

# The Ministry

A Medium of Communication  
between the members of the

Ministerial Association of Seventh-day Adventists

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## Trenchant Truths

WE must be mastered by a Person as well as by a purpose.

EVERY abuse ought to be clearly discountenanced and completely discontinued.

LET us distinguish sharply between verbosity and thoughtful utterance. Some have a mighty river of words, with only a tiny streamlet of real thought.

ARE we preaching largely from newspapers and news magazines, or are we the outstandingly *Bible* preachers of the time? We have not only a message of warning, but a message of salvation,—the everlasting gospel for men.

THE church was founded as a spiritual organism, the Holy Spirit to constitute its motive power. Just to the extent that we substitute efficient business organization therefor, do we cripple our possibilities and rob God of His opportunities.

LOUD colors, sport clothes, variegated socks, and flaming ties do not harmonize with ministry for the Lord Jesus Christ. They clash in inconsistency. The outer as well as the inner things should conform to the standard set before us.

THE machinery of our churchly organization was rightly designed to be our servant for greater achievements, and as such is a great benediction. But if and when we permit it to become our master, making us its servants or even slaves to rigid, mechanical requirements, it assumes a place never designed by God.

LET us avoid any appearance of making a free-will offering a tax upon the membership by unlawful pressure on a per capita basis.

No man is privileged to be conscience for another. The Almighty has conferred no such prerogative upon any mortal man, and he who encroaches here is a usurper. To his own God he standeth or falleth.

A SENSE of humor will sometimes help one out of an awkward situation when standing on dignity would only aggravate the strain and embarrassment. After all, we are very human, called though we are to the Lord's ministry. It is neither unmanly nor should it be humiliating to admit our limitations.

DOES the world recognize in us the outstanding *Christians* of the times, or does it see merely a group of ardent semi-Jews with a penchant for Saturday observance? Should we not be the *Christians* of the century in the public mind,—in comparison with Babylon, and even the Fundamentalists still in Babylon? This recognition will not be received if not deserved. Let us think this over.

No one can estimate the harm done by a foolish, jesting preacher. It is easy for one so inclined to become intoxicated by his own repartee, and thus to go on to regrettable lengths in nonsense. Such a course forfeits the high regard of one's associates, the respect of the youth, and the esteem of the aged which is to be earnestly coveted by every worker. To be a "hail fellow well met," with glib answers from a wordy tongue, is a low standard of life and contentment. It clashes with ministerial ethics. L. E. F.

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# Editorial Keynotes

## Righteousness by Faith

**R**IGHTHOUSNESS by faith is both the essence and the issue of the gospel. Though often lost sight of by man, this has been basically true ever since its first enunciation at the gates of Eden as God's response to man's fall from righteousness into sin. Its operation is vividly exemplified, in those primeval times, by the twin sacrifices of Cain and Abel. One was an unaccepted offering of a man's best works; the other was an accepted expression of obedient faith in a sinful man's righteous Substitute, the Lamb of God, "through which he [Abel] had witness borne to him that he was righteous." Heb. 11:4. This is the sole purpose of the gospel, and here is the earliest recorded example of its manifest operation.

"The righteousness of God" is "unto all and upon all them that believe." Rom. 3:22. Indeed, the great eleventh chapter of Hebrews is simply a mighty chronological panorama of the exercise of that identical saving faith. It could not be otherwise, for the gospel is simply a revelation of the "righteousness of God . . . from faith to faith." Rom. 1:16, 17. It is God's provision and offer of power to deliver from "all ungodliness and unrighteousness." Verse 18. And it is all through faith in Christ who "was delivered for our offenses" (Rom. 4:25), and died in our stead "to declare His righteousness for the remission of sins that are past" (Rom. 3:25), and who was made "to be sin for us, . . . that we might be made the righteousness of God in Him" (2 Cor. 5:21), for He "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. There is no other

provision given among men whereby we can be saved from the reign of sin, which is "unrighteousness." 1 John 5:17.

Therefore the conclusion is both unavoidable and irresistible that the last gospel movement and message of God on earth, specifically directed to preach the everlasting gospel (Rev. 14:6), that is, the same changeless good news of the revelation of God's righteousness which is revealed from faith to faith, and which was presented to Paul, to Abraham, and to Adam,—it was inevitable, I say, that righteousness by faith should in the gospel's consummating phase be its great heart, its center and its circumference in verity.

Preaching God's final message to man, which, accepted, fits the soul for eternal, immediate fellowship with the God of all righteousness, with no darkening veil between, absolutely demands that the provision whereby righteousness imputed and imparted is realized shall come from the partial obscurity of the past into the blazing forefront of this remnant message. If men were to be silent, the very stones must cry out. For in the consummation of the gospel its very heart and power and object can never have second place, irrespective of the relative emphasis in times past.

It is not correct doctrine and a right theory of the truth that saves the soul, but a character transformation in which human sin is exchanged for divine righteousness. Doctrines are needful. They are the waymarks, but we must not confuse them with the Way. It is one thing to master the directions of the timetable, but quite another so to relate oneself to the

transportation offered as to reach the destination. This has often been unrealized, or at least forgotten in the past, but it is destined to come into its rightful place in the finale of this message. Thus there is perfect blending of law and gospel, of consistent, contrasting emphasis on sin and righteousness, and on the consummating issue of loyalty versus treason.

Consequently the stress of righteousness by faith does not minimize emphasis on the claims of the righteous law and the holy seventh-day Sabbath. Rather, it magnifies and exalts them, lifting them to their true spiritual plane, as well as establishing the letter of the law. It is not a substitute for, not an antagonist of, the specifications of the threefold message. Nay, it is its great spiritual heart. The negative phase stresses the solemn warning; the positive phase brings forth God's sole remedy for the climax of sin in the culminating days of human sin and apostasy. And as all disguise of sin and perversion is thrown off in the last hour, so also the contrasting beauty and purity of the wondrous, all-sufficient righteousness of the Christ of the everlasting gospel is to be revealed with a power, a beauty, and a completeness never realized since its first enunciation in Eden. Such is God's design, and His expectation.

And this all harmonizes perfectly with the provisions of the latter rain predicted by Joel, where it is "in righteousness," or as a "teacher of righteousness" (Joel 2:23, margin), that the Holy Spirit comes in His latter-day fullness. How logical and reasonable it all is, for without holiness no man shall see the Lord. Heb. 12:14. And how consistent, then, is God's promise that He will cut short the work in righteousness. It presents a beautiful, harmonious blending of purpose and action. And so the whole purpose of the final, completing phase of the gospel is to prepare a people to see and dwell with God without first

tasting death, passing through that dread period of anguish when there is no longer a Mediator for sinners, when those who are accounted righteous have been declared such forevermore, and those who have been found unrighteous still, are obliterated from the universe. Thus it is cleansed eternally from all unrighteousness.

So it is that the gates shall be lifted that the righteous nation may enter in (Isa. 26:2), and God's eternal righteousness shall cover the earth as the waters cover the sea. The hideous blot of unrighteousness which has stained the universe for six thousand years in this period called time, will then be eradicated, and the pristine righteousness of Eden will be restored and safeguarded against any further repetition of the tragedy.

He who preaches anything else or anything less, in these last days, has not only missed the throbbing heart of our message, but stands culpable before God as recreant to His solemn commission as a minister of the everlasting gospel of the righteousness of God by faith. God will not hold him guiltless who preaches a partial, inadequate gospel in this consummating hour of righteousness. God has been steadily leading His people out from the darkness of the Middle Ages to this time of the floodtide of blazing gospel truth, when every reformation is to be completed, every perversion is to be repudiated, and everything partial is to be superseded by that which is perfect.

No other program is conceivable or commensurate with an hour like this. There is therefore no excuse for contentment with the things and the conditions of the past. Sufficient are they unto themselves. This is a day without a parallel. It is a period unique and unmatched, and will never be repeated. While it is the most perilous epoch in the history of man, it is the most glorious because of its matchless

*(Concluded on page 27)*

# Forward and Upward

Inspiration, Counsel, and Caution

## The Preacher's Task

Do not despair if all your toil seems vain,  
Who sow in tears shall surely reap in joy,  
Your seeming loss shall turn to richest gain,  
If in the task high courage you employ:  
Go forth and preach the truth with hearts  
made bold,

Like those first prophets in the days of old.

Yours is the glorious work of preaching  
Christ

In all His fullness—length, depth, breadth,  
and height—

A love so boundless that it sacrificed  
The greatest gift to bring men life and  
light;

Is there a higher, nobler task on earth  
Than publishing glad tidings of new birth?

Go forth, O valiant preacher of the word,  
Baptized afresh into the Spirit's power,  
Declare the message that your soul has  
heard,

Be careful to redeem each passing hour,  
So shall your toil bring blessing to mankind,  
And those who seek the truth shall surely  
find.

—Robert C. Bodker.

## The True Spirit of Service

BY E. KOTZ

THE Master is speaking to His disciples in all ages, and He says, "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:27, 28. But to us who are living in that special period of time when "men shall be lovers of their own selves," there is grave danger that even we, as disciples of our Lord, shall become infected with the spirit of the times, and that in our contact with men of different races and nationalities we develop a "superiority complex," which tends to militate against our influence as workers for Christ. The antidote for this abnormal spiritual condition is found in the application of our Lord's prescription, "Whosoever will be chief

among you, let him be your servant." Are we willing to follow this counsel without reserve?

During the war, some people were very anxious to make known that they were 100 per cent nationals of their respective countries. Are Christians equally concerned about making known that they are 100 per cent servants in divine ministry?

While this is a question which concerns every minister, it is of special importance to the foreign missionary. To be willing to go to the mission field as a leader—a preacher, a teacher, a director—is one thing, and it is quite another thing to be willing to go as a servant. We emphasize the need of greater evangelism and soul winning; and it is right that we do so. The Lord has called our attention to a simple and heavenly way of winning more souls, which is as follows:

"If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ, and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this."—*"Testimonies," Vol. IX, pp. 189, 190.*

This is the true spirit of service. It is needful that each disciple shall test himself by the gauge of practical application of the principles of true service. For example, Am I (whether in the mission field or in the homeland) willing to serve only in leading positions? or, Am I willing, as local work-

ers and nationals develop and take on greater responsibilities, to continue to serve as a "servant," relinquishing what might be considered the most honorable positions? Do I possess that true greatness which is manifested in humility? Am I willing to promote others, instead of myself? Do I rejoice when I see others develop into capable workers who can carry heavy responsibilities? Am I successful in training successors?

The insigne of true chieftainship in Christian service is willingness to become a servant, and to minister to others, rather than to be ministered unto.

*Takoma Park, D. C.*

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## Aftermath of "Experiment in Faith"

BY L. H. KING

IT is most gratifying to be able to state that the "experiment in faith" for conducting the missionary campaigns of the church, concerning which reports have appeared in previous issues of *THE MINISTRY*, has not produced spasmodic, intermittent results, but rather has borne fruit of enduring character.

Following practically the same lines as previously indicated, the church of 250 members pledged the sum of \$1,204 for the Big Week effort of 1930, which is equivalent to about \$5 per capita. As this pledge represents the expressed purposes of only 166 church members, it is safe to say that the amount will be considerably enlarged when all the members have done their part.

The entire Big Week plan was made the subject of earnest prayer at the church board meeting, and also at the weekly prayer service. The special burden of united prayer was that God would work, not according to human devising, but that the love of Christ might fill the hearts of His people, and

become the constraining power for service. This is God's way.

I do not think I err in saying that this beautiful work of love was performed in less time than any previous effort. While the importance of the literature provided for the Big Week effort is not overlooked, yet three minutes sufficed to speak of the books and to state that 500 sets were on hand for immediate use. The Big Week effort was launched last Sabbath [April 12], and the missionary secretary informs me that by the middle of the week only 100 sets were on hand, and that it is necessary to place another order.

In connection with the launching of the Big Week effort, the personal experience of a devoted, self-sacrificing sister in the church was used by God as true spiritual incentive to service. This sister, a widow, had been injured in an automobile accident, and had spent many weeks in the hospital, so that her finances were greatly depleted. But she stated that in answer to prayer she had been restored to health, and as a thank offering to the Master, she wished to place \$75 in the Big Week Fund, and thereby help to build the dispensary in Jerusalem (which we had chosen as our specific enterprise) for the physical and spiritual relief of men and women in that city of sacred memories. The personal testimony and example of this devoted woman had its effect.

Early in March, a revival effort lasting one week was held in the church. Meetings were held every night, and were entirely divested of formality, consisting of twenty-minute presentations of practical subjects, such as "Home Religion," dealing with most intimate relationships between brothers, sisters, couples, etc., as well as business, work, the church, and other topics, and then throwing the meeting open for requests for prayer. The pathway of confession, humiliation, repentance, and prayer was filled by scores, sometimes nearly 100 persons

being on their feet awaiting their turn to speak.

The confessions were of a sort which only the Holy Spirit could induce, striking directly at the sin pointed out. A half hour was devoted to prayer, which brought the service to a close. The attendance at these evening meetings was approximately 200. Relatives and friends not in the truth, were brought to the meetings in large numbers. Daily meetings were held with the juniors, and special meetings were devoted to the needs of the young people. I have never, in my connection with the work, seen such a genuinely spiritual work among our people, and it gives me faith and courage.

We have abundant evidence that by making God first, our people will receive every material blessing. Thus far, in the midst of widespread business depression, with 50,000 unemployed in the city, the tithe of the church shows an increase of \$300 for the first quarter of 1930, and practically every man in the church has steady employment. It is a miracle, only to be explained through the process of faith and its accrument.

*Buffalo, N. Y.*

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## Broadcasting From Oregon

BY J. G. LAMSON

**W**E have been broadcasting since last November, and are now going out over the air on 1,300 kilocycles with a power of 500 watts, at a cost of \$15 an hour, with an additional cost of \$18 a month for the rental of telephone wire for remote control. There are stronger stations in the city, but their price is double. Our design has not been to see how far we could go, but to get good service with a station covering our local territory. We are receiving letters from people who appreciate our Sabbath afternoon Bible study, from points as

far east as Miles City, Mont., as far north as Canada, and south to the California line. We consider this a very good record for the station which we are using.

While we have not received any startling reports of people embracing the truth, there are many indications that hundreds of people are listening in to our Bible studies on points of present truth who perhaps would not think of going to church to listen to an Adventist sermon. Our greatest thrill comes from letters of thanksgiving and joy written by shut-ins, unable to attend public services, who listen in to our program from the first organ number to the benediction, and we feel convinced that it is worth all that it costs to be able to help those who are longing for consolation.

A recent incident revealed something of the effect which our broadcasting is producing. One of our church members, who had recently come to Portland, received my personal check for \$20 in settlement of a business transaction. This sister took the check with her to the city, and went into one of the banks to get it cashed. As she was a stranger, the cashier asked if she was acquainted with any one in the bank, or could give references. To the first inquiry she answered, No, and to the second she was not sure to whom to refer. The cashier then inquired about the check and how she came to have it, and in explaining the matter she mentioned my name. This seemed to arouse some radio memories, and he said, "Is this Lamson who signed this check the man who is giving the 'Lamson Lectures' over the radio?" "Yes, the very same man," was the reply. "Well, I think we can fix this matter then, for our folks are listening in every Saturday afternoon, and enjoy the Lamson Lectures very much." The check was cashed without any further difficulty.

And still another encouraging re-

port came about through a friend who was visiting acquaintances not of our faith. When this brother mentioned the fact that he was in the city for the purpose of attending a convention at Sunnyside church, his friends asked, "Is that the church from which we get the broadcasts?" On being assured that it was, they remarked, "We listen in every Saturday afternoon, and are much interested, for we find they are really Bible studies, and not mere lectures about ordinary things."

The owner and manager of the broadcast station gives us his personal supervision, each Sabbath afternoon coming to my study, where the instruments are installed, to see that the broadcast goes out in proper shape. Once each month we furnish a musical program, consisting of organ, violin, and piano numbers, and sometimes an ensemble, with male quartet, etc., interspersed. These are known as sacred concerts, and are put on at eight o'clock at night, and thus reach much farther than the afternoon broadcast. We have received excellent compliments regarding this program, and it costs us nothing, because the telephone rental is paid by the month and the broadcaster is happy to put out such a first-class program without expense to himself for artists.

We have financed this broadcast through the voluntary help of five of our church members. When I first presented the matter to them, they heartily agreed to the plan, and guaranteed to meet the expense involved. All bills have been met promptly, and we have cash in hand for two months in advance. I am a firm believer in making use of the radio for the broadcast of the message, and I believe there are many churches where arrangements could be made to put on a broadcast at least once a week, and that untold good would be accomplished thereby.

*Portland, Oreg.*

## A Confession of Scientific Faith

BY GEORGE MCCREARY PRICE

**T**HE position of Seventh-day Adventists as to materialism, geology, and evolution should be clearly defined and uniformly understood. It may be well to enumerate the articles of scientific faith upon which we as a denomination stand.

1. Seventh-day Adventists acknowledge the great progress that has been made in recent years in utilizing the forces of nature and in understanding the laws and principles of natural phenomena, and recognize that all the real discoveries in nature are only so many enlargements of our knowledge of the wisdom and watchcare of God.

2. Seventh-day Adventists deplore the widespread tendency among men of science to seek to build up a materialistic philosophy, in which the things of nature are regarded as self-sufficient, or as containing within themselves the "forces" and "properties" which produce what is termed "natural phenomena."

3. Seventh-day Adventists, as Christians, look upon the entire natural world as not only having been created by God in the beginning, but as now being momentarily sustained and upheld by the fiat, or the ever-acting word, of the living God, who is nevertheless gloriously transcendent to the natural universe, and who has revealed Himself to mankind through His Son, Jesus Christ. We believe that in all departments of scientific study, whenever we seek to understand the deeper lessons of physical and vital phenomena, we must look behind these phenomena and their apparent natural causes, to the ever-acting fiat or will of our Father, who not only has created our universe, but who still sustains and energizes it in all of its countless and multifarious activities.

4. Seventh-day Adventists recognize

the progress which has been made in deciphering the records of the stratified rocks, revealing to us the remarkably equable climate and the strange forms of plants and animals which lived in the long ago, when the earth was young. But here again we deplore the modern tendency to affirm without proof that the past experiences of the earth are to be measured by the present behavior of our oceans, rivers, and atmosphere; for we confidently believe the record of the Bible, that in the early centuries of our world there occurred a vast and overwhelming cataclysm, "whereby the world that then was, being overflowed with water, perished." We affirm that it is very unscientific for modern evolutionary geology to flaunt this record of a universal deluge, for we believe that in this experience of our world we have a better and more trustworthy explanation of the fossils buried in the rocks than any explanation hitherto offered by uniformitarian geology.

In other words, Seventh-day Adventists accept as scientific and trustworthy the catastrophic interpretation of the record of the rocks—not a pre-Adamite catastrophe, occurring before the creation of our present world of plants and animals, but a catastrophe coinciding with the record of the flood in the seventh and eighth chapters of Genesis.

5. Seventh-day Adventists repudiate and deny the view that the days of creation are to be understood as immensely long periods of time—a view which would drive us to keep up the futile and childish endeavor of trying to harmonize the days of creation with the imaginary and unscientific "ages" of the evolutionary geologists; for this vain endeavor to harmonize these two theories has been one of the chief causes contributing to the deplorable spread of the theory of man's development from an alleged animal ancestry. The catastrophic interpretation of

geology\* is much more simple and satisfactory, and in harmony not only with the record in Genesis, but with all the rest of the Bible. This catastrophic system of geology has now been before the world for about a quarter of a century without successful answer or refutation; and if this view of geology is correct, there can be no possible doubt that the popular theory of man's development from animal ancestors is false, and quite unsupported by scientific evidence. In our view, the whole problem of organic evolution has been needlessly created by the geological denial of a universal deluge. With the adoption of the Bible record of a universal deluge, as an explanation of the facts of the fossiliferous rocks, the problem of organic evolution entirely disappears.

6. Seventh-day Adventists believe that the present vogue of uniformitarian geology is very concisely and very accurately delineated in the third chapter of the second epistle of Peter. In this prophecy, of nearly nineteen centuries ago, we have a description of the naturalistic philosophy of our day. It describes the reasoning of the men who scoff at the second coming of Christ and the future destruction of the earth by fire, because, as they say, "all things continue as they were from the beginning of the creation." This is exactly parallel to the language of Charles Darwin in the closing sentences of his book entitled, "Origin of Species," where he says that since there has never been any world cataclysm in the past, "we may look with some confidence to a secure future of great length." Peter's language is a very accurate statement of the prevailing creed of geological uniformity, which is the very foundation of the entire evolution doctrine. And the apostle Peter goes on to say that these last-day scoffers have adopted this

\* See "The New Geology" and other works by same author.

creed of naturalism or uniformity, because they have long been accustomed to denying or willfully ignoring the Bible record of a universal deluge which formerly destroyed the world by water. How could the present cult of uniformitarian evolution be more accurately or more appropriately described?

7. Seventh-day Adventists, by affirming allegiance to the Sabbath as a memorial of the creation of our world, are thereby entering a protest week by week against the prevailing belief in a naturalistic development of the earth and its inhabitants; and we thereby call upon all loyal believers in a real creation, as described in the Bible, to join with us in observing that memorial of a real creation which it becomes increasingly evident the God of the Bible has deliberately planned and reserved for our day as a crucial test of loyalty to Him, in opposition to the opposing philosophy of naturalism or evolution.

*Berrien Springs, Mich.*

## Personal Testimonies

Deeper Life Confidences

### Enlargement and Deliverance

I GREATLY rejoice as I hear of the experience coming to the different ones through the deeper work of grace. Truly there is "the sound of a going in the tops of the mulberry trees," and we may expect to see greater and greater movings of the Spirit in the camp of Israel. And when the Spirit of God thus moves among His people, will there not be the same result as in the beginning, when the Spirit moved so mightily in the work of creation,—light out of darkness, order out of chaos, life from the dead, and immaculate beauty and abundant fruitage? How we long to see these blessed results in the church!

I know that God is leading me, and has been leading me through the years. I sincerely feel that He has been preparing me for the message of enlargement and deliverance which is so clearly sounding along the line. How glad I am that I do not have to remain in my weakness and abject poverty, sitting outside the gate which opens to a new experience in Christ, but that daily, through the enabling power of the Saviour of men, I may arise and enter in through the gate Beautiful, leaping and praising God. And this I am doing.

I have heard the call of the Spirit, saying, "Come in! Why standest thou without? I have prepared abundantly for thee, even reserved things." And as I enter the banqueting house of spiritual things, I am permitted to feast on the hidden manna. I am so happy in this new experience. I see wonderful untapped resources of blessing and power in the divine provision,—fountains of grace, peace like a river, and righteousness like the waves of the sea.

The time has come for enlargement and deliverance of the people of God in spiritual things, and many are responding. Let us continue to pray for enlarged capacity to receive the outpouring of the Spirit, and for deliverance from indifference, from sin, and from everything that binds and hinders the people of God from entering into their rightful spiritual inheritance.

A FOREIGN MISSIONARY.

THE welfare of the sheep rests with the shepherd, and for him the reckoning day will come as he faces the Chief Shepherd. A true shepherd gives his life, if need be, for the sheep, braving every peril and storm to keep and to save them. He feeds and watches, nurses and guides, *as well as shears them*. Otherwise he is not a true shepherd, but only a sheep shearer. Christ never appointed such.

# Delving Into the Word

Studies on Fundamentals of the Message

## The Book of Ecclesiastes

BY H. CAMDEN LACEY

**E**CCLESIASTES; OR THE PREACHER' is the title of the most enigmatical book in the Bible. The cynicism, pessimism, and fatalism apparent throughout its pages have caused many a reader to inquire, somewhat dubiously, "How can such a book, marked by such obvious imperfections, be 'profitable for doctrine, for reproof, for correction,' and serve to qualify unto all good works? Why not leave Ecclesiastes out of the Bible altogether?"

The difficulty arises from failure to get the true viewpoint of the author, who is referred to as "the Preacher, the son of David, king in Jerusalem." Solomon is discoursing upon human life, and deals with human life as lived only "under the sun." Nothing substantial is said of a life linked in fellowship and communion with Him who dwells in that high and holy place which is above the sun, until the conclusion is set forth in the last verses. Here we find the great secret of life revealed. Here in the grand conclusion we have the final counsel given to all, "Fear God, and keep His commandments: for this is the *whole of man.*"

To indicate the drift of thought running through this impressive discourse of "the Preacher," the following outline has been made unusually minute:

### I. The Prologue. (Chapter 1, verses 1-11)

- |                        |        |
|------------------------|--------|
| 1. Title.              | 1:1    |
| 2. Conclusion stated.  | 1:2    |
| 3. Problem propounded. | 1:3    |
| 4. Evidence massed.    | 1:4-11 |
| a. Death inevitable.   | 1:4    |

- |                          |         |
|--------------------------|---------|
| b. Life monotonous.      | 1:5, 6  |
| c. Labor unsatisfying.   | 1:7, 8  |
| d. Progress repetitious. | 1:9, 10 |
| e. The end, oblivion.    | 1:11    |

### II. The Experimentation. (Chapter 1: 12-2:26)

- |                                  |              |
|----------------------------------|--------------|
| 1. The king's resources.         | 1:12         |
| 2. The king's researches.        | 1:13-2:8     |
| a. Pursuit of Wisdom.            | 1:13-18      |
| b. Devotion to pleasure.         | 2:1, 2       |
| c. Abandonment to appetite.      | 2:3          |
| d. Absorption in business.       | 2:4-7        |
| e. Accumulation of wealth.       | 2:8a         |
| f. Collection of curios.         | 2:8b         |
| g. Cultivation of the fine arts. | 2:8c         |
| h. Indulgence in sensuality.     | 2:8d (R. V.) |
| 3. The king's results.           | 2:9-26       |
| a. Joy in labor.                 | 2:9, 10      |
| b. Dissatisfaction after labor.  | 2:11         |
| c. Hatred of life.               | 2:12-19      |
| d. Despair of heart.             | 2:20-23      |
| e. Delight in the senses.        | 2:24, 25     |
| f. Vexation in the spirit.       | 2:26         |

### III. The Observation. (Chapter 3:1-8:17)

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|--|---------|
| 1. The king's report.                  | 3:1-5:7 |
| a. The endless grind of life.          | 3:1-8   |
| b. The utter unprofitableness of toil. | 3:9-15  |
| c. The universal confusion of society. | 3:16-22 |
| d. The irremedial sadness of humanity. | 4:1-6   |
| e. Pathetic loneliness of the wealthy. | 4:7-12  |
| f. Supreme emptiness of royalty.       | 4:13-16 |

**The Field Says** ===  
Through Our Letter Bag

- g. Haunting terror of a religion that is loveless and merely fear-inspired. 5:1-7
- 2. The king's reflections. 5:8-8:17
  - a. Life's mingled poverty and wealth—"Be stoically indifferent!" 5:6-6:12
  - b. Life's combined wisdom folly—"Strike the happy medium!" 7-8:17

IV. *The Epilogue.* (Chapter 9:1-12:14)

- 1. The first induction. 9:1-10
  - a. All are in God's hands. 9:1
  - b. Death comes alike to all. 9:2-26
  - c. Therefore enjoy and employ the present. 9:7-10
- 2. The second induction. 9:11-12:7
  - a. All are victims of chance. 9:11, 12
  - b. Discretion the better part of wisdom. 9:13-10:20
  - c. Diligence is the secret of success. 11:1-6
  - d. Death is the lot of all. 11:7, 8
  - e. Therefore rejoice in days of youth. 11:9a
  - f. Recognize the coming judgment. 11:9b, 10
  - g. Above all, remember thy Creator, before physical and mental powers decay. 12:1-7
- 3. The grand conclusion. 12:8-14
  - a. All worldly life is vain. 12:8-12
  - b. Therefore the spiritual life alone, lived in the fear of God and in loving obedience to His commandments, is the only satisfying "WHOLE OF MAN." 12:13, 14

New York, N. Y.

**Keep Abreast of the Times.**—As I travel about in different sections of our great world field and come in contact with our workers carrying heavy responsibilities, there is forcibly brought to mind the great need of every worker's keeping abreast of the times, in world events and also in scholastic attainment. And I am also led to a keen realization of the fact that whatever is accomplished along this line must be made available in the most intensive form, as the demands of our rapidly advancing movement do not permit the entrance of long periods of study.

I find that many of our young men now engaged in fruitful ministry, have not completed a course of study in college, and recognize their need of more extensive training. I find other workers who have gone through college, majoring in certain subjects, and who desire to broaden their education by studying other subjects which were not included in their college course. To both these classes of workers, the Fireside Correspondence School offers tempting opportunities for advanced study. This extension department of our denominational educational system brings within reach of the individual worker in all parts of the field the same opportunity for study and training afforded students who are attending our resident colleges, and makes it possible for the heavy burden bearers in actual conflict to keep their mental armor polished bright by being abreast of the times. O. MONTGOMERY.

Washington, D. C.

THE AUGUST MINISTRY (the first issue to be printed after the General Conference) will be given over to a comprehensive survey of the Ministerial Association pre-Conference Council proceedings. And the vital presentations, discussions, actions, and reactions will be continued in subsequent numbers.

# Confirming the Foundations

Historical, Theological, and Scientific Research

## The Campaign for Calendar Reform

### An Unusual Opportunity to Proclaim the Sabbath

BY W. W. PRESCOTT

THE simplification of the calendar does not now appear to be so simple a question as may have been supposed at first. The proponents of this change seem to have quite an undertaking on their hands, if we may judge by the vigorous efforts which they have been putting forth of late. They have been compelled to recognize the religious objections to their plan as really a major feature of their campaign, and they have undertaken to answer the claims of the conscientious observers of either the seventh or the first day of the week. In doing this they have made some very interesting observations, as appears from the documents which they have recently circulated. Inasmuch as the identity of the seventh-day Sabbath today with the original seventh day set apart as a Sabbath at the close of creation week depends upon the continuity of the weekly cycle, these advocates of a wandering Sabbath, who are of course believers in evolution, inquire: "Can we say that primitive man—the 'Dawn Man' of evolution—had any time system at all?"—"*Religious Aspects of Calendar Reform*," published by the National Committee on Calendar Simplification for the United States, p. 14.

Then the claim is confidently made that we cannot be sure that the continuity of the week has been preserved: "It can be said with certainty only that from the time the seven-day week came into general use some sixteen centuries ago, its cycle has not been broken either by Christians or

Jews, barring the French experiment."—*Id.*, p. 15.

It is a simple expedient for a layman in science to make an assertion like this without submitting any proof whatever, but it is contradicted by competent authority. The testimony of several leading astronomers might be cited here, but a limited space prevents the use of more than one quotation. Here is the statement of Prof. D. Eginitis, director of the Observatory of Athens, which was introduced into the record by Dr. C. F. Marvin at the hearings of the House Committee on Foreign Affairs:

"The breaking of the continuity of the week, which has crossed the centuries, and all known calendars, still intact, and the universal use of this unit in the measurement of time, are the reasons that oppose this change [of the calendar]."

The average man will have no hesitancy in accepting the straightforward statement of the scientist instead of the prejudiced claim of the advocate of a theory.

The officially stated view of the National Committee on Calendar Simplification concerning the authoritative basis for a weekly day of rest and worship is certainly significant. Here it is:

"The majority of Americans happen to favor Sunday as their day of rest. If the majority of citizens of the United States voted for another day or rest, that day would become the rest day according to the law. Sunday as a day of rest at the present time is simply a civil and political institution, even though for the majority of citizens it is a day of religious significance and religious observance."—"*Religious Aspects of Calendar Reform*," p. 12.

We can now understand from their own words why these men who are working for a change in the calendar, see no reason for opposing their plan for a wandering Sabbath. According to their view a day of rest is simply a civil institution to be determined by a majority vote of the people. If religious people wish to use for religious purposes the day thus provided by law, they can do so, but the will of the majority can determine the day which they are privileged to use in this way. Did the leaders of the French Revolution any more emphatically bid defiance to the law of God and the religious belief of the people when they attempted to establish the ten-day cycle in the place of the weekly cycle of the Bible with its regularly recurring Sabbath? This absolute denial of any Biblical basis for a fixed Sabbath is further set forth in this way:

"It is only in the spiritual observance of a day of rest that the far-flung Christian world can reasonably accept and does accept the Old Testament pronouncements. In the man-made calendar now called the Gregorian, Christians traditionally observe the first day of the week; and Jews traditionally observe the seventh. Mohammedans under Turkish rule have only recently proposed to change their sabbath from the sixth day of the week to the first. What difference does the number of the day make if only there be a sabbath?"—*Id.*, p. 18.

Do not fail to note the bland assumptions in this quotation. The weekly cycle is merely a man-made affair. One day of the week is just as good for a sabbath as another. The Sabbath is a purely man-made institution, and a fixed day has no necessary place in it. This is further emphasized in the following quotation:

"The proposed fixed calendar in no way destroys the Sabbath, or the Lord's day, as an institution. It merely causes it to fall, as with the other days of the week, on the same fixed dates every year. Every year

would contain 52 first-day sabbaths, 52 seventh-day Sabbaths, and 52 Mohammedan sixth-day sabbaths. Once each year and twice in leap years, these sabbaths would fall on eighth days, on account of the insertion of 'Year Day' and 'Leap Day.' What difference would this make to the spiritual observance of the Sabbath as an institution? Which is religiously important, the number 7 or the Sabbath?"—*Id.*, p. 18.

Again are mere assumptions made the basis for setting aside any claim for a fixed day of rest. It is assumed that the two days of rest which have been instituted by merely human authority, viz., the first and the sixth, are really Sabbaths, and therefore the Sabbath is observed already on three days of the week. This being so, what possible objection can be raised against the wandering Sabbath of the proposed calendar, which in the course of six or seven years would be observed on every one of the seven days? If the Sabbath now falls on three different days, why can it not fall on seven different days? Of course the underlying idea is that the Sabbath is merely a human institution which can be readily changed at the will of the people.

In further defense of the claim that the Sabbath is not a fixed day the advocates of the changed calendar declare:

"Various days were observed by the early Christians. The first day of the week is especially emphasized, for example, in 1 Corinthians 16:2; Acts 20:7. The Didache prescribes fasts for Wednesdays and Fridays (8:1). Eusebius and the Apostolic Constitutions make it plain that on both the Lord's day and the Sabbath early Christians assembled for worship."—*Id.*, p. 21.

A questionnaire on the proposed change of the calendar, with the document from which these quotations have been taken, and other material as well, has been sent to a large number of the clergymen of the United

States, with the hope, evidently, of securing votes in favor of the so-called simplification. If the religious leaders respond favorably to such arguments as are used, it will mean that they have abandoned all former claims for any Biblical authority for Sunday as a divinely appointed day of rest. In that case, they surely cannot any longer urge the passage of Sunday laws. If they do not respond favorably, it is certainly incumbent upon them to answer the arguments advanced in this document to prove that the Sabbath is not a fixed day. But the only Biblical proof for a fixed day of rest establishes the seventh-day Sabbath, and it is therefore inconsistent to demand the enactment of laws in favor of a fixed Sunday.

Some of our workers have felt quite secure in the conviction that the proposed simplification of the calendar cannot possibly be secured, and they have not therefore seen the necessity of actively opposing this demand. However that may be, it seems now perfectly clear that the widespread agitation of this subject offers such an opportunity as we have never had presented to us before for proclaiming the gospel of the true Sabbath of the Lord in its real significance. The attention of the people is being called to this important question in an altogether new way. The proponents of the simplified calendar are now definitely recognizing the Seventh-day Adventists as the real leaders of the opposition to their scheme, and they are dealing with this denomination in their propaganda.

In attempting to answer the documents which we have circulated they have published arguments which, if assented to, will deprive Sunday-keepers of the arguments which they have heretofore used to establish Sunday as a fixed day of rest either on the basis of the fourth commandment or of the authority of Christ and the apostles. According to the teaching of

the document already quoted, any day of the week which happens to be chosen by the majority of the voters may properly become the Sabbath, and therefore there can be no possible objection to the proposed wandering Sabbath. What will be the answer of Sunday keepers?

Here are just a few suggestions to those who take advantage of this really remarkable opportunity for proclaiming the Sabbath more fully. Study the whole question as it has been presented in the extra issue of *Liberty*, in the columns of the *Review*, in "The Story of a Lost Day," and in the document from which the quotations in this article have been taken. Be sure to state fairly and adequately the position of those who favor the new calendar. Quote their own language as far as it is practicable to do so, and thus preclude the charge of misrepresentation. Show plainly that the changes made in the calendar by Julius Cæsar in 46 B. C., and by Gregory XIII in the sixteenth century did not interfere with the continuity of the week and the regular recurrence of the Sabbath.

Emphasize the fact that Christ and the apostles kept the true Sabbath which had been kept in all previous time. Show that the blessing of God was placed upon the definite seventh day of the weekly cycle, not merely upon an institution, and that consequently no other day than the seventh can be the Sabbath. Show that those who allow that any day can be the Sabbath, thereby admit that their sabbath is only a human institution resting merely upon the authority of church or council, without the blessing of God.

Finally, the most important of all, point out that the Sabbath was instituted as a memorial of the original creation before sin entered into the world, and that in the gospel it became a sign of the new creation in Christ Jesus, an outward sign of the rest

from sin which is attained through believing on Christ (Matt. 11:28, 29), and that those only are genuine Sabbath keepers who have accepted Christ as their Saviour from sin. Only that day which was made a memorial of the mediatorial work of Christ, the Word, in the original creation, can be the sign of the mediatorial work of the same Word in the new creation by which the image of God is restored in man. In other words, the Sabbath of the Bible, the Sabbath of the gospel, is a fixed day, set apart by divine authority, blessed by the Creator, and given to those who believe in Christ as a sign of their deliverance from the bondage of sin, and their entrance into the rest of soul promised by Christ Himself. "We who have believed do enter into that rest." Heb. 4:3.

Washington, D. C.

## Illuminated Texts

Side Lights From Translations

### John 3: 5

"JESUS answered, Verily, verily, I say unto thee, unless one be born of water and the Spirit, he cannot enter into the kingdom of God."—*Baptist Improved*.

"Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God."—*American Standard*.

"Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter the kingdom of God."—*Darby*.

"Jesus answered: Amen, amen, I say unto thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."—*Douay*.

"'Most assuredly I tell you,' replied Jesus, 'that if a man is not born from water and Spirit, he is unable to enter

into the kingdom of God.'"—*Fenton*.

"Jesus answered, 'Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.'"—*Moulton*.

"Jesus answered, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'"—*Newberry*.

"Jesus answered, Verily, verily I say unto thee: Except one be born of water and spirit he cannot enter into the kingdom of God."—*Rotherham*.

"Jesus answered, Verily, verily, I say to thee, If any one may not be born of water, and the Spirit, he is not able to enter into the reign of God."—*Young*.

"Jesus answered, Verily, verily, I say unto thee, except one be born of water and spirit, he cannot enter into the kingdom of heaven."—*Davidson (Von Tischendorf)*.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—*Interlinear Greek*.

"Jesus answered, 'I tell you, if a man does not owe his birth to water and spirit, he cannot get into the kingdom of God.'"—*Goodspeed*.

"Jesus replied, 'Truly, truly I tell you, no one can see God's Realm unless he is born from above.'"—*Moffatt*.

"Jesus replied, and said to him: Verily, verily, I say to thee, That, unless a man be born of water and the Spirit, he cannot enter the kingdom of God."—*Murdock (Syriac)*.

"'In truth I tell you,' answered Jesus, 'unless a man owes his birth to Water and Spirit, he cannot enter the Kingdom of God.'"—*Twentieth Century N. T.*

"'In most solemn truth I tell you,' replied Jesus, 'that unless a man is born of water and the Spirit, he cannot enter the Kingdom of God.'"—*Weymouth*.

# The Better Workman

Improvement in Method and Technique

## "Take Heed Unto Yourselves" \*

BY CARLYLE B. HAYNES

AS preachers, we are admonished to take heed unto ourselves, to make sure that we are saved from sin and are recipients of the full provisions of the gospel which we proclaim to sinners. And we must not only make sure that we are in a state of grace, but that we are living a life of victory over sin. It is only thus that our ministry will be truly fruitful.

The state of our Christian experience has an unconscious influence on the people to whom we preach. They know whether or not the preacher has experienced the message which he brings. With shame I confess that I have many times displayed to my flock the distemper of my own soul; for when my spiritual experience is cold, my preaching is lacking in the warm breath of the Holy Spirit; when my spiritual vision is blurred, my preaching is sure to be confused. We preachers are commissioned to feed the flock, but when we neglect to take food for ourselves, we fail to provide nourishment for those under our care, and soon their famished condition is manifest in spiritual leanness and listless discharge of duties. If we, as preachers, feed on unwholesome food, such as the sensational newspaper, or frivolous reading of any kind, our people are going to fare the worse for it. If we abound in zeal, faith, and love, these graces will be reflected in the lives of our people. Therefore, we should take heed to the influence which we exert by keeping under restraint lust, passion, and worldly inclination, and maintaining

the life of faith and activity, love and zeal through constant communion with God. It is our daily duty to study our own hearts, to subdue the lower nature, and to walk with God. If we as preachers do not do this, everything will go wrong in our work, and the flock of God committed to our care will be starved, weakened, and neglected.

Aside from general watchfulness along all lines, we must take heed to ourselves in the matter of preparation of heart to enter the pulpit. If as we stand in the pulpit our heart is cold and barren of the love of God, how can we expect to bring the warm and healing rays of light to other hearts? Especially at such a time we should seek God for new life. We ought to be aware of the solemn weight of the subject we are to deal with; we should be conscious of the desperate need of the people, and recognize that the eternal destiny of some soul in the congregation hangs on our words. All this ought to inspire us with earnest zeal as we enter the pulpit.

There is need that we take heed to ourselves lest we contradict our preaching by our example, and thus place stumblingblocks which will lead to ruin. The life may such as to destroy all the good counsel of the tongue. In an hour's talk at the Sabbath service we may erect a spiritual structure of high proportions, only to be torn down by the influences of the week-day life. The man who means what he says ought to be willing to do what he says. Giving way to a hasty, proud, inconsiderate word, or performing one impatient, contemptuous act, may mean the utter weakening of the finest sermon, and result in a fruitless life.

\* Ministerial Institute Study, No. 2.

Preachers ought to live what they preach, but it takes the grace of Christ to do it. We want success; we want to see souls saved in the kingdom of God; we want to see people brought into this faith and baptized into the church. Are we willing to pay the price,—willing to deny ourselves, willing to endure false accusations or personal injury or foul slander? Must we lose our temper, feel hurt, and go all to pieces when some one opposes us, goes contrary to our desires, or says something about us which is untrue? We certainly do not value success very highly if we permit such things to enter into our life.

I think we place emphasis on the wrong place when we study to preach exactly and perfectly, and give little thought to the daily life, to see that it is maintained according to the exact standard. Some preachers study a whole week in order to deliver a sermon for one hour, yet with some of us it seems altogether too much to study one hour in order to be able to live a whole week as a Christian preacher should. There are preachers who are very particular as to terminology and that there is no misplaced word in their sermons. That is right. It is both holy and important to preach correctly and acceptably. But there should be the same care exercised in order to refrain from misplaced affections, ill-advised words, or improper actions in the course of the life. Our lives have just as much to do with human salvation as our sermons; in fact, I am led to wonder if they do not have more influence. We must ever be tending to the needs of the flock, whether in the pulpit or out of it; and daily study how to use our money, and how to make our friendship and our service count for God, just as much as the sermons we preach. The minister of God is on duty not only when in the pulpit, but twenty-four hours of the day.

Let us take heed to ourselves lest

we lack the qualifications essential to the preacher's work. The man who stands as a teacher of other men concerning the mysteries of regeneration and the new life, cannot himself remain a babe in such knowledge. The preacher's program is a difficult one. There are obscure texts to be explained, duties to be performed in such a manner as to make them minister grace and comfort to the needy; sins to be avoided, requiring foresight and understanding; temptations to be pointed out for the guidance and safety of the unwary; intricate and weighty questions of conscience to be solved. All these requirements cannot be met by unqualified men; they call for skill and understanding in all that pertains to divine service. Ministers cannot afford to be proud, or to be careless, or to be lazy. Every part of our work requires the finest and most delicate skill.

And while I have referred to the fact that the preaching of the sermon is not the most difficult thing in our work, yet it is here that the greatest knowledge, skill, and heaven-inspired tact is required, in order to make truth plain to the hearers, and to be so yielded to the influences of the Holy Spirit as to cause conviction to touch hearts and bring sinners to Christ. We are servants of the great God, sent to deliver His message. The honor and dignity of such a calling should inspire the very best use of every natural and acquired endowment.

I think it is pitiful and altogether inexcusable when the messenger, intrusted with a message from God of everlasting importance to men, manifests conduct so imprudent and so altogether unskillful as to defeat entirely the purpose of his mission, and brings dishonor and reproach upon God's cause and the sacred brotherhood of the ministry. Reason and common sense indicate that no man should attempt to engage in such a high and holy calling as the ministry

unless he is determined to spare no pains to qualify for the proper performance of that work. And such determination means more than to snatch a moment now and then for study. No such trifling will produce able, sound, and efficient ministers. Constant application, study, prayer, research, and practice are all required.

Therefore, let us anew take heed unto ourselves, lest we become weak through our own neglect, and thus mar the work of God.

*Buenos Aires, Argentina.*

## Ministerial Interne Items

### An Eventful Six Months

I HAVE NOW been an interne for six months. These months have meant more to me than scores of others. My experience with the tent effort was especially enjoyable. I have often listened to the recital of the difficulties which our workers meet in foreign fields, but I have found out that there are difficulties to be met in the homeland as well.

We began our tent effort on the fifth day of July, and everything moved along nicely for about a month, when the pastors of the city became alarmed for fear their members were receiving too much light on the Bible, and incited a rebellion against us. The first indication of this rebellion was an attempt to destroy the tent by fire. However, we discovered the fire before much damage was done. Then there came to us a petition from the school board to move our tent from the lot where we were located. This petition originated with the pastors of the city, and was signed by all of them.

It seemed that the best thing for us to do was to move to a different place in the city and carry on our meetings with as little break as pos-

sible. We had hardly started again, when stones came flying thick and fast, and this program kept up for several evenings. When it became apparent just what spirit was back of this opposition, and we knew that the leading citizens saw the situation, we appealed to the city authorities in behalf of our civil rights. After that the storm of opposition calmed down, and in the effort that followed five influential families took their stand for the truth. We see that the Lord works in mysterious ways, and to Him we give all the praise.

I am now in the city of Bismark. My work during these cold months is from house to house. My motto is, Earnest prayer, diligent study, spiritual work. May the Lord help all internes to be true and steadfast ambassadors for Christ. R. R. BIETZ.

*Bismark, N. Dak.*

## Just Between Seminars

Glimpses of Ministerial Training

*Southern California Junior College.*  
—The ministerial seminar, which is composed of forty ministerial students, members of the Bible workers' training course, and other spiritually minded young people in the junior college and academic departments of our school, has this year been fostering and carrying on missionary activities along various lines.

Every Sabbath afternoon, a series of doctrinal studies has been conducted at the Woodcraft Home, a beautifully appointed institution for retired elderly people. The average attendance at these studies has been between fifty and sixty, and a deep interest is apparent. At the close of each study, literature on the same topic is distributed. The blessing of the Lord has rested upon this effort.

A weekly Sabbath school is conducted for Spanish people, with classes

for adults and children. The students rent a building for this purpose, and the people come from several miles' distance. The attendance varies between twenty and forty, and while the interest manifested is encouraging, the students are also gaining experience in meeting and counteracting opposition on account of our work.

Bible readings are being conducted in three neighboring towns. An epidemic of measles broke out at the crucial point and interfered somewhat, but eight or nine Bible studies are held every Sabbath afternoon, and I firmly believe that a number of people will take their stand for the truth before the school year closes.

Some of the most interesting and blessed prayer meetings of the year in the La Sierra church have been conducted by our ministerial students. They have also visited neighboring churches, and while the students are somewhat younger this year than the class of last year, yet the reports concerning their work have been most favorable.

One of the groups of the Missionary Volunteer Society are known as the "Beacon Bearers," and these young people have been a source of blessing to the sick, the shut-ins, and the poor of the community, conducting Sabbath schools on Sabbath afternoons, distributing baskets of food and clothing to the needy on Thanksgiving and at Christmas, and helping in other ways. Another group of Missionary Volunteers have been making visits to the city jail and holding brief services of song, Scripture reading, and prayer. This activity has not been under the direct control of the seminar.

We are hoping and expecting that the three ministerial graduates from our junior ministerial course will find their way into local conference work this summer through the channel of the Ministerial Internship plan. At the present time there are three of last year's ministerial students defi-

nately engaged in conference work, and their reports indicate that they are experiencing the joy which comes through unselfish and unstinted service.

My heart is in the field, and I have never been completely satisfied in the classroom. But I thank God for the compensation I find in the joy of seeing young men and women really doing things for God. May God help us always to make and keep "first things first" at La Sierra.

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

## Effective Illustrations

For Sermon or Song

### God's Great Clarifier

God's great clarifier in guidance is waiting. Sometimes you draw from the faucet a glass of water which is muddy and turbid. How do you clear it? You place the glass of muddy water on your table. Moment by moment the sediment deposits at the bottom of the glass. Gradually the water grows clearer. In a few moments it is so clear that you may distinguish objects through it. It has all been brought about simply by waiting. The law is the same in the realm of guidance. Here, too, God's great precipitant is waiting. We face some situation needing His guidance. We seek to peer through it as through the glass of turbid water. But we cannot see. The one thing to do is to wait. As we do so, the situation clears. Waiting is the solution of it all. The vast majority of our mistakes come from neglect of it. "He that believeth shall not make haste."—*James H. McConkey.*

DOES our preaching produce a caricature or a faithful picture of truth in the consciousness of our hearers? Distortions, fads, and extremes have no rightful place in heralding the everlasting gospel.

# Around the World Circle

Echoes of Association Advance

## Ministerial Institutes in South America

(Concluded)

BY A. G. DANIELS

**O**UR workers in Peru have had to meet the most serious opposition, and the past year has been especially perplexing, because of the decree to close our schools. In our institute at Arequipa, where our workers from the Lake Titicaca field were gathered, we were led to give special study to the deliverance which God wrought for His people in times past, and together we sought the Lord most earnestly for faith, confidence, and steady perseverance in the face of difficulties. To our hearts there came the strong assurance that deliverance would surely come, but there remained for us the joyful surprise of finding when we reached the next institute, at Lima, that the Lord was even then working out our deliverance.

Soon after our arrival in Lima, it was thought best that two or three of us should have a personal interview with a very influential man, by the name of Dr. Tello, who has kept informed concerning the efforts of our workers for the uplift of his people, and has always manifested a very friendly attitude toward our work. Dr. Tello is a South American Indian, and holds the position of government archeologist. For years he was a member of congress.

Our interview with this man was most encouraging, and we were informed by him that a very important change had just been made by the president, whereby the minister of education, who had been opposing our school work in Peru, and had caused

the recent trouble, had been transferred to another department; and that another man, a warm friend of our educational work in South America, had been appointed by the president as the minister of education. Through the kindly services of another member of congress, we secured an interview with the new minister of education, and the information which he gave us brought great joy to our hearts. The Lord is turning our captivity in Peru. None but our workers in that intensely Catholic republic can fully appreciate the change that is taking place there in our favor.

It was in Lima, the oldest city of the two American continents, that our closing institute for South America was held, and I shall never forget that last meeting in the chapel of our Lima Training School. All the workers from the northern part of Peru and the republic of Ecuador were present, with the exception of two laborers; and in addition, there were some from the Lake Titicaca field and from Bolivia, and a number of workers representing the South American Division. At this closing meeting I felt impressed to give a study based on the exhortation of Revelation 3:11: "Hold that fast which thou hast, that no man take thy crown;" and Hebrews 2:1: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should" "drift away from them." In a wonderful manner the Holy Spirit touched our hearts, and gave us a new realization of the tender love of our heavenly Father.

With deep gratitude of heart, we all gathered about the rostrum in united prayer and supplication with thanksgiving. Elder Westphal offered a most

**The Minister's Books**  
Reading Course and Reviews

earnest prayer that, as God's messengers, we might all be kept steadfast in this new, warm spiritual life which had been breathed into our souls, and that all might return to their fields in the fullness of the blessing of the gospel of Christ. During his prayer, men and women wept. A mighty Presence was in our midst. When we arose from our knees, the workers joined in singing a hymn, the words and melody of which were very sweet and comforting.

As Elder V. E. Peugh, the superintendent of the Inca Union, was about to invoke God's blessing and abiding benediction upon us, we all joined hands in the bonds of Christian brotherhood, thereby signifying our unity and our firm purpose to remember one another in our prayers. Although the hour was late, all were loath to leave the chapel, and the workers passed from one to another giving assurances of brotherly affection. It was all so sincere, and so free from affectation. I have seldom, if ever, seen the like, and my heart was deeply touched. But why should we not *love* one another? We are all together in a great conflict with "the world, the flesh, and the devil." Surely in meeting these forces there is warfare enough, without having any estrangement among ourselves.

Thus closed a series of truly triumphant meetings.

I realize that this report comes far short of conveying to the readers of **THE MINISTRY** the full life and glow and the gripping force of the five institutes that were held in the South American Division during the months of November and December of 1929, and January, February, and March of this year. It is impossible in limited space to give anything approaching a full report. Many thrilling parts must be left untold. But it may truly be said that God is at the head of His work in South America.

*Takoma Park, D. C.*

### Good News!

GOOD NEWS! That for which I have been aiming since 1927 has become a reality, for I have just completed the 1930 Ministerial Reading Course, and unless I am mistaken, this entitles me to the Ministerial Reading Course Certificate No. 4. I have enjoyed the reading of the books.

This year I chose as the "elective" volume, "The Roman Catholic Church in the Modern State," by Marshall, and I am certainly glad to have this book. It will remain in my library for a reference book, as I opine that the near future will require that each of us know for himself alone just what the unchangeable idea of the Roman Catholic Church is toward the modern state, as exemplified in the United States.

As the last book in the Reading Course, I reserved "Fundamentals of Christian Education." I have had this book in my library for several years, and to be honest, will say that I purchased it, first, because I wanted a complete set of the writings of Mrs. White; second, because a sister-in-law living with us, who was a teacher, needed the book; and third, because my own children would need it, and are now using it in school. But this was the first time I had ever read the book through. Rest assured it has left in my mind a desire to go back over the pages for restudy.

A MEMBER OF THE READING CIRCLE.

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ANY presentation that lessens confidence in the Bible is perilous, yes, vicious in its trend. This is a Bible-rejecting age; and we are called to be a Bible-revering people. Higher, still higher, with the Word.

# The Association Forum

A Round Table on Efficient Methods

## The Messenger and the Message

BY MARION E. CADY

VOICE defects may be overcome, voice modulations thoroughly mastered, and voice interpretation skillfully rendered, and yet if there is lacking preparation of heart and mastery of self, there exists only a messenger without a message,—an Ahimaaz instead of a Cushite. The art of running is less important than the art of becoming. It is useless to run with the message unless one has become the message he bears.

The sermon is not the only part of a religious service which conveys a message. The singing and the Scripture reading, the prayer and the benediction, all have a phase of the message of the hour to impart. If this is not the case, then why give time for them? Each part of the service should be carefully planned for, in order that it may blend with and contribute to the success of the whole.

*The Selection and Reading of Hymns.*—The hymns selected should be in keeping with the main thought of the sermon, adding emphasis to the message rather than diverting the mind from it. To this end, the minister should make the choice of hymns a part of his sermon preparation. In the reading of hymns, good expression is as necessary as in the delivery of the sermon. The reading of the Psalms—the hymn book of the ancient Hebrews—affords opportunity for voice practice in hymn reading. It would be far better to omit the reading of hymns unless it can be done in such a way as to contribute to the spirit of worship. The singing of the hymns is equally important, and upon

the chorister rests the responsibility of conducting the necessary choir practice and of leading the congregation to join in singing "with the spirit" and "with the understanding."

*The Scripture Reading.*—The reading of the Scripture is the using of the human voice to speak the words of God to the people, and hence should be regarded as a very sacred and solemn act. The reader must himself receive the message from God before he can give it to the people. If his own heart has not been touched by the divine message, the hearts of the hearers will not be moved by the reading. The Scripture selected should first be read in silence, listening only to the "still small Voice." When that Voice has spoken to the soul, then the Scripture may be read aloud as the message from God. Suggestions regarding the necessary preparation for public reading of the Bible are made by Dr. S. S. Curry, as follows:

"The reader must have not only knowledge and understanding of the passage, but a personal apprehension of its truth. He must searchingly examine himself. 'Do I live this message? Has it been food to me? Am I living this truth?' . . . He must know the value of a pause, a touch, a change of pitch, an inflection or any modulation of the voice, and be able to use it as the direct language of his imaginative and emotional life. No mere knowledge of the meaning and function of these modulations is sufficient. They must be mastered and assimilated; they must become the instinctive expression of deep feeling. However deeply the reader may understand and feel the Bible, he must also command the expressive powers of his voice before he can adequately impress the truth upon the hearts of

others. . . . The reader must not try to make his readings graceful, ornamental, or beautiful. He is discharging an office too serious for that. His renderings must be true. He is not entertaining or amusing; he is endeavoring to save men. Not his to make an exhibition of his elocution, but to deal with living souls, to probe the depths of men's consciences and spiritual natures."

*The Prayer.*—While Scripture reading may be considered as God speaking to man through the human voice, in prayer man is speaking to God. As the noblest aspiration of the soul, prayer calls for the most spiritual modulations of the voice, and the deepest unity of all the elements of naturalness. The best and only proper voice training for public prayer is found in the reading aloud of prayer-hymns and the prayers preserved for our study in the Scriptures.

*The Sermon.*—Faulty delivery of a sermon is generally traceable to some departure from the elemental modulations of the conversational manner of speaking. In speaking to a congregation, the minister's conversational voice is expanded and its range extended. In extending the elements of the conversational form, it is often the case that the weaker factors are enlarged, such as loudness, and by failing to give attention to change of pitch, pause, and inflection, an unnatural voice is developed. None of the elements of the conversational voice should be lacking, but the higher modulations, such as touch, tone, color, and movement, should be still more accentuated, together with straightness of inflection. But the conversational manner must always be the basis. The remedy for defects lies in giving the thought as directly as possible to one person and noting the natural modulations of everyday speech.

In order to become "able ministers" of the gospel, it is necessary to possess a spirit both of consecration and of

application. The apostle Paul impressed this truth upon the young minister Timothy in the following words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. Through the instruction of the Spirit of prophecy this same truth is brought forcibly to the ministry of today. A few statements found in "Testimonies," Volume IV, are clear and explicit:

"All who labor in the great cause of reform should study to become efficient workmen, that they may accomplish the greatest possible amount of good, and not detract from the force of the truth by their own deficiencies. Ministers and teachers should discipline themselves to clear and distinct articulation, giving the full sound to every word. Those who talk rapidly, from the throat, jumbling the words together and raising their voices to an unnaturally high pitch, soon become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud. . . .

"The Saviour of the world would have His colaborers represent Him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. . . .

"Some reason that the Lord will by His Spirit qualify a man to speak as He would have him; but the Lord does not propose to do the work which He has given man to do. He has given us reasoning powers, and opportunities to educate the mind and manners. And after we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by His Spirit that which we cannot do for ourselves, and we shall ever find in our Saviour power and efficiency."—Pages 404, 405.

*Takoma Park, D. C.*

ONE proven fact is worth a dozen assertions and a hundred assumptions.

**Gem Statements**  
From the Spirit of Prophecy

## How to Meet a Controverted Point of Doctrine

BY MRS. E. G. WHITE

**N**OTHING frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place, lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others.

No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; there will be no spirit of accusation and criticism, such as Satan inspired in the hearts of the Jewish leaders against Christ. As Christ said to Nicodemus, so I say to you, "Ye must be born again." "Except a man be born again, he cannot

see the kingdom of God." You must have the divine mold before you can discern the sacred claims of the truth. Unless the teacher is a learner in the school of Christ, he is not fitted to teach others.

We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light could not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, "the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

The Jews tried to stop the proclamation of the message that had been predicted in the word of God, but prophecy must be fulfilled. The Lord says, "Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest; you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message."

There are many who cannot distinguish between the work of God and that of man. . . . If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things. But Jesus promised to

send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever He had said unto them. Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You must hang your helpless souls upon Jesus. . . .

If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of heaven guide you into all truth. . . .

There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of His truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God's people? What evidence have you that God has not sent light to His children?

All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of Him who is meek and lowly of heart. Jesus did not teach His disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticize, to catch Him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth? . . .

We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his? No, go to God. Tell Him what you want; take your Bible and search as for hidden treasures.

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and *they must know that they do know what is truth.* They must be converted men and women. God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth.

The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do

angels look to see who will avail himself of this opportunity!

When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put His grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us. We are to be one with Christ as He is one with the Father, and the Father will love us as He loves His Son. We may have the same help that Christ had, we may have strength for every emergency, for God will be our front guard and our rearward. He will shut us in on every side, and when we are brought before rulers, before the authorities of the earth, we need not meditate beforehand of what we shall say. God will teach us in the day of our need. Now may God help us to come to the feet of Jesus and learn of Him, before we seek to become teachers of others.—*Review and Herald, Feb. 18, 1890.*

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## Righteousness by Faith

(Concluded from page 4)

provisions. It is leading us swiftly to the crowning climax of the eternal issue of sin and righteousness. And God's remedy is adequate, and complete, and operative. What then is our relation thereto? O God, give us the understanding mind, the loyal heart, and the spiritual vision to see and to declare faithfully Thy full, everlasting gospel for time's last hour. Help us to grasp the truth that the provision of imputed and imparted righteousness by faith is simply the essence of the pure, unchangeable gospel, and that to preach the everlasting gospel in this time of the threefold message will truly present righteousness by faith.

L. E. F.

## Bible Workers' Exchange

For an Enlarged Service

### Our Problems as to Method of Approach

1. "What is the best method of approaching interested people with a view to making appointments for Bible studies?" 2. "In calling on people who have been attending lectures or have had literature, how is it possible to find out tactfully how they stand in regard to religious subjects?"

Approaching people with a view to making appointments for Bible studies is a somewhat delicate matter. Some people cannot be hurried unduly, and may flatly refuse studies altogether if the matter is mentioned too soon. On the other hand, if there is too long delay in suggesting the Bible studies, the interest may grow cold. The direction of the Holy Spirit is essential to know just when to speak and when to refrain from speaking. But usually, where there is apparent interest, it is quite a simple matter to explain the plan for Bible studies in the home, safeguarding by due explanation against any suspicion of becoming involved in something which is undesirable. This is a case where we can offer a favor, rather than ask a favor; and we must convince the people that the service we desire to render is a pleasure to us, and will doubtless prove the same to them, and that it involves no personal obligation of any nature. Surely it is much easier to approach "interested people" than it is those who lack interest or are prejudiced.

As to the second phase of the problem, it has never seemed to me to be necessary to go to special trouble to find out just what religious views are held by the one with whom I am to hold readings. The main thing is to

present the truth of the Bible, regardless of what the established belief may be. In fact, there is some advantage in not knowing just what position is held by the reader, for then the plain truth can be stated without hesitancy or the fear of giving offense. I do not mean, however, that there are no advantages in being acquainted with the viewpoint of the reader, for it is a help in arranging studies to meet particular needs.

I have made it a practice to take careful note of every hint which occurs in conversation, and preserve it for future reference. But do not make the mistake of endeavoring immediately to refute every erroneous position which may be mentioned. Keep the matter in mind, and later, when the incident has been forgotten by the reader and there is no danger of arousing antagonism, give a clear and convincing study on the subject, just as though you had never heard the reader express his opinion. Usually when a person is questioned as to how he enjoyed a sermon or a book, or an article in the paper, he will freely state his opinion as to whether or not he agrees with the presentation.

Another method which I have found fairly successful, is when listening to conversation as to what "our minister says," or where "my children attend Sunday school," to inquire casually as to who the minister is, or what Sunday school the children attend. When you know which church the reader belongs to, you will have about all the information necessary to become acquainted with his religious viewpoint; and in case you are still uninformed when giving a study on a controverted point, the position held will soon become apparent.

If it is desired to find out just how deeply people are interested in the subjects which have been presented by our evangelist, then it is perfectly proper to say, for example, "Mrs. Blank, you have been attending several of the

meetings at the tent (or the hall), and I would be glad to know what you think of the topics presented. I trust that your heart responds to the message." It is expected that the Bible worker will open the conversation on spiritual things; and after conversation is started, it can usually be kept in the proper channel. Put yourself in the place of your reader, and be governed by the golden rule.

MRS. OPAL ROGERS-LYNN.

*College View, Nebr.*

*"When our readers begin to attend Sabbath school and church service, should they be placed in a class which is taught by the Bible worker, or assigned to the regular classes of the Sabbath school?"*

Personally, I prefer the latter plan, —placing new readers in the regular classes of the Sabbath school. By this arrangement they become acquainted with the church members, and find out that others, besides the Bible worker, understand how to teach the Bible, and thus they more quickly become a part of the regular Sabbath school and church services. It may be well for the Bible worker to help the Sabbath school officers select the class and the teacher best adapted for meeting the needs of the reader at the particular stage of experience, and also for the Bible worker to keep in close touch with both teacher and reader until mutual acquaintance is well established. My experience has convinced me that this method is helpful to both new members and the fully established church members, as by taking a kindly interest in the new members, missionary activities are developed in various ways. I have seen whole families brought into the truth by beginning with such kindly acts, either by workers or church members.

ROSE E. BOOSE.

*Loma Linda, Calif.*

## A Ministers' Suggestion

BY H. A. VANDEMAN

FOR several years I have been burdened with a desire to see in print a collection of varied experiences showing the victories gained by new Sabbath keepers, both men and women, in holding positions and securing new ones, or in making shifts in business for themselves in order to observe the Sabbath. There comes a time in the experience of every Bible worker and minister when such a compilation of experiments of faith could be left in the hands of the people facing the crisis of decision, and the experiences of others in a similar situation would serve as encouragement to trust God. Why could not the Ministerial Association act as a clearing house for these reports as they are supplied from the field, and perhaps in due time it could be arranged to furnish them in the form of a small book? Every practical soul winner, either conference worker or lay member, would appreciate such a book.

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### The Bible Workers' Response\*

#### *Experience No. 1*

A night switchman for the Sante Fé Railroad decided to follow his Lord by keeping the Sabbath, and after earnest prayer, called at the main office to make his decision known and to request that arrangements be made to enable him to do so. After considerable discussion and persuasion to no avail, the officials of the railroad arranged so that our brother could work on what they called "the extra board," which means filling vacancies as reported, usually from ten to fifty each night. This he has done, and instead of having only five nights' work a

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\* Only a few of the experiences reported can be given at this time. Further experiences of this nature will appear from time to time, as Bible workers keep them coming in.

week, as he expected, he has had six nights' work, and a better salary than before.

#### *Experience No. 2*

The family in whose home I had a room while connected with an evangelistic effort, became very much interested in the truth. The husband owned a garage and a blacksmith shop, and three of his sons were engaged in the business with him. When they faced the matter of deciding for or against the truth, their great perplexity was, What shall we do with the business? Two of the sons were married and had families, and they, and also the father, thought that to close the business on the Sabbath would mean too great a loss. But God answered prayer, and the entire family—father, mother, sons, and wives, and the unmarried sons and daughters—accepted the truth. They decided to step out by faith, and instead of seeing their business fail, it has grown until it now covers an entire square to provide for the garage, supply stores, and filling stations.

#### *Experience No. 3*

I was assisting one of our evangelists in a city effort a few years ago. One lady whom I visited regularly expressed her determination to join the church, but she was greatly concerned in behalf of her husband, as she wanted him to take his stand with her. We worked and prayed for the husband, but he held out until about the last week of the meetings, and then made his decision to join the church with his wife. He considered all that such a step would mean, for he was fully convinced that his employer would not retain any man who would not work on Saturday. His experience is related as follows:

"On Monday morning I went to my employer, and said:

"Mr. J, I will have to leave your employ next Friday afternoon, and I

have decided to notify you in time so that you can arrange to fill my place.'

"What is the trouble? Don't you like your work? Doesn't your salary suit you?"

"O yes," I replied, 'I have no fault with either my work or my salary.'

"Have you secured another job?"

"No, I have not. But I must tell you that I have been attending the evangelistic meetings conducted by the Seventh-day Adventists, and have been convinced that they teach the truth; and from this time on I intend to observe the seventh day of the week as the Sabbath, and consequently cannot work on Saturday.'

"Oh, is that it? Well, would you remain in my employ if I permit you to have Saturday off, and let you work on Sunday, and raise your weekly salary five dollars?"

"Would I! I should say I would.'

"I returned to my home from that interview with a new sense of the nearness of God's presence and of His watchcare over His children who love and obey Him."

This young man remained for two years in the position which he held at the time of accepting the truth, and then he and his wife decided to go to one of our colleges, where he took ministerial training, and now they are both engaged in the Lord's work.

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## A Hectograph Suggestion

BY J. STANLEY HULL

As an interne developing field experience, I am more closely allied with the Bible work than any other line of work at the present time, and therefore read with special interest all that appears in "The Bible Workers' Exchange" section of *THE MINISTRY*. In the December [1929] issue there was an article on "Notebooks for Our Readers," and while reading it the thought occurred to me that a suggestion concerning a plan which I have

used might be of some value to others.

The notebook idea is a good one, but it involves a great deal of time and trouble to make up such books as described in the article referred to. I find that it is a great saving of time to make use of the hectograph in preparing notebooks for my readers. For the information of those who may not be acquainted with this method, I will state that the hectograph costs only about \$3, and consists of a flat, square mold holding a gelatine preparation. On this gelatin surface the typewritten or handwritten sheet is placed face down, hectograph ribbon or ink being used for the writing. When this original copy is removed from the gelatin, there remains an impression from which fifty to seventy-five clear copies may be transferred onto blank sheets of paper.

I use a loose-leaf notebook and the sheets to fit, as purchased at the Five and Ten Cent Stores, and this size book accommodates a folded copy of *Present Truth*, which can be inserted on any special subject needed. If need be, the cloth adhesive rings can be used to protect the holes in the paper from tearing out. Charts may be drawn with the hectograph ink, and added to the notebook to advantage. Many original ideas will suggest themselves to the worker in connection with the use of the hectograph, and I believe that the plan offers many advantages in the saving of time. It provides ample and appropriate material to make up the notebook, and is an aid in increasing and holding the interest in the Bible studies.

And may I add a word as to my personal experience in the Bible work. I realize more and more as the days go by that success lies in unbroken connection with Christ, who is the source of every phase of our spiritual life and power. I have been very happy while working with the people here in this place, and now six persons have asked to join the baptismal class,

with the intention of taking a definite stand. I have been giving Bible studies to one group of people belonging to the Swedish Baptist Church. Their pastor became very much displeased, and told his members that they must either give up the Bible studies or their church; and they chose to continue the Bible studies. I know that God is blessing, and feel so encouraged to see evidences of His power. I know that in the near future we shall see a fine group of people standing firm in the third angel's message.

Meriden, Conn.

### "To Bible Workers"

IN reading the *Review and Herald* of March 29, 1887, a brief article under the above caption attracted my attention. The perusal of this article, written by Asa T. Robinson and G. B. Starr, who were then in charge of the mission training school, led to the conclusion that the suggestions of forty-two years ago are still timely, and would be read with interest by Bible workers of the present day, and therefore the following reprint:

"All are aware that great strides toward simplicity in Bible readings have been made since the work began, by reducing the number of questions from 150 or 175 to twenty-five or thirty-five. But experience, and God's providence, we believe, are teaching us that still further reformation is needed in this same direction. Those who hold the most simple, clear, forcible readings are awakening the deepest interest, doing the most work in the shortest time, and bringing the largest number into the truth, with the least wear upon themselves and their readers. We feel confident in saying that from ten to fifteen questions, with only the same number of clear texts to answer them, are much better than twice the number. When

a point is clearly proved by one text, it seems to weaken it to multiply proofs. One 'Thus saith the Lord' generally quite settles any point.

"The holding of short readings also enables all the workers to commit the texts or passages to memory, and thus lay aside their written formal questions, and become free, natural, and easy in their work. We believe the time has fully come for this step to be taken, and for each worker to drill his mind over and over again upon his ten or twelve proof texts, so that he can use them with nothing more than a small card before him, on which are the references and a word or two suggesting the leading thought in each. Each text should be studied until the worker knows exactly what it contains, and then the question should be so framed as to bring this point clearly before the mind. Do not expect people to see what the text teaches unless the question brings it out. Hundreds have read these texts in their Bibles for years, and have never seen the truth they contain. It is the light of present truth that enables us to see, and it is by this light that we are enabled to ask the questions so that others may also be able to see clearly."

The following grouping of texts is furnished as a sample of what we would consider quite sufficient to present clearly the subject of the new earth:

Ques.	Ref.	Key Statement
"1.	Gen. 1:26	The first dominion.
2.	Gen. 13:14, 15	Adam lost — Promised Abraham.
3.	Rom. 4:13	Promise embraced whole earth.
4.	Acts 7:2-5	Unfulfilled in Abraham's life.
5.	Heb. 11:13	Not fulfilled to his literal seed.
6.	Gal. 3:16	Christ the seed.
7.	Gal. 3:29	All Christians are the heirs.
8.	2 Peter 3:13	New earth.
9.	Matt. 5:5	Citizens of new earth — character.
10.	Prov. 10:30	Wicked not to inherit new earth.
11.	Isa. 35; Rev. 21	Description."

## EDITORIAL POSTSCRIPTS

**DISTINGUISH!**—Let us distinguish clearly between high ideals and objectives on the one hand, and the method of achieving them on the other. Because some are conscientiously constrained to question, or even to oppose, a proposed method of achievement, let not their comrades conclude that they are thereby opposed to the standards themselves. A recognition of this principle will avoid many unfortunate misunderstandings.

**CRITICS!**—Let them growl and bark. Nor let us turn from our heaven-appointed tasks to shy stones at them, annoying though they may be. If they can divert our attention and thus check our work or slow our advance, their real objective is attained. Let us not yield to their tantalizing schemes. We have a great work to do, and cannot afford the time. A big mastiff will not deign to notice a noisy little terrier that barks at his heels. Remember Nehemiah on the wall.

**APOSTASY!**—“Losses through apostasy,” is an expression familiar to all. Full apostasy is a departure from the faith, a denial of the truth, perchance the acceptance of the false. But before taking that fatal step, comes carelessness, indifference, drift. From such many could be reclaimed. Here is a challenge for our labors, watchings, and prayers. The tragedy of still believing but not continuing,—convinced but no longer obedient, assenting but not held! God help such. What are we doing for them?

**TESTS!**—Beware of making actual tests of fellowship out of those things which the Spirit of prophecy expressly and explicitly declares are not to be made tests. Such prohibitions may be explained away, but God will not hold him guiltless who thus flaunts both the letter and the spirit of His recorded will. There are other counts—of belief and conduct, of attitude and action—which form a legitimate basis for discipline. Let these prevail. Let us not violate the expressed declarations of the Spirit of prophecy in order to preserve the purity and unity of the faith.

**LOOSE!**—There are too many loose assertions and unprovable statements current in our preaching. There are too many alleged facts that have never been verified, purported statements that have never been checked, and historical data without corroboration. Let us be sure of our authorities. Carelessness here is neither an honor to God nor a credit to truth. It is dishonest to repeat assertions that have been challenged, and for which we do not have unimpeachable, trustworthy proof, no matter how pleasing and apt they sound. Every quotation, fact, or figure of questionable validity should be held in abeyance until subjected to rigid verification and approval. Nothing questionable will be used by the honest spokesman. Truth is not advanced, nor God and His cause honored, by unworthy testimony. The “truth” demands immaculate truthfulness.

L. E. F.