid construc-

tive basis for bringing about the desired change in our situation; and my conviction is that much depends upon the minister's relation to these points as to whether success or failure attends his work.

1. Baptism the door into the church.
2. Preparation for baptism.
3. Public examination of candidates.
4. The church itself makes decision as to who are prepared.
5. Ministers should give thorough instruction previous to baptism.
6. Due caution in receiving members who are unknown.

In reference to this last point, I am aware that perplexity often arises through a person's presenting a letter from a pastor of one of our churches and wishing to unite with the church, and no opportunity is afforded for knowing whether or not the candidate has been thoroughly prepared according to the true spiritual basis. A similar perplexity may arise under other conditions. I knew a very capable, godly, devoted man who was in great perplexity in this matter. An evangelistic effort had been held in the community, and at the close of the effort the evangelist brought to this pastor a list of names, and said, "Now, I wish that on next Sabbath you would vote these people into church membership." It was a long list of names, and being a prudent man, he decided he would first become acquainted with these people. He started out to visit

IN THE SEPTEMBER MINISTRY

1. THE story of Ministerial Association operations in the world divisions, as told by the divisional presidents and the divisional Association secretaries at the afternoon session of the General Conference, Tuesday, June 3.

2. A panorama of the daily Association hour throughout the General Conference proper in the large Polk Street Hall.

3. The continuance of the pre-Conference council round table proceedings and Bible studies, begun in this issue.

A feast of good things is in store

them, and this was the result: some of those people he never found, for they could not be found; some of them, when found, repudiated the idea that they were Seventh-day Adventists; some of them were partially instructed; and some he found ready for baptism. Out of that whole list there were only about twenty-five persons who were actually prepared for church membership.

The next step which this wise pastor took was to invite those twenty-five people to be present at a meeting of the entire church, and he examined them there before the church, so that the church might have the opportunity of knowing just who they were taking in as members of the church. That action saved that church board a great deal of trouble and perplexity. Sup-

pose that pastor had acted on the suggestion of the evangelist, and had voted in that list just as it was handed to him. The situation which would have resulted from such an action need not be explained.

These are some of the items upon which we are endeavoring to place particular emphasis at this time; and I would appeal to you as a body of workers, to give greater heed to the admonition of our Master, "Feed My sheep," and to reach out after the straying members of the fold and bring them back, and give them a shepherd's care; that we may put a stop to this great loss of members, which, in my judgment, is one of the most alarming and serious tendencies which have developed in our history as the people of God.

2. The Conservation of Fruitage

C. B. HAYNES, president, South American Division: I join Elder McElhany in the conviction that this is one of the most important subjects that we can discuss. If we will adopt the measures which he has recommended for the safeguarding of the church, and exercise the care that he has outlined in seeing to it that those whom we accept as members in our churches are fully acquainted with what we teach, and also have a living fellowship with Jesus Christ, it will not be necessary for us to exercise our minds very much about the conservation of fruitage.

There was a time in my ministry when I felt that one reason why we were losing so many members was that, in preaching the message and receiving members into the church, there had not been exercised a sufficient amount of care to make people acquainted with the doctrinal teachings of the church. I still adhere to that view, although I have added something to it during recent years. I do still believe that it is of supreme importance, when a person joins the Seventh-

day Adventist Church, that he should know what Seventh-day Adventists teach and believe. That is, he ought to know what he is professing to represent by joining the church; and there ought not to be any part of this great message in its doctrinal aspects that should be hidden from the understanding of such an individual.

I know that among our ministers two different opinions prevail with reference to this question, each group holding very sincere and earnest convictions regarding it. First, there is a class of ministers who hold that it is the proper province of the evangelist to win converts to this faith and bring them in and baptize them; and that it becomes the duty of the church to shepherd them—to instruct them and to hold them in the faith after the evangelist has turned them over to the church. Meanwhile, the evangelist is to go on and win others to the same decision, and pass them over to another church; and to carry on that program indefinitely. In support of that opinion, the position is taken that the gift of evangelism is

entirely separate and distinct from that of a pastor; and further, that it is a part of the assigned duty of the pastor to feed, or instruct, the sheep after the evangelist has brought them into the fold.

Second, there are others who disagree with that position most positively; and I number myself among them. I do not believe in the theory at all. I believe that the man who brings a person to the point of acceptance of this message is the man above all men to thoroughly instruct that individual. [Voices: Amen!] For many times that convert will not receive instruction from others which he is willing to receive from his own spiritual father in the faith. When people become Seventh-day Adventists, they ought to be full-fledged Seventh-day Adventists. They ought not to have concealed from them, either inadvertently or intentionally, that with this message there are blended some very unpopular teachings. They should be fully informed concerning the Spirit of prophecy, the ordinance of feet washing, et cetera. They ought to be made acquainted with every phase of truth connected with this message.

The Underlying Essential

While all that has been said is important, and nothing should be neglected, there is an underlying essential which must be recognized.

I came to the point, in my own pastoral and evangelistic experience, where I realized that there was nothing in my having a thorough understanding of the prophecy of the 1260 days that would operate against my own fleshly passions and cure my besetting sins. I found there was nothing about a mental assent to great principles of truth that would suppress my earthly nature. And a deep conviction settled upon me that what I myself needed, as a pastor and an evangelist, was a new birth.

I think Sister White has voiced

words with a very clear perception of actual conditions when she says that what this cause needs is a *converted ministry*. I think we all catch the implication at once,—that there are ministers who are not converted. I am ashamed to confess it, but it is true that I found myself among the class of unconverted ministers at one time in my ministry. Brethren, I am glad to say that through the grace of God I have been converted. I have had a transformation of nature. I have laid hold of the provisions that the gospel contains through Jesus Christ for deliverance from sin.

I think that one of the very first things, and the greatest thing of all, that we can do for the conservation of our fruitage, is for us as ministers to become connected with the Lord Jesus Christ in a very real and living fellowship day by day. When that is true in our lives, there will not be any failure in the matter of our converts' being thoroughly instructed in the message of the gospel. So I say again, that the most important thing that we can do in solving the problem of conservation of fruitage, is first of all to lay hold for ourselves of the provision which God has made in Christ for freedom from bondage; and then we can effectually labor in the interests of our church members. For we must recognize the fact that however much care is exercised, there will still come in among us some who are not converted. It is a hard thing to say, I know, that there are Seventh-day Adventists who are not converted, but it is true. We all know it is true. They are in our churches. Many are perfectly sincere, earnest, honest people, who have never received instruction to the degree that has led them to Jesus Christ.

Church Membership a Spiritual Relationship

I agree with Brother McElhany, that in receiving people into the church there should be very searching inquiry as to their connection with Jesus Christ and their understanding of the

Transformed

MRS. L. D. AVERY-STUTTLE

ONE day a fearful sight I saw,—
I passed the mirror of God's law;
And lo! my dress, that once I deemed
So pure and clean, all filthy seemed;
My hands, which erst looked pure and
white,
Were stained and loathsome in my sight.
My very heart was black with sin,—
All rotten, vile, and stained within.
And e'en the good deeds I had done,
Seemed only selfish, every one.
Ah, yes; a fearful sight I saw
In this strange mirror of God's law.

And then I said, "I'll make me white,
I'll purge and cleanse me day and night.
I'll wash these filthy stains, and so
I shall be clean once more." But lo!
Nor soap nor niter cleansed my stain,
Which red as crimson did remain.

Then, quick, Damascus' streams I sought,
And all my sin-stained garments brought
Where proud Abana's banks beside,
I dipped them in the whelming tide.
And there where mighty Pharpar flows,
I sought to hide my guilty woes;
As leprous Naaman thought, I ween,
"I've but to wash me to be clean."
I eager sought, but sought in vain;
These could not cleanse me from my stain.

At last, O joy! the news I heard,
That there was One whose mighty word
Could heal my soul and cleanse my sin,

And make me pure and white within.
"What! can He cleanse my soul?" I cried,
"Lo, I am very vile," I sighed.

And then an angel oped mine eyes:
"See what His word hath wrought," he cried.
I looked. Disease and suffering fled;
I saw Him raise the moldering dead;
E'en hell was stirred; death's angel heard,
And quick obeyed th' almighty word.

I looked again; again I heard
The echo of that strange, strange word:
"Let there be light!" and dismal night
Quivers with beams of glory bright.
That word through empty chaos rung,
Worlds from abysmal darkness sprung,
Each to his own appointed place,
And suns went wheeling into space.

And then I cried with trembling soul,
"Lord, if Thou wilt, I may be whole.
Speak Thou the word, and set me free,—
That word which makes me clean in
Thee."

Again I heard that mighty word:
"I will; be clean; thy prayer is heard."
I looked, and once again I saw
The perfect mirror of God's law.
But where was once my filthy dress
I saw Christ's robe of righteousness;
And where my guilt-stained hands once
shone
I saw those pierced hands alone.
My form was gone, and in its place
I only saw my Saviour's face;
Again I heard that mystic word:
"Now ye are clean through Christ,
the Lord."

forgiveness of their sins, in connection with securing their mental assent to all the doctrines that make us a people. When we take into the church an unconverted person, we bring into the church dead material, and we can expect nothing else but that he will drift away from us when the pressure of the world and of sin comes against his fleshly nature, which has never experienced the change brought about by the new birth.

Church membership is a spiritual relationship, and what else can we expect but a drifting away from the church into the world when those who are brought into the church have not entered into a spiritual relationship with Jesus Christ? I feel that we cannot place too much emphasis on the necessity of seeing that candidates for baptism are converted. Every pastor and every evangelist ought to

make it one of his chief objectives to see that every member of his church is converted; and to that end he should put forth definite effort through the Sabbath school, the Missionary Volunteer service, and through that chief of all agencies, aside from his personal ministration to individuals, the Sabbath morning service.

Sabbath Service Conserved

I scarcely know how much I ought to say about the Sabbath morning service. There was a time in my pastoral work when I found myself under very great pressure for meeting the financial needs of the church, which averaged \$100 a day the entire year round. There was the expense for mortgage, church school, janitor, pipe organ, accrued interest; and in addition there was the sixty-cent-a-week goal, and the necessary effort to

keep up the tithe. The man in charge of a church cannot help but feel a grave sense of pressure to meet all such financial obligations.

I got to the place where I did not know what to do, and I remember that I sat down in my study and tried to analyze the situation. I reasoned the matter out with myself something like this: "Now I meet my congregation but once a week, and that is at the Sabbath morning service. There is never any occasion except that Sabbath morning service when I can see all the members of my congregation. I see groups of them at other times, but as an entire congregation I see them but once a week." Having reached that unmistakable conclusion, I found myself forced into a place where I had to choose between two things, as to what I was going to do with that Sabbath morning service.

My further reasoning was on this order: "I must get these things before the people; I must make appeals to them to keep up with the financial necessities of our situation. The Sabbath morning service affords me the only opportunity, and I must shape my sermons in such a way as to permit time for passing on this financial pressure to the members of my congregation; this is my only chance."

But the conviction of my heart was that that was not the right thing to do. I said, "But I don't think it is the right thing to use the Sabbath morning service for such a purpose as that. That is the only time that I, as shepherd of this flock, can feed them with the word of God." And so I reached the necessity of making up my mind which was of most importance to the flock,—whether they were fed or sheared,—and finally I was led to a settled conviction of my duty, and I said, "Lord, this is Thy flock, and this is Thy work, and Thou knowest just what the pressure is. I am going to trust Thee. I am going to feed these people with the word of God,

and not permit anything,—goals, campaigns, Harvest Ingathering, Big Week, or anything else in the world,—to interfere with the presentation of the word of God in the Sabbath morning service."

Wholesome Effect on Finances

The results of adhering to such a decision have led to a profound conviction that the blessing of God will rest upon the church that adopts this plan, of making spiritual things first, and that under the blessing of God it is possible to meet all financial obligations. Our financial results will not drop when we are reaching out after God.

The decision which I made involved the excluding from our Sabbath morning services of the appeals of General Conference departmental secretaries who wanted to put over their programs. But I am glad to say that when it was explained to these departmental secretaries what our ideals were, and what we were working toward, they co-operated, and were glad to come and preach a spiritual sermon, permitting us to take care of the campaigns in ways which we invented for doing so.

I do not mean that we neglected any of these campaigns or our financial obligations; they went a whole lot better. In one year, during which we excluded from the Sabbath morning service every campaign of any kind, and every speaker presented a spiritual theme at the Sabbath morning service, the financial end of our church problem jumped from \$20,000 dollars to \$34,000; the foreign mission offerings jumped from \$4,000 to \$14,000 in one year; the home missions funds jumped from \$2,700 to \$25,000 in one year; and the total financial income from that one congregation leaped, in one year, from \$27,000 to \$74,000.

I believe that we need the Sabbath morning service for spiritual endeavor. I do not want to convey the idea that we should arbitrarily keep the depart-

mental secretaries out of our program, but if we explain our situation to them, as they come to visit us, we shall find a willingness on the part of these secretaries to co-operate in that kind of program. And as we work to that end, I believe that God's Spirit will dwell in His church, and bring converting power into the hearts

and lives of His people. Then they will become connected with the Lord Jesus Christ, not merely connected with an organization, not merely acquainted with the doctrinal expressions of our truth; and having a living connection with Christ, they will remain firm and steadfast in the Christian life.

3. Converted Converts Our Goal

T. G. BUNCH, Bible teacher, College of Medical Evangelists: I want to say a hearty "Amen" to what Brother Haynes has said regarding the Sabbath services and feeding the flock. If we build up the spiritual life in the church, all these other things will be added, with little effort and with more fruit. I have found that to be true.

The topic assigned to me is so closely related to the subjects dealt with by Brother McElhany and Brother Haynes, that it is not necessary for me to take any time to speak about the situation which surrounds us. I am sure that every minister and worker feels that the present situation needs a remedy. There are some conferences that have fewer members than they had ten years ago; and the drift that is taking place through persons' leaving the message and going back into the world, should cause every minister in this denomination to weep before God. It is a time to weep between the porch and the altar, to cry to God to take foolishness out of our lives, and to plead with Him to spare His people, lest the world, the heathen, rule over them. This is a very vital subject. I am sure no one will suggest that we do not need a remedy.

When we are in perplexity as to what we should do, it is well to turn to the writings of the Spirit of prophecy and see what instruction has been given for our guidance. I wish at this time to call your attention to statements found in Volume V of the "Testimonies for the Church." In the

Bible we read that just before the end of the world there will be a situation which is most alarming to the inhabitants of the world; and in the Spirit of prophecy we read of an alarming situation existing among God's people. I read as follows:

"I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. . . . The sins that destroyed the antediluvians and the cities of the plain exist today—not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man. . . . And what has caused this alarming condition? 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, pp. 217, 218.

The Secret of Conviction

In reading the biography of Wesley and Whitefield, and of other men whom God used so mightily in the past for the revival of spiritual life in the church, I have especially noted how those men spoke to great congregations, and the power of God so accompanied their messages that many times

When Our Saviour

Jessie F. Moser

(Rev.)

they could not finish their sermons because the people cried out from the depths of their hearts, "What shall we do?" I long for that time to come back, when the power of God will so attend our preaching and bring such conviction of sin. Today there does not seem to be much evidence of conviction of sin. It is an easy matter to assent to the theory of truth presented in evangelistic effort. At the close of a series of meetings, we often ask those who have attended the series to indicate their acknowledgment of the teachings as truth, and they will usually all stand. What we need today is the Spirit of God to bring conviction to the heart, so that people will cry out in their anxiety to know what they must do to be saved.

I will read another statement from the Spirit of prophecy:

"I have been shown that there must be a great awakening among the people of God. Many are unconverted whose names are on the church books."
—*Review and Herald, Aug. 13, 1889.*

Every pastor of spiritual vision knows that is true. Every conference official knows it to be a fact. If this was true forty-one years ago, you brethren all know that it is doubly true today,—that there are many whose names are on our church books who are not converted.

Sometimes a group of students in our schools present themselves for baptism, and do so largely as a matter of the school requirements. Some time ago I was at one of our schools where there were eight or ten girls to be baptized. From where I stood, I could hear these girls joking and laughing in an adjoining room; and one of them said, "O well, we have to do it some day, and the sooner we get it over with the better." I do not believe that one person in that group knew one thing about the new birth. That happens over and over again. It is a terribly serious situation, to think that people are being buried alive—

1. Wea - ry pilgrim, cease thy grieving
2. No more death, and no more cry-ing
3. Peace and love shall rule for - ev - er

Soon our Je - sus, bless-ed Savi-our
When our Je - sus, bless-ed Savi-our
When our Je - sus, bless-ed Savi-our

There will be no darksome night;
No more sin and lawless-ness,
O that we may with them stand,

When our Saviour, King Im - mor-tal
When our Saviour, King Im - mor-tal
When our Saviour, King Im - mor-tal

Comes to Reign.

Ps. 21:1-4)

Keith L. Brooks



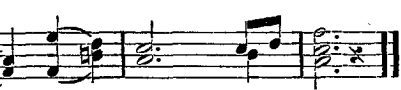
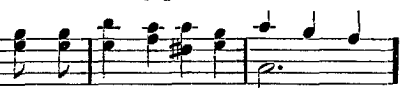
g; Be not faithless, but be-liev-ing:
g, No more trou-ble, no more sigh-ing,
, Friends shall meet to part no nev-er,



our, comes to reign.
our, comes to reign.
our, comes to reign.



For the Lamb will be the Light,
the Light,
No more ty-rants to op-press,
In that ho - ly promised land,



- tal, comes to reign.
- tal, comes to reign.
- tal, comes to reign!



Herbert G. Tovey
(permission)

people being baptized who are unconverted, and know nothing whatever about the Lord Jesus Christ and His power in the life. Such people are coming into the church by thousands. The question arises, Who is responsible for this situation?

The Watchman's Responsibility

Listen to this statement: "The watchmen are responsible for the condition of the people."—"Testimonies," Vol. V, p. 235. Do you believe that? Do you accept that responsibility? It brought quite a shock to me when I first read it, and realized that, to the extent of my influence, I was jointly responsible for this terrible situation of thousands of unconverted people entering the churches, and soon slipping out into the world and leaving the message.

Another statement: "The people will seldom rise higher than their minister."—"Gospel Workers," p. 342. I am glad that the word "seldom" is there, because I know that many of our dear people are far above where some of our ministers stand. But as a general fact, that statement is true; and a change must take place with us as leaders—in our hearts and lives. And I am determined, in my own case, to let God's work begin in my heart, and lead me onto higher ground, that I may be able to lead others onto higher ground.

David reveals the great secret of soul winning, which he found in that higher experience realized after he got hold of God in a new way, as set forth in Psalms 51:12, 13. I believe this ought to be the prayer of every minister: "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." Then what is going to result?—"Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Sinners will be converted unto God when I am converted.

Wesley went out as a worker among the Indians, but when he came back

home he wrote: "I went to America to convert the Indians; but, O, who shall convert me? It is now two years and almost four months since I left my native country in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meantime? Why, what I least of all expected, that I who went to America to convert others was never myself converted to God." But after that experience of conversion, Wesley's work was attended by the power of God.

We who are working to bring in converted church members, need the converting power of God in our own lives. We must experience the new birth ourselves, and keep in constant touch with the Lord. We are all anxious to baptize people, and to see this work progress. But how often it seems that we endeavor throughout the year to baptize just as many members as we can, and then we make a desperate effort to get as many names off the church books as we can before the end of the year—working hard to get names on, and then working hard to get names taken off the church record in order that we may reach our financial goal. It is a very serious situation.

I will read a statement from the Spirit of prophecy, found in the *Review and Herald* of October 8, 1889:

"There are many ministers who have never been converted. They come to the prayer meeting and pray the same old lifeless prayers over and over; they preach the same dry discourses over and over, from week to week, and from month to month. They have nothing new and inspiring to present to their congregations, and it is evident that they are not eating the flesh and drinking the blood of the Son of man, for they have no life in them."

That is the reason why there is no life in some congregations. This message is big enough, and broad enough, and deep enough so that we can give

our congregations something new and fresh every Sabbath morning, which will inspire and lift them up, and cause them to move forward. And unless the minister is constantly delving into the Word, and feeding the people with new and fresh spiritual food, the spiritual life in the church will die.

The Age of Accountability

We are told that "this is an age famous for surface work."—"*Testimonies*," Vol. V, p. 500. I fear that too much surface work comes into our own labors. Many phases might be discussed, but I should like to talk a little about the baptism of children, because this is a matter which has been upon my heart for years. I do not baptize children under twelve years of age, unless it is a rare exception. I wish something might be done to help pastors and parents in dealing with this matter, which would result in putting a stop to the baptism of children five and six years of age. During the Week of Prayer in our schools, children who know nothing about the power of God are baptized because others are. I know what a serious thing it is, and I consider it one of the contributing causes to the difficulty we are in. Twelve years was the age of accountability—the time when Christ recognized that He was the Son of God. The baptizing of children five years of age is not far removed from the sprinkling of infants. I wish that there might be a raising of the standard, so that children who know nothing of conversion would not become subjects for baptism until they reach the age of accountability. Our present policy leads to lowering our standards, and adds to our present problem in conserving our church membership.

The Effective Remedy

The most effective remedy is to have the power of God attending our ministry, and this will come when apos-

tolic conditions are complied with. The people who came into the church in apostolic days were converted men and women. The power of God was so great, as it was manifested in the lives of the apostles, that those who were unconverted did not dare to become connected with the Christian church; they feared to venture into the presence of the Lord. You remember the story of Christian and Pilgrim on the way to the Celestial City. They were met at one time by an unconverted person, who persisted in staying with them. They decided that if they just kept talking about the country yonder, this man would not want to stay in their company long. So they persisted in talking about spiritual things until the unconverted man left them. There is a basic point in that.

In apostolic days, under the preaching which followed Pentecost, only those who were truly converted united with the church. The spectators, the witnesses to the mighty demonstration of the power of God, might acknowledge that a mighty work was being done before their eyes; but unless the power of the Holy Spirit changed their lives, they did not dare venture into the church.

In Isaiah 52:1 there is a promise which is to be fulfilled in the closing of God's work: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the

holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Note that it is after the church awakes and clothes herself with the beautiful garments of Christ's righteousness, that from henceforth there shall no more come in the uncircumcised and the unclean. The prophet then goes on to describe the wonderful transformations that take place: "The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion." Verse 8, A. R. V. Our greatest need is that Jehovah return to His people with mighty power. Another version reads: "When the Lord shall convert Zion."—*Douay*. Still another reads: "All your sentinels are shouting in a triumph song, for they see the Eternal face to face as He returns to Zion."—*Moffatt*.

I believe these problems will have to be settled on just one basis, and that is that we shall get down on our knees, and so relate ourselves to God personally that Jehovah will return with Pentecostal power to Zion; and then there shall no more come in the uncircumcised or the unclean. The only way out of our difficulty is by the way of a new experience ourselves, whereby Pentecostal power may be restored to this people. I believe that all our problems—financial and all other lines—will be taken care of when we get that experience.

Discussion From the Floor

L. E. FROMM: It is not the thought that the brethren who have introduced these various topics have given the ultimate word thereon. They have led us into the field of discussion and consideration of great principles and very practical problems, dealing primarily with the conservation of fruitage, and the conversion of men and women before their induction into the church.

Now certain very proper and practical questions have been asked. For example: "How is it possible for the pastor to find time to present the campaigns, and how can he make an adequate approach to a congregation if he does not use the Sabbath service?" Brother Haynes did not, I think, intend to convey the thought that some have evidently gathered from his expressions. Brethren Haynes, Bunch, and others are now invited to partici-

pate in a round table discussion of this problem; and Brother Haynes will begin by leading us a little farther into this question and answering some of these inquiries.

C. B. HAYNES: It would be a waste of your time, and mine, too, if I were to talk any more. I think it will be more satisfactory if you will ask direct questions, and I will endeavor to answer them as best I can.

VOICE: How do you handle your finances,—the Harvest Ingathering, Big Week, et cetera?

C. B. HAYNES: The thing that I wanted to impress upon you is this: While in the time for the Sabbath service we did not preach on Harvest Ingathering and Big Week, we were by no means leaving them out of our reckoning in the raising of goals. I believe that when sheep are really fed, they produce wool; and I endeavored to use the Sabbath sermon in the best way possible to produce money,—by preaching on a spiritual theme. Now, in the actual raising of funds, while we never permitted a sermon to be preached with the sole objective in mind of getting people to make pledges of money, or promises to go into the field and engage a certain length of time in campaign work, yet we did make use of every possible method for securing results, such as charts, a card system, and other things. In our weekly church bulletin we printed the announcement and particulars concerning the campaign. We made our appeals chiefly through the bulletin. We also circularized our people.

The agency that we found of the utmost value in our work was a card index. We had our church members all listed on a visible card index, and operated a system of check marks whereby full information concerning the status of any member could be ascertained at a glance. Suppose, for example, there was a campaign on for *Review and Herald* subscriptions. A check mark was placed after the name

of each church member who was a subscriber to the *Review*, and all we needed to do to find out how our church stood in relation to the *Review* campaign was to glance through the card index. This card system had a line of perhaps twenty blank squares after each name,—one for *Review* subscription, one for tithe payer, one for attendance at prayer meeting, et cetera. This meant that in a *Review* campaign, if we found that 380 of our members were already subscribers to the *Review*, we did not need to spend time in talking to them about the necessity of having this paper, but we went directly after the 120 members, more or less, who were not subscribers. The use of the card system enables the pastor to concentrate his efforts upon those who need to be reached in any particular way, instead of spreading the campaign all out in the Sabbath service, reaching many people who do not need to be approached at all, and thus wasting much time and energy. I found that index to be supremely valuable to me in every campaign.

Now as to personal visits: We had the church organized in such a way that we had a group of twenty or twenty-five people upon whom we could call to make visits in the interests of this or that campaign. For instance, I would turn over to each a list of ten names of persons who should be solicited for subscriptions to the *Review*, and they would give personal attention to the matter. It would have been impossible for me to do what was accomplished in a personal way by that group of helpers; and it is really surprising how many church members are anxious to engage in church work and be of assistance to the pastor.

I wish to be understood that it was not my purpose in what has been said to convey the idea that I did not make announcements regarding campaigns and goals. The main announcement

regarding such things appeared in the printed bulletin, and I am sure that this made a much stronger and more lasting impression than any announcement made from the desk, for the people took the bulletin home with them, and the announcement was kept before them all during the week. The Sabbath morning service, however, was devoted to the sermon, and preserved free from anything along the line of campaign promotion.

VOICE: Was it not true that you had a good live missionary society which gave attention to all these financial interests in their separate meetings?

C. B. HAYNES: Yes, such things were taken up in their proper places. We did have a good live missionary society, and a good live leader who looked after these things in their proper time. It is possible to preserve your Sabbath morning service from everything of the kind that I have mentioned, when your church is organized into groups and bands for service. One of our greatest tasks each year was to find the right person for the right place; but we persevered in this aim until we had in the church a group of 140 or more people who were officers.

A. J. MEIKLEJOHN: I would like to ask Elder Haynes to tell us just how he takes care of the Big Week and Harvest Ingathering campaigns.

C. B. HAYNES: There is always a group of individuals who respond to any call,—willing leaders who are in for everything, and who do not have to be urged to get them to respond. They are always right there on call. Then there is a larger number of people who are reluctant to engage in such work. But the pastor knows who they are, and he can arrange to have the willing leaders distributed around among them, concentrating their efforts and energies on getting these people to co-operate.

When the Harvest Ingathering campaign came along, we made full an-

nouncement in the church bulletin, and then in the announcements preceding the Sabbath morning service we explained in a few words that the next six weeks were to be devoted to the Harvest Ingathering,—just what that meant, and what was expected from every church member; and then we turned over to the missionary society of the church the full responsibility for carrying the work forward to successful completion. We expected the missionary society to concentrate on the campaign, and to organize and bring into service all that group of people who were reluctant to engage in such work. We did give sufficient attention to getting the campaign through, but at no time did I preach a sermon in the interests of the campaign directly, at the Sabbath morning hour. The Big Week campaign was handled in about the same way. In every church there are people who are reluctant to engage in any campaign work, and there is need that much personal work be done in order to get such people into the activities of the church—personal work by bands and by groups, as well as personal work by the pastor.

F. D. WELLS, president, New England conference: I happened to be the home missionary secretary in the Greater New York Conference at the time Elder Haynes was pastor of the Temple church in New York City, and I see some reason why the work succeeded so well. Immediately after the eleven o'clock service, the Junior Missionary Volunteers and the members of the senior missionary society, which took in practically every member of the church, met together in a large missionary meeting, and that missionary society did the required work. It seemed the very best way was to have the church meet after the eleven o'clock service, for if this had not been done, the people would scatter and could not be brought together again. I think Elder Haynes was wise

when he organized that missionary society and had it arranged so that right after the service every one went right down to his place and went to work.

H. W. COTTRELL: Yes, but that work was done on the Sabbath; and the burden seems to be to preserve the Sabbath for giving spiritual food to the people. The question in my mind is, How can we avoid placing these missionary campaigns before the people on the Sabbath? This plan of having a missionary society look after the campaign work, and meet in the basement of the church immediately following the eleven o'clock preaching service hour, means that the whole thing is cared for on the Sabbath just the same.

C. B. HAYNES: I did not know that there was a question about doing it on the Sabbath. That has not been in my mind. I think Elder Cottrell must have been living in a part of the country where the Sabbath morning hour is reserved for preaching. Unfortunately, some of us have lived in other parts of the country where this is not the case, and some have reached the place where they use the Sabbath hour which rightfully belongs to the sermon, for raising money, or else do not raise any money at all.

L. E. FROOM: I think it was not a question of taking time on the Sabbath, but rather a desecration of that designated hour which should be strictly guarded for giving to the people the spiritual food which the Lord designed should be provided at the Sabbath morning service.

E. L. MAXWELL, president, Austral Union, South America: It seems to me that this question is much deeper and more important than some of us are apt to consider it. I think a large part of this difficulty arises from the fact that some of us are so constituted that we feel a thing is not going unless we are running it. Many times the feeling is: "I am pastor of the church,

and I want my finger, my hand, or both hands, on every activity of the church. I do not want to trust anybody with any responsibility." If we can get away from that idea, and are willing to have our dear brethren help us in what needs to be done, I do not believe we shall be bothered half so much. That is one side of the matter, and I believe that is the answer in large part.

But I believe there is another way to look at some of these things which we have to care for in our Sabbath services. I remember attending a meeting in this Auditorium some years ago when the sermon preached on the Sabbath was a money-raising sermon. I have been a preacher a good many years, and have gotten over the habit of shedding many tears when a person preaches a sermon, but I do not think I ever shed so many tears during a sermon as I did on that day. I think that was a real spiritual sermon. I don't think that any one felt that he did not get all the spiritual food he needed that day; and they handed in the sum of \$150,000 that same day. While I believe it is right to eliminate all commercial matters from the Sabbath service, yet it seems to me we should not feel that it is duty to debar from our Sabbath services anything that tends toward the advancement of this cause, even though it relates to funds which are needed for carrying on this work.

I believe that all these things can be presented in a truly spiritual manner. I believe that tithe paying can be made a real spiritual matter; and I have known of persons' coming into the truth because they were tithe payers. I do not believe, however, that we ought to permit the Sabbath service to be known as a campaign service, or bring in anything of that nature on the Sabbath. I believe the sheep need to be fed; and if they are fed right, they will not complain when they are sheared. If they do complain, it is

because we, as pastors, are not feeding them properly.

One time I preached a sermon,—or perhaps I should say that I gave a talk regarding some campaign,—and when I came down out of the pulpit, an elderly lady stepped up to me and said, "Brother Maxwell, I am disappointed. I came here to listen to a real spiritual sermon, but it is all money, money, money." That set me to thinking, and I went home and began to read the "Testimonies," and I found the statement that Christ was to be uplifted in every sermon that was preached. I made up my mind right there that I would never again speak on a campaign subject, or raise funds for any purpose whatsoever, without making Christ the center and the circumference of that appeal. I have found that the plan works, and I think if we will observe that principle, our difficulties about the Sabbath services will be solved.

VOICE: What would a person do if all he had was the eleven o'clock service through which to reach the people? For example, take the district superintendent who has under his care from five to eight churches, and is responsible for all the financial objectives and all the campaigns in each of these churches. Perhaps he can visit each church but once in six weeks, and then meets the people only at the Sabbath morning hour. How much personal visiting in the homes of the families in his district would he be expected to do in order to secure the co-operation of the people in the campaign work?

P. M. BROUCHY, president, Buenos Aires Conference, Argentina: I would like to say in reply to that question, that the superintendent of a district ought to do as much personal work from his office, when he is carrying on the Harvest Ingathering or Big Week campaigns, as is done by any pastor in charge of a local church. In my experience, I have found that the best

way to carry on personal work and raise the spiritual standard, is in connection with these campaigns. Where it is possible to visit the people, and have prayer with them, we can secure their co-operation in whatever is needed to be done, and they will co-operate on a spiritual basis. Where it is not possible to visit them, we can accomplish the same results through correspondence.

I will have to confess here that I was converted to the idea of the Harvest Ingathering work through a letter which Brother Westphal wrote me. There was a time when I believed it was impossible for me to do anything in that campaign. The missionary secretary wrote a letter to me, saying that I would either have to go out in the Harvest Ingathering or leave the Lord's work, and I was ready to think that it would be necessary for me to follow the latter course. But Brother Westphal did some spiritual work with me by correspondence, and after I got his letter I was able to collect thousands of dollars. I think this is one of the ways that we can carry on and do our personal work.

N. P. NELSEN, president, South Brazil Union Conference: Referring to another matter which has been presented here, with reference to the relationship between the evangelist and the pastor, and as to where the responsibility for loss of membership might lie, I feel that in a discussion of this kind we should have statements on both sides of the question, and yet hew straight to the line.

First, the evangelist is not expected, under our present policy, to remain in the city where he is holding meetings for an indefinite length of time. If he does his work as he should, and brings people to the deciding point,—gets them, as we say, over the line,—instructs them as thoroughly as they can be instructed in a short period of time in the doctrines, that evangelist ought not to hold back any point of

our message or our truth from those converts. But we all recognize that after a person is converted, he is only a babe in Christ; that after he is converted and born again, he must grow up. He needs to be fed. He cannot walk or stand alone very well. Now, if that evangelist is not expected to remain with the convert very long, then the pastor must step in and take the responsibility of feeding him, so that he can grow. He must look after the growth of the new convert.

I think we do wrong to lay all the responsibility on the evangelist for those who may leave us after they have been brought into the church. If the evangelist has done as good work as he should, it is likely that, even with the most careful effort, some will be brought in who are not fully converted. We have the statement that when the seed is sown, it falls upon different kinds of ground; and while that is true, and we cannot always expect results to be the same in every case, yet I feel that the evangelist should do more thorough work than is often done. If he has a thousand in his congregation, and a hundred want to be baptized, it may be difficult to know all these people personally in a way to find out what their true spiritual condition is. But the evangelist should so organize his work as to make it possible for his associates and helpers to visit each candidate for baptism, and see that thorough preparation is made.

There is such a thing as the gift of evangelism, and there is another gift which makes a man a pastor; the Bible speaks of both. The point which I wish to emphasize is, that after the new members are brought in by the evangelist, these other brethren, the pastors, should do the personal work needed, and very greatly needed; and they have the time to do the personal work that the Lord wants to have done, which the evangelist does not have time to do.

I don't know that I need to say anything more about personal work than has been emphasized. But I do feel that we must not lay all the blame upon the evangelist for those who leave the truth. Neither must we lay all the blame upon the pastor. Perhaps the responsibility should be shared equally. The Bible says that one man planteth, and another man watereth, but that it is God who gives the increase. It is often the case that the evangelist plants the seed, and perhaps it is the pastor who waters it; but God gives the increase. Brethren, it is all one good work. I pray for harmony and unity, and I believe we should stand together in carrying the responsibility.

Sad it is that so many are leaving the truth all the time. It is not necessary that so many leave us, if we consider that it is God who is doing the work. Just the other day, in visiting with friends here at this Conference, a little incident was told me by a good old brother, which to my mind is quite suggestive. He told of a visit which one of our workers made to the home of a sick sister; and the worker talked with the sister about many things, but he forgot to pray with her. Then he said that a good sister in the same church to which this sick woman belonged came to visit her—one of our humble lay members, she was—and without very many words, she took hold of the sick sister's hand, and kneeling beside the bed she offered a prayer to God. Now in reality the thing which helped that sick woman was not what the worker said to her, but it was what that good sister did. And, brethren, we can conserve time and accomplish more by going right to the heart of a soul with the message that saves our own souls. We have no time to waste in talking about the weather, the wind, and all that kind of thing. We have a living message from a living God to give to a dying world. And when the evangelist or

the pastor is connected with heaven, the power of God will accompany the giving of this message.

A. G. DANIELLS: We are coming to the closing moment of the afternoon session. I am sure this has been a very good day. I have been deeply interested in the suggestions offered and the counsel given. And as I was sitting here, I wondered how we are going to keep hold of these good things and put them into execution when we return to our fields. We may hear a

Voluntary Covenant and Pledge

[As drawn up by evangelists and pastors in group meeting assembled in Room "J" of the Civic Auditorium in San Francisco, Calif., June 10, 1930.]

WHEREAS, Statistical reports rendered at this forty-second General Conference of Seventh-day Adventists, convened at San Francisco, Calif., reveal disquieting losses in our church membership that deeply concern us, and realizing our individual responsibility before God, as evangelists and pastors in this great cause, in relation thereto; and further, recognizing the subtle and growing dangers confronting spiritual life and growth in these last hours, which solemnly call for deeper spiritual experience personally, and greater care in gospel labor than ever before;

Therefore, we as evangelists and pastors, sympathetically and heartily co-ordinating in group meeting assembled, do solemnly—

Covenant that, in the conduct of all efforts in public evangelism and personal soul winning, in so far as our responsibility lies, we will exercise scrupulous care in—

1. Preparation of the candidate for baptism, by requiring
 - a. Satisfactory evidence of genuine conversion, and
 - b. Thorough indoctrination on all essentials of our faith.
2. In continuing to labor earnestly for those who are baptized, in order

lot of good things today, and many more tomorrow, and still more the next day, and are likely to become so confused with it all that we shall fail to retain any of the helpful things which are produced here, and thus this occasion will not mean much more to us than a matter of entertainment. We must agree upon some way in which we can put the very best of this counsel together in such shape that we can take it with us and make use of it.

that there may be definite development of such new-born babes in Christ into the stature of men and women in Christ; that they may not become dependent upon man, nor upon some special personality, but be firmly established as stalwart Christians and substantial participants in and supporters of this message.

Furthermore, we, as pastors and evangelists, unite in

Pledging faithful, persistent labor for the reclaiming of the erring and backslidden, in harmony with Scripture and Spirit of prophecy admonition, that we may hold or regain as far as possible every wandering soul who has been identified with us in present truth.

In view of these solemn objectives, we invite all workers from General, union, and local conferences to enter with us into sympathetic fellowship and effort for the accomplishment of these high purposes, and in turn we pledge to co-operate with them to the full in staying these losses.

And we do further solicit our conference leaders to pray with us and counsel us, and earnestly petition them for the definite strengthening of our hands for a concerted evangelism in its inseparable relation to the full-rounded interests of homeland and world field, to the end of winning and warning the people of all nations.

To such a holy objective we solemnly rededicate our lives.

The Morning Bible Study

Monday, May 26, 8 A. M.

The Gospel of Experience

BY W. W. PRESCOTT

OUR mission is to preach the everlasting gospel to every nation, kindred, tongue, and people. But the only gospel that saves from sin is the gospel of personal experience. And the only effective preaching of the gospel is when the gospel of personal experience is preached. Therefore, the only effective preacher of the gospel is the one who preaches the gospel of experience.

By the gospel of experience I mean that teaching which has been translated into our own personal experience. In this gospel of experience the central Person is Jesus Christ. The vital experience is union with Christ the Person. Christ Himself is the embodiment of the gospel. He *is* the gospel. Hear His own words: "I am the bread of life." John 6:48. "I am the light of the world." John 8:12. "I am the door." John 10:9. "I am the good shepherd." John 10:11. "I am the way, the truth, and the life." John 14:6. "I am the true vine." John 15:1.

You remember that in Exodus 3:14 He who sent Moses to deliver the children of Israel said, Tell them "I AM" sent you. When Christ spoke to the Jews (John 8:58), He said, "Before Abraham was born, I AM." The expression, the sentence, "I AM," seems in itself incomplete. We expect some predicate after it, some statement. In the Old Testament we find "I AM." In the New Testament we find the sentence completed. And that sentence completed presents the Person who Christ Himself *is* the I AM, who Himself is the gospel. "The Word became flesh." That is, the Word of God was manifested as a personality, and in that

Person we find everything; apart from that Person we have nothing.

The great purpose of the gospel is to bring life to us. "He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Now He is the life. We cannot have the life apart from having Him. Life is not something separate from the Person, as I offer something entirely distinct from my self. He offers His eternal life by Himself being the eternal life. And so the apostle John says in his first epistle, the first chapter and second verse, "The eternal Life, which was with the Father, and was manifested unto us." Life manifested; power manifested; wisdom manifested; righteousness manifested; redemption manifested,—as a personality.

I know we are accustomed to thinking of such terms as "sanctification," "justification," "redemption," as abstract terms. I want you to know that they are nothing unless they are embodied in that Personality. The theology of redemption, the theology of sanctification, the theology of justification, is all right, in its place. But until that theology is transmuted into a Person, it is of no special personal help to us in the way of salvation. We may read much and study much about justification, sanctification, redemption, all those great terms, and yet not be saved from sin. *He only* saves from sin. And it is only when He is personally dealt with and personally received that we really have the gospel of the grace of God.

Christ Himself preached Himself, presented Himself. Remember His words: "Come unto Me." Matt. 11:28. "Learn of Me." Verse 29. "Believe

also in Me." John 14:1. "Follow Me." John 1:43. "Abide in Me." John 15:5. He presents Himself. Of course I do not mean by that that we should present ourselves, but we should present Him as He presented Himself. And that is possible only through our own intimate, personal fellowship with Him, the Person.

Note how He Himself places the whole test just there. "Every one therefore who shall confess Me before men, him will I also confess before My Father who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven." Matt. 10:32. Is it not clear that everything rests upon the Person? Absolutely so.

Now I want to pass to the experience of a preacher. And let us see how the apostle Paul preached what he preached. The theology of the apostle Paul was the theology of experience. I think any one will note that who will read thoughtfully the letters of the apostle Paul and see how much of them is devoted to personal experience, his own personal experience. Turn, please, to Galatians 1: 15, 16. You remember that the apostle Paul in the letter to the Galatians was meeting an apostasy. And in what did that apostasy consist? It consisted in attempting to present Christ *and*— Now it doesn't make any difference what we say after "and." In this particular case it was Christ and ceremonialism. Certain men came down from Judea and taught them saying, Except ye be circumcised according to the law of Moses, ye cannot be saved. They didn't say it was not right to believe on Christ. But Paul's gospel of faith in Christ, they said, was lacking something. In this particular case that something was circumcision. But it doesn't make any difference what that something is. Just the moment you say Christ *and* something else, your emphasis is upon the something else. It doesn't make any difference what

you put after "and;" just the moment that anything is put there which we have to do as a condition of salvation, you have spoiled the gospel. That is worth thinking of.

Of course we naturally think of some duties that we emphasize,—Sabbath keeping, we will say. Don't think for a moment that I belittle Sabbath keeping. I have never known anything else since I can remember than Sabbath keeping. But here is the point: If I keep the Sabbath because Christ has saved me, my experience is far different from that of keeping the Sabbath in order to be saved. Do you see the difference? It doesn't make any difference what it is, anything great or small that we say we must do in order to be saved, spoils our gospel, which is the one thing, "Believe on the Lord Jesus Christ, and thou shalt be saved." And a saved person now, in the light of this message, will keep the Sabbath, and he will do all the other good things. But he will do them because he has believed on Christ, because he has been saved by faith in Christ.

Now Paul went out and raised up churches in Galatia, and then these teachers came and tried to add something to his gospel as being necessary for forgiveness and cleansing. The apostle Paul would not stand for that. Just notice this little difference: In the fifteenth chapter of Acts we have the record of that first council that was held in Jerusalem over this very question. There the apostle Paul stood firmly against requiring circumcision as a condition of salvation. But we open the sixteenth chapter of the book of Acts, and find that Paul wanted Timothy to travel with him, and so he took him and circumcised him. Was he inconsistent? The Jews said, It is necessary to be circumcised in order to enter the kingdom. The apostle Paul said, No. But he was perfectly willing to circumcise a person that he might enter the synagogue. See the

difference? He was perfectly willing Timothy should be circumcised to avoid offense among the Jews, but when they put it that he must be circumcised in order to be saved, he said, No.

The apostle Paul faced that apostasy which was to add something to the gospel of personal faith in Christ as the basis of salvation. Let us turn to Galatians. Note how he introduces the subject in the first paragraph: "Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised Him from the dead)." He presents a living Christ who died and who lives. The Person who saves us is the Person who became dead and who lives; Paul says, "who raised Him from the dead." With that he touches the very heart of his gospel of the grace of God,—faith in Jesus Christ who died for our sins, who was raised from the dead, who ascended to heaven, who ever liveth to make intercession for us. That is the gospel that Paul preached. And that is the gospel that we must preach.

"Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave Himself for our sins." There is no other remedy. He "gave *Himself*." If we are to receive the remedy, we must receive Him. There is enough in that to think about a whole hour. He "gave Himself for our sins." If we receive the forgiveness of sins, it is by receiving Him who gave Himself for our sins.

"I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man." Gal. 1:11. It is not the gospel according to man; "for neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." Verse 12. Now isn't that exactly in harmony with the thought that He Himself is the gospel? The only way the gospel can be revealed is when He Himself is re-

vealed. It comes to us by revelation. You observe that Paul says he was not even taught it. That is to say, this gospel was not an intellectual presentation of doctrine. His gospel was a presentation of a Person who had been revealed to him. That is the only true gospel. "Ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God." Verse 13. He was zealous in the religion that had been taught him. When the gospel in the Person of Christ was revealed to him, his whole manner of life was absolutely changed. That is the difference between the gospel merely taught and the gospel revealed as a Person.

"It was the good pleasure of God, who separated me, even from my mother's womb, and called me through His grace, to reveal His Son in me, that I might preach Him." Verses 15, 16. The "pleasure of God . . . to reveal His Son." Notice the word used; it is significant,—"to reveal His Son." The gospel is the gospel of Sonship. "When the fullness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." "It pleased God . . . to reveal His *Son* in me, that I might preach *Him*."

Now I repeat that the only effective preaching of the gospel is the preaching of the gospel of experience. And is it not true that one cannot thus preach Christ unless Christ Himself has been revealed, not simply to the preacher, but *in* the preacher? Have you noticed how much difference the turn of a word will make? Take this in Galatians 1:15, 16: "It was the good pleasure of God . . . to reveal His Son *in* me." Now what difference does it make whether he says to me or *in* me? Notice how that simple change makes a vast difference.

Take another scripture, 2 Corin-

thians 6:16: "What agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." Why did Paul say that? Of course He was referring to Old Testament Scripture. Where does it say, "I will dwell in them?" Perhaps you think immediately of Exodus 25:8, "Let them make Me a sanctuary, that I may dwell among them." It doesn't say "in them," does it? Look at Leviticus 26:12 and see what it says: "I will walk among you." Now why was "among" in the Old Testament changed to "in" in the New Testament? That which made it possible to change "among" in the Old Testament to "in" in the New Testament is Bethlehem, Calvary, Pentecost,—the incarnation of Christ, the death of Christ, the resurrection of Christ, and the outpouring of the Holy Spirit, the Comforter.

(Continued on page 32)

Bible Workers' Exchange

For an Enlarged Service

Echoes From the Conference

It was at the first meeting of the Bible workers held at the time of the General Conference, that Elder A. G. Daniells made the following encouraging remarks:

"I know that this Bible-reading method of making the message known to the people is the right method. It is important, and it is essential to the giving of this message. There are thousands of women in their homes who will not attend tent or hall meetings, and the only way they can be reached with this message is by personal visitation in their homes. This method of work was brought to us back in the early days by the Lord,

and I regret very much that it has not received more encouragement and attention during recent years.

"I have never quite understood why our city mission work dropped out as it did. When this method of work came to the denomination, back in the year 1882, it created a profound interest. Our brethren and sisters were anxious to do everything possible to advance this work, and young women were anxious to engage in it. I still consider it one of the best ways of getting into the homes of the people and carrying on continuous work, and I know there remains a vast work to be done in this way. I assure you of my hearty support, and of my earnest hope and endeavor to the end that this work may be brought back to its rightful place, and that many more consecrated women will join the ranks and become real soul winners."

On different occasions, brief but intensely interesting and inspiring messages were brought to the Bible workers by Mrs. A. G. Daniells and Mrs. O. Montgomery. These noble Christian women referred to the opportunities for Bible work which come to the minister's wife who shares her husband's arduous labor in the mission field or the homeland, and related various incidents of personal experience where in later years it had become manifest that the quiet and often unknown seed sowing of the minister's wife brings forth a rich harvest of souls.

We felt highly honored by having with us a number of Bible workers who had seen service in pioneer days. The very sight of these veteran workers was inspiring to the younger recruits, and their expressions of joy at seeing so many turning toward the Bible work at this time, and their enthusiastic words of encouragement and Godspeed were a real stimulus.

By a seemingly unusual coincidence, the two Bible workers who left the United States together in the year

1887, and sailed on the S. S. "Baltic," of the White Star line, May 11 of that year, for London, England, to work with Elder S. N. Haskell in establishing our work there, were both in attendance at the General Conference, and were attracted to the Bible workers' meetings held each day in Room "J" on the top floor of that great Auditorium. These Bible workers were known as Helen McKinnon and Jennie Owen. We now know them as Mrs. R. I. Keate, wife of the president of the Cumberland Conference, and Mrs. David McClelland, residing in Mountain View, Calif. Sister Keate very kindly consented to speak to us concerning "The Past, Present, and Future of the Bible Work," and the report of her talk will be of real interest to all, when there is opportunity to pass it on in proper form.

Then there was Sister Lucy Post, of the North Pacific Union, who said, "I have been in the Bible work for forty-five years, and I am still in it. While I cannot do all that I used to do, I find there is never any lack of opportunity to give Bible studies, and I am doing all I can."

Mrs. Luther Warren, of the Paradise Valley Sanitarium staff, stated that many years ago she was called from field Bible work to engage in institutional Bible work in connection with sanitariums, but that she had found the master key to hearts was ever the same,—sympathy and love.

Mrs. L. J. Burgess (formerly Georgia A. Burrus) said: "I am very happy to meet such a company of Bible workers as this. I was a Bible worker in this conference [California] thirty-five years ago; and although I went out to India, and have spent the greater portion of my life in working among the women of India, I have been a Bible worker ever since that time, and I hope to continue to be one until the Lord comes."

Sister Burgess and her husband are returning to India at an early date,

and from her touching remarks regarding the future, we gleaned the following:

"The very best years of my life have been spent in working for those poor shut-in women of India, and I love them. Some people have said to me, since I have been home on furlough, 'Why do you, at your age, go back to India? You have spent many years there; would it not be better for you to stay in America?' I say to them, 'We are going back to India because we love the people of India, and because we want to just love them to Christ.' As we return to our field, we do not expect ever to come back again. We hope to be in India when the Saviour comes, and be able to take many precious souls from there with us into the kingdom of God."

Contact with the mission fields was still further deepened as we looked into the faces of a number of workers who had severed earthly ties, packed their grips, and were expecting to set sail soon after the close of the Conference; and hearts were touched as we realized that we might never have the privilege of meeting again under like circumstances. Brother and Sister C. A. Randolph, who have been engaged in Bible work and medical missionary work in the territory of the Utah Mission, are transferring their activities to India. Sister Evelyn M. Larkey, a registered nurse and an interne Bible worker, leaves the Western Canadian Union for China. She sailed the day after the Conference closed, and for a year her new address will be 62 Ta Fang Hutung, Peiping, China, where she will persevere in mastering the Chinese language in order to enter upon her real work. Sister Ida Eaton leaves her associates in the Idaho Conference, and goes to Shanghai to engage in educational work, for which she is especially well qualified. Let prayerful interest be maintained for each and all of these workers.

Not all who attended our meetings were conference Bible workers, although the majority were of this class. Some had been conference Bible workers within recent years, others were internes looking to definite appointment to conference work in a larger sphere than had yet been experienced, and some were workers who had been recuperating their health, and were eagerly awaiting the time of release into active service once more. Still others represented that rapidly developing group of consecrated women in the churches passing through the portals of the Bible Training Class into a fruitful field closely allied to the conference Bible workers' forces.

Then there were many in attendance at these meetings who had caught a new vision of the call of God to women, and in whose hearts there was a burning desire to prepare for and enter upon definite service as Bible workers. The many heart-to-heart talks with individuals burdened for the Bible work, has deepened the conviction that God is at work in a very definite manner at this time, and silently and unseen the Holy Spirit is arousing interest in the plan of holding Bible readings, which we know is "a heaven-born idea." And it is further apparent that there is a willing response on the part of many well-qualified women, to consecrate time, talent, and life to the accomplishment of that phase of gospel work, which, as the Spirit of prophecy points out, is needed and can best be accomplished by women.

"The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power which will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."—*"Testimonies,"* Vol. VI, pp. 117, 118.

MRS. J. W. MACE.

Bible Worker Interests

(Concluded from page 4)

By the time of our third meeting, arrangements had been made whereby a large room on the fourth floor, known as Room "J," was reserved for daily meetings of the Bible workers at 5 p. m.; and from May 28 to June 11, this stood as a regular appointment, with a steadily increasing attendance, ranging from 100 to 150. Altogether there were fifteen definite Bible workers' meetings held. Detailed accounts of these meetings will be furnished in part through succeeding numbers of THE MINISTRY, reserving such phases of discussion and presentation as specifically conform to the interests of Bible workers in a restrictive sense, to the mimeograph bulletin, "Our Round Table."

MRS. J. W. MACE.

Our Exhibit Booth

(Concluded from page 6)

be gratified could he see such evidences of genuine interest in and appreciation of the material he has so carefully and effectively compiled, and which he has so courteously lent to the Association for the benefit of evangelical workers attending the General Conference.

Really, while at first glance this booth is not so attractive as are many of the other booths on this second floor corridor, we have become quite enthusiastic over the intensely practical and helpful nature of the displays. Its utility has been abundantly proved. We must hurry now if we find front seats in the gallery of the arena for this next meeting. But here is a sermon outline of which we should like a copy. Perhaps after the meeting we may be allowed to use that typewriter back there in the corner long enough to make a copy for our notebook. Shall we go now?

MARY G. PAUL.

EDITORIAL POSTSCRIPT

REPRODUCED!—As will be observed, the full space of this MINISTRY has been rigidly held to the primal purpose of sharing the actual studies and discussions of the Council with the full membership of the Association. This plan will be continued next month, with the addition of certain special features, observations, and side lights. We trust this plan will both please and profit. L. E. F.

The Gospel of Experience

(Continued from page 29)

You find the word "Comforter" in the fourteenth chapter of John for the first time in the Bible. We read from Genesis 1:1 to John 14 before we find the word "Comforter." There we find "Comforter" defined to be the Spirit of truth, the Holy Spirit. But what is the difference? Do we not read of the Spirit of God from the first chapter of Genesis all the way through?—Certainly. Then why was Jesus warranted in saying, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you"? He Himself defined the "Comforter" to be the Holy Spirit, the Spirit of truth.

What is the difference? In the New Testament you meet with expressions concerning the Spirit that you do not meet with in the Old Testament. In the New Testament you meet with the expressions, the Spirit of His Son, the Spirit of Jesus, the Spirit of Jesus Christ. Well, isn't that the same Spirit? Yes, it is the same Spirit, but different. The Spirit of God has now become the Spirit of the God-man—the Comforter.

The turning point of this experience you will find in the fourteenth chapter of John in one brief statement that Christ made. "Even the Spirit of truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you." John 14:17. There is the turning point between "among" and

"in." He abideth *with* you in the flesh; He shall abide *in* you through the Spirit. That is the very heart of Christianity. That is the gospel that the apostle Paul preached as a personal experience.

"It pleased God . . . to reveal His Son in me." How does the apostle Paul define the mystery of the gospel? What does he say is the mystery? "Christ in you, the hope of glory." "Christ *in* you" is Christianity. Christ *in* you is the Saviour. I apprehend that many think of Christ as a Person up there somewhere, very much interested in us. Many regard Him in that way rather than regarding Him as a Person dwelling in us. Now a Christ up in heaven won't do for my Saviour. That is too far away. Where is the sin? Here in me. Where must the Saviour be? Where the sin is. Now don't misunderstand me and think me to be belittling the work of Christ in heaven. But suppose Christ, when He had finished His work here, had said to His disciples, I have been with you these three years and have set you the example of what you ought to be. Now I am going back to heaven. I shall look on and watch with much interest to see you live as I have lived. How much gospel would there be in that? Christ's example is all right. But Christ the power to meet that example must also be known. Or, to put it another way, Christ an example is all right; but Christ within is the only power that can make that example experience in us. That to me is the gospel of experience, the gospel of the Person.

(To be concluded in September)