

The Ministry

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between the members of the

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Trenchant Truths

A SERMON is not an end, but simply a means to an end.

BEWARE of the substitution of religious education for spiritual regeneration.

A PASSIONLESS ministry will never revive a cold church nor win an indifferent world.

THE gospel does not proclaim the survival of the fit, but the reclaiming of the unfit.

It is the most tragic moment in a preacher's life when the advent hope grows dim.

ONE must see the whole, so as to realize the related importance of the parts of the message.

THERE are so many demands upon the modern minister that he is in constant danger of doing everything but the one thing he has been ordained to do.

As we read the diatribes launched against Seventh-day Adventists by certain opponents, and observe the gross distortions and pitiful perversions they set forth as our teaching, the thought is urged home, Are we justified in accepting the statements of the enemies of the truth when launched against the erroneous sects? If they deal unfairly with us, they will with them. To the sources, then, let us go. We shall thus command the respect even of our enemies for our fairness. Sources, fairness, truth,—such is our program.

A CHURCH may have no written creed, and yet be as creed-bound in its relation to doctrine and prophecy as those who have driven their stake and decreed, "No more light beyond." Light is progressive and expansive,— "more and more unto the perfect day." God forbid that this movement should ever assume the attitude of smug complacency, and thus reach stagnation with intolerance toward those who continue to search, to clarify, and to expand the impregnable truths of the message. We cannot improve upon the old formula,— "In essentials, unity; in nonessentials, liberty; and in all, charity." Tolerance, brethren, tolerance. Truth has nothing to fear. Let us not crush the laudable study of a brother minister.

LET irony never be confused with wisdom or sound argument. Ridicule is the handy weapon of desperate men who have no case and cannot meet truth in fair debate.

HUMOR undoubtedly has its proper place and use, but it also has its rigid limitations. As ministers we must never employ nor condone any parody upon Scripture, any turn of a phrase or play upon inspired words that will cheapen reverence for the Sacred Word. Ofttimes such an expression will be carried unconsciously in the mind, only to be flaunted by the tempter at a solemn moment in prayer, Scripture reading, or at a searching moment in a sermon to divert the thought and nullify the impression intended by the Spirit of God. Brethren in the ministry, we are the guardians of the people. Let us throw the full weight of our united influence here.

L. E. FROOM.

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Editorial Keynotes

The Conditions of Spirituality

IN the further study of the meaning and conditions of true spirituality, the following statements by L. S. Chafer, in his book, "He That Is Spiritual," are worthy of careful thought:

"A Christian is a Christian because he is rightly related to Christ; but 'he that is spiritual' is spiritual because he is rightly related to the Spirit, in addition to his relation to Christ in salvation. It therefore follows that any attempt to discover the fact and conditions of true spirituality must be based upon a clear understanding of the Bible revelation concerning the Spirit in His possible relationships to men."

While an exhaustive treatise of the character and work of the Holy Spirit cannot be attempted in this article, it may be briefly stated in connection with the study of "a more spiritual ministry" that "in all the Scriptures, the Spirit of God is declared to be a Person, rather than an influence. He is revealed as being equal in deity and attributes with the other persons of the Godhead. However, though ceaselessly active in all the centuries before the cross, it was not until after that great event that He became an *abiding* Presence in the hearts of men. . . .

"It is the Spirit's work to produce in the believer a life which is heavenly in character. This life is inimitable, yet it is commonly supposed that spirituality consists in struggling to observe a particular set of rules or the imitation of a heavenly ideal. Spirituality is not gained by struggling; it is to be claimed. It is not imitation of a heavenly idea; it is the *impartation* of the divine power which alone can realize the ideal. . . .

"The written word reveals the character of the spiritual life, and exhorts to its fulfillment; but it as faithfully reveals that the life can be lived only by the inwrought power of God. . . . There is little blessing for any Christian until he abandons the principle of living by rules, and learns to walk by the Spirit in God-ordained liberty and in fresh and unbroken fellowship with his Lord. . . .

"How important is the injunction, 'Be filled with the Spirit'! How great is the contrast between human nothingness and divine sufficiency—the one just as real as the other! It is possible to be born of the Spirit, baptized with the Spirit, indwelt by the Spirit, and sealed with the Spirit, and yet be without the filling of the Spirit. The first four of these ministries are already perfectly accomplished in every believer from the moment he is saved; for they depend upon the faithfulness of the Father to His child. The last of these ministries, the filling of the Spirit, has not been experienced by every Christian; for it depends on the faithfulness of the child to his Father. Spirituality is not gained in answer to prevailing prayer; for there is little Scripture to warrant the believer to be praying for the filling of the Spirit. It is the *normal* work of the Spirit to fill the one who is rightly adjusted to God. The Christian will always be filled while he is making the work of the Spirit possible in his life."

As an example of the Spirit-filled minister, the apostle Paul stands in the forefront. In his letter to the Roman church he refers to two fundamental principles which guided him in his work, as follows: "I know that,

when I come unto you, I shall come in the fullness of the blessing of Christ." Rom. 15:29, A. R. V. "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Rom. 1:11. Being Spirit filled,—possessing "the fullness of the blessing of Christ,"—Paul's great burden was to impart spiritual blessings which would establish the believers more firmly in the truth of the gospel. Such should be the dominating principles in the life and service of every minister of the gospel to-day. If we, like Paul, maintain such fellowship with Christ that we at all times go to our dear people in the "fullness of the blessing of Christ," our association with them will mean their establishment in the truth as it is in Jesus, and there will come an end to the present sad drift from our ranks of so many thousands each year.

But without the fullness of the blessing of Christ as a constant experience in the life, it is impossible to impart spiritual blessings. This is a fact which should come as a solemn challenge to every minister who is called to proclaim the great threefold message of Revelation 14—the last world-wide message of awakening, convicting, and delivering power for men and women dead in trespasses and sins.

The ministers and people of the remnant church, gathered out from the world by and for the proclamation of the great threefold message, are wonderfully blessed and favored with an abundance of divine instruction. It is conceded by all that the spirit of prophecy is the supreme gift of God through the Holy Spirit to the church. That being true, how great is our responsibility to heed the instruction, counsel, and warning covering every phase of our experience and work!

In my study of this theme of "a more spiritual ministry," an exceedingly solemn impression has swept over me as I have read and pondered the

repeated admonitions and warnings which God has sent us, as ministers and people, regarding our need and our great lack of true spirituality—the "unhindered manifestations of the indwelling Spirit." Fellow workers, we must listen to these solemn messages. We must obey them. When God sent a message to Jehoiakim, king of Judah, through the prophet Jeremiah, He meant that the message should be accepted and obeyed. But this message was not pleasing to the king. He rejected it; and to show his contempt, as fast as the parchment leaves were read to him he tore them up and cast them into the fire, until the entire roll was consumed. Jer. 36:21-23. Following this bold and defiant act, a swift message came to him from the Lord, declaring that he should die, and that he should "be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. 22:19. There is more than one way whereby men may reject God's messages and show disrespect for them; but the consequence of such a course is always fatal.

The statements in the section, "Gem Statements From the Spirit of Prophecy," page 8, convey the message of the Lord to His remnant people concerning the waning spirituality which is hindering the coming of the kingdom of God. The statements are positive and without any qualification. Shall we not accept them, and in demonstration of our acceptance remove all hindrances in our lives to the manifestations of the Holy Spirit, that we may go forth in the "fullness of the blessing of Christ," to impart spiritual blessings to all with whom we come in contact, everywhere, at all times, and under all circumstances? Surely there could not be a more emphatic or impressive call from God for "a more spiritual ministry."

A. G. DANIELLS.

Fiji, Pacific Ocean.

Forward and Upward

Inspiration, Counsel, and Caution

Recompense

ONE day I thought all hearts were won
Unto the way I pointed them;
And with bright flowers and song and sun
We entered glad Jerusalem.

The next in swift and bitter change
I walked despised, cast off, alone,
Perplexed at ways all darkly strange,
Whose purposes I had not known.

Then said a voice, "These things must be;
And yet no toil, no pain, is lost.
After hosanna, Calvary —
But after Calvary, Pentecost."

EUGENE ROWELL.

LaGrange, Ill.

Not a Profession

BY W. A. SPICER

LET us never for a moment admit in our innermost thoughts that the ministry is a profession, or a calling that we follow as a matter of business. We must stand uncompromisingly against professionalism in our lives. We must fight it day and night.

We are in the ministry because God calls us to win souls. By any means and every means we are to "save some." Let us forget that we are preachers as we stand before the people, and remember only that we are sinners who have found the Saviour, and have heard God's call to go out and tell others of His grace and power. Surely the apostle Paul revealed the unprofessional view that he had of his work when in his later years he wrote: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

Let us pray for the daily experience of grace in our own hearts, subduing our iniquities, that will take formalism

and professionalism out of our lives. "First for his own sins, and then for the people's," is the order of experience that will keep us from formalism and professionalism which constantly threaten us.

Washington, D. C.

"Like People, Like Priest"

BY F. M. WILCOX

THIS is an age of lowered and lowering standards. The world in general is rapidly departing from God. Spiritual degeneracy is fast leavening the great Christian church. Men are losing out of their hearts the consciousness of sin. There is great danger that this prevailing spirit in the world around us will enter into our own ranks. Indeed, we must confess that some Seventh-day Adventists are affected by this situation. Spiritual apathy and indifference possess their lives. While they formally profess the truth, and still company with the Israel of God, their hearts are turning back to Egypt.

We as ministers are confronted with the danger of imbibing this spirit of indifference. If we do not practice sin in our own lives, we are tempted to temporize with it in the lives of others. We are tempted to soften our message, to preach smooth things, in order that we may not appear radical or extreme. This has been a temptation threatening God's representatives in every age.

"Like people, like priest." This scripture is often misquoted to read, "Like priest, like people." There is danger, of course, always, that the priest will be the leader in backsliding,

but the greater danger is that he will lower his standard to meet the standard of the people. Declares the prophet: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6.

This was said of the priests of Israel of old. May God grant that it shall not apply to the priests in Israel to-day. And yet, if we fail to declare the whole counsel of God, if we fail to act as God's prophets, fearlessly upholding the divine standard and calling the people up to that standard, this condemnation will be ours. The temptation confronting every minister is that instead of feeding the sheep meat in due season and leading them in plain, upward paths, he will condone sin and seek to become popular with his congregation, striving for the praise of men instead of the praise of God.

Dr. Denny of Glasgow, Scotland, used to admonish divinity students whom he addressed, to feed carefully the flock of God. But while they were to be careful to feed the flock, they were likewise to be careful not to become the pet of their congregation. Commenting on this, James Moffett, D. D., in the *Record of Christian Work*, says:

"There are some ministers who become the pet lamb of their congregation. They have a nice time. They are fondled and petted. 'Feed My sheep!' We have to be shepherds, and take the flock where we know they ought to go, not where they think they ought to go. From the highest motives some seek to avoid differing from the opinions of the congregation, and so fail to give them moral leadership and the awakening and stirring of their consciences."

The exhortation to the minister of Christ is: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering

and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:2-4.

This testimony borne by the servant of the Master must be borne in the spirit of the Master. In meekness, in humility, in watchfulness, in prayer, in tears, with tender heart and kind words, but none the less bravely and uncompromisingly, should the minister of Christ declare the whole counsel of God. Only as he does this can he discharge his God-given responsibility, can he exalt his holy calling, can he stand as did the apostle Paul, free from the blood of all men, because he has not failed to declare the whole counsel of God.

The minister of Christ is to be an example to the flock, "in word, in conversation, in charity, in spirit, in faith, in purity." May God grant that our surrender to the divine will shall be so complete that the Spirit of the living God may work mightily through the testimony we bear, and thus we become able ministers of His grace.

Washington, D. C.

The Custodian's Responsibility

BY ERNST KOTZ

THE sacred discharge of individual responsibility which accompanies all material or spiritual blessings, demands most serious consideration. Education, learning, talent, or wealth involves personal responsibility in corresponding degree. The man or woman who has accumulated wealth is held responsible by the One who gave the power to get wealth, for the use made of it. Such a person may measure up to the high privilege of the responsibility which is his to be a true

steward of his Master's goods, using the means intrusted to him for the temporal and eternal benefit of mankind; or he may decline the honor of Christian stewardship, and selfishly hoard or invest in a manner to cause the loss of all he has gained in this world and forfeit all hope of eternal riches.

To be the custodian of divine truth involves solemn responsibility. To see truth, to acknowledge truth, to accept truth, is not the end of one's responsibility. To stop there would be like placing a lighted candle "under a bushel" measure, where it not only fails to fulfill its purpose, but where it will eventually bring widespread disaster. The individual or the church that has received the light of divine truth cannot hide the light without endangering personal safety and jeopardizing the lives of others.

But knowing the truth, and recognizing the accompanying responsibility to make that truth clearly known, does not mean that *every phase* of truth is to be proclaimed at all times and under all circumstances. It is not always a wise thing to begin a series of lectures with a plain statement regarding *all* our religious convictions. Beams of light radiating from Christ, the "center and circumference" of all truth, must penetrate the darkness and attract and draw by gradual degrees those who are groping their way in the darkness.

At the same time, however, there must not be any dimming of the light, any weakening of one's sense of responsibility. Never should the recipient of truth hide the light or weaken the force of its shining by shielding the true import of conviction and profession. It is well to be on guard lest in coming in contact with those who do not know or respect truth, we clothe our words in a mantle of obscure meaning, and thus compromise truth in the endeavor to avoid giving offense or creating prejudice. If the prophet

Ahijah were standing by and observing the shrewd effort often made to refrain from revealing the straight truth for fear of personal embarrassment, he would very likely ask the question, "Why feignest thou thyself to be another?" 1 Kings 14: 6. Let us seek to be "wise as serpents and harmless as doves," but never compromise truth or fail to measure up to our great responsibility in *knowing* the truth for this day and hour.

Washington, D. C.

Holding Our Own

BY CHARLES THOMPSON

IN reply to the inquiry concerning the growth of a church, the answer is frequently given, "We are holding our own." And, strange to say, oftentimes this is accompanied by an air of satisfaction. But no church should be satisfied without seeing growth. There is no such thing in nature as a standstill. The day a tree stops growing, it begins to decay. The moment the stream ceases to flow, it begins to stagnate. So with the church; it cannot stand still. It was sent forth upon its mission "conquering and to conquer;" and when it has ceased to "conquer," it has been conquered.

In the parable of the talents, recorded in Matthew 25, we read concerning the man who received five talents, that he gained five more. The one receiving two, gained two. Here we find growth. The man receiving one "held his own," for he returned one. To the first two was given the commendation, "Well done." The last one was addressed as "thou wicked and slothful servant."

From these statements, we can understand how the Lord regards a standstill. To the one returning an increase He says, "Enter thou into the joy of thy Lord." Of the one "holding his own" He says, "Cast ye the unprofitable servant into outer darkness: there

shall be weeping and gnashing of teeth."

Dr. G. Campbell Morgan, in his book entitled, "Evangelism," gives us this terse statement: "No church ought to be allowed to exist that has not added to its membership by confession of faith. If a church is existing only by letters of transfer, it is time 'Ichabod, the glory of the Lord has departed,' was inscribed."—*Page 41.*

Minneapolis, Minn.

Gem Statements

From the Spirit of Prophecy

A More Spiritual Ministry

God brings against ministers and people the heavy charge of spiritual feebleness.—*Mrs. E. G. White, in Review and Herald, Feb. 25, 1902.*

God calls upon His workers, in this age of diseased piety and perverted principle, to reveal a healthy, influential spirituality.—"*Testimonies,*" Vol. VIII, pp. 210, 211.

The Lord . . . calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death.—*Id., p. 297.*

My soul is burdened as I see the great want of spirituality among us. . . . As a people we are not advancing in spirituality as we near the end.—*Id., Vol. V, pp. 10, 11.*

Accumulated light has shone upon God's people, but many have neglected to follow the light, and for this reason they are in a state of great spiritual weakness.—*Id., Vol. II, p. 123.*

Ye churches of the living God, study this promise [Isa. 58:8], and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God.—*Id., Vol. VI, p. 438.*

Why is there so dim a perception of the true spiritual condition of the

church? Has not blindness fallen upon the watchmen standing on the walls of Zion?—*Id., Vol. VIII, p. 248.*

Satan is constantly at work to break down the strongholds which debar him from free access to souls; and while our ministers are no more spiritually minded, while they do not connect closely with God, the enemy has great advantage, and the Lord holds the watchman accountable for his success.—*Id., Vol. V, p. 16.*

The ministers must be converted before they can strengthen their brethren. They should not preach themselves, but Christ and His righteousness. A reformation is needed among the people, but it should first begin its purifying work with the ministers.—*Id., Vol. I, p. 469.*

Illuminated Texts

Side Lights From Translations

Revelation 22: 14

It has been our custom in times past to quote Revelation 22: 14 in support of the observance of the ten commandments as a factor in our salvation. The Authorized Version reads, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But when the Revised Version of the Scriptures was published, based upon the added light of earlier manuscripts, we were somewhat surprised to find that no reference was made to the commandments, but a blessing was pronounced upon those who would "wash their robes," which turned the attention to righteousness by faith as being a factor in salvation.

In this connection it is interesting to note a few facts regarding this new translation of Revelation 22:14. The original Greek which supports this rendering is found in the Sinaitic and

Alexandrian manuscripts, which date back to the fourth and fifth centuries respectively. The various printed editions of the Greek Testament which have been based upon this original rendering, are the following:

Alford's (1866); Tischendorf's (1872); Wescott and Hort's (1881); Nestles' (1901); Souter's (1910); Von Soden's (1913); Vogel's (1920); also the Latin Vulgate edition of Wordsworth and White (1911).

The reason for the two readings in the original Greek may be accounted for on the supposition that scribes in copying the manuscript may have made a mistake in transcribing, due to the fact that there are only six letters different in the two original renderings of this passage.

It is interesting to note also that Wycliffe's English translation of 1380 reads as follows: "Blessed be they that wash their robes," etc.

A confirmation of this rendering may be found in the book of Revelation itself. Revelation 7:14 reads, "He said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." New Testament writers have a tendency to stress the principle of righteousness by faith rather than righteousness by the works of the law, hence the translation, "Blessed are they that wash their robes," etc. This seems more in accordance with the spirit of the New Testament, and is undoubtedly a translation of a corrected Greek original.

This rendering can in no sense be used as an argument against the validity and perpetuity of the law of God as expressed in the ten commandments. It is simply an emphasis of the fact that the inspired writer in this particular text was not dealing with the ten commandments, but was enunciating the new covenant principle of righteousness by faith. Both in Old

Testament and New Testament phraseology, "clothing" stands for character. In Zechariah, filthy rags represent spiritual poverty, whereas a change of clothing, or white robes, is a symbol of purity of character, attained only through faith in the saving grace of Jesus Christ. From this standpoint the text is illuminating and beautiful.

C. W. IRWIN.

THE VARIOUS VERSIONS

"Happy are those doing His commands," etc.—*Young*.

"Blessed are they that do His commandments," etc.—*Newberry*.

"Blessed are they who do His commandments," etc.—*Syriac*.

"Blessed [are] they that do His commandments," etc.—*Interlinear Gr. N. T.*

"Blessed are they that wash their robes," etc.—*A. R. V.*

"Happy are those who wash their robes," etc.—*Fenton*.

"Blessed are they that wash their robes," etc.—*Douay*.

"Happy they who are washing their robes," etc.—*Rotherham*.

"Blessed are they that wash their robes," etc.—*Moulton*.

"Blessed [are] they that wash their robes," etc.—*Darby*.

"Happy are those who wash their robes," etc.—*Baptist Improved*.

"Happy will those be who wash their robes," etc.—*Twentieth Century N. T.*

"Blessed are those who wash their robes," etc.—*Moffatt*.

"Blessed are those who wash their robes clean," etc.—*Weymouth*.

"Blessed are those who wash their robes," etc.—*Goodspeed*.

"Blessed are they that wash their robes," etc.—*Davidson (Von Tischendorf)*.

It has been wisely said that no one ever made a success in life until well-nigh shipwrecked or cast upon the shoals of misfortune, there to suffer and learn wisdom. Uninterrupted prosperity never brings out the best qualities of humanity.—*Prosser*.

"A TEXT cannot be well worked out until it has been well worked in."

The Association Forum

A Round Table on Efficient Methods

A Study in Advertising

BY ROBERT L. BOOTHBY

WE are living in the age to which the children of God all through the centuries have looked with longing desire,—the time when prophecy meets fulfillment in the daily current events. It is a time not alone of intense interest, but one freighted with grave responsibility. The cities of the world are fast becoming like Sodom and Gomorrah, and the inhabitants of city, town, and hamlet have well-nigh forgotten God, and are plunging on to perdition. In the midst of this situation the Lord has established "a peculiar people" intrusted with Heaven's life-saving message, whose mission it is to "shine as lights in the world; holding forth the word of life." Phil. 2:15, 16.

One of the vital problems which must receive serious consideration by the ambassadors of the heavenly kingdom while in the realm of "the god of this world," is how most effectively and most appropriately to reach the minds of the multitude engrossed in the frivolities of modern life, and attract attention to the message which God is sending them as the last and final appeal to accept His Son Jesus Christ as Saviour, Redeemer, present Keeper, and Guide out of the maze of sin's destruction into the peace and harmony of surrender which petitions, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

In facing this problem, we are aware of the fundamental fact that all success in carrying forward our mission depends upon the power of the Holy Spirit guiding and operating in human channels. Without this, nothing can

be accomplished in the spiritual realm. And yet our King has given to us a mind with which to grapple with the problems which present themselves in a world of progress, and He expects us to study methods which are commensurate with the present need in effectively reaching the multitudes with the word of truth.

For our guidance at this particular time, we have this instruction:

"In the cities of to-day, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order, that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—*"Testimonies,"* Vol. IX, p. 109.

One of the principal factors in the "extraordinary efforts" needed to "arrest the attention of the multitudes," is the matter of advertising; and in this advertising there must ever be maintained the dignity of the message, while at the same time producing a striking and attractive effect. We are appropriately warned against sensational methods of advertising, but progress does not necessarily mean sensationalism; and "dignified" methods do not restrict to those which, though good, have become obsolete through the changing conditions in the world. It is not my purpose here to set forth any certain method of advertising which adequately meets the needs of the hour, for it is imperative

that each minister give study to this question from the viewpoint of conditions in his particular field and adaptation to his own personality; but there are a few general principles governing modern methods of publicity in our day which may be worthy of some consideration in all places and under all circumstances.

1. *Subject Titles.*—First of all I would mention the matter of subject titles. There is danger of becoming stereotyped in the phraseology of titles of subjects, and herein lies a large contributing factor to greatest success or apparent failure. We are on the stage of action where rapidity and intensity control. Things are happening—quickly, vividly, and on a large and venturesome scale. The running “to and fro” and the increase of knowledge so apparent in our day are pictured in the prophetic scrolls of inspiration; therefore we must conclude that it is expected that the children of God will keep abreast of the times, and use wisdom in announcing messages of truth which will not be out of order in the stirring issues of the day. This may involve dispensing with some of the “canned” sermons which have become stale and musty—not in substance, but in conveyance; it may mean that some of the sermon outlines of bygone days will need to be revised, and give way to added life and fervor in presentation of the subject. But caution is necessary, that in the endeavor to evolve new and modern titles for Biblical subjects, there is no resort to the exaggerated or the unreal. We must not advertise to furnish something which we do not have; we must not raise questions which we cannot answer in a clear Biblical manner. In other words, we should not stretch beyond our measure in order to attract attention, and make dashing statements which tend to deceive people, so that when they go away from the service they feel that they have not

been furnished with what they were promised through the advertisement.

2. *Use of Cuts.*—It is stated on good authority that 90 per cent of what we learn is imparted through visual education. Schools are now recognizing this principle, and much instruction formerly secured from books is now portrayed in pictures. That this is a true scientific principle, is revealed by the fact that the Bible contains many prophetic cartoons. There is a great deal of printed advertising put out to-day which is not read, but a picture in connection with it will catch the eye and rivet the attention. It has proved to be a decided advantage to use a striking cut in connection with display advertising in the newspapers, for folders, handbills, etc.

3. *Newspaper Advertising.*—One of the greatest mediums for advertising is the newspaper. Display advertising, accompanied by a good illustration, is very effective. Success does not depend so much upon the amount of space occupied, as upon the nature and the brevity of the composition and the appropriateness of the cut used. For newspaper write-ups, a few clear-cut comments will be accepted by the editor more quickly than a long article. The copy should be typewritten, double spaced, and the first page should begin about halfway down on the page, to leave room for the editor to indicate the heading. The most striking sentences should come first, and the necessary details follow. The condition in which the copy is presented has much to do with the editor's opinion as to whether the cause represented is worthy of newspaper publicity. It pays to make a friend of the editor, and to take special pains to let him know that his co-operation is always appreciated.

I have found it a good plan to have at least two or three newspaper articles appear before the beginning of a series of meetings, and after the meetings

begin I furnish the editor with a short write-up of each Sunday night service, which is usually printed without charge. I prefer to begin the newspaper publicity on the Monday preceding the first Sunday of the meetings, as by this method I safeguard against any unfavorable propaganda which the local ministers might feel inclined to begin from their pulpits before I get started. Not all newspaper advertising has to be paid for. Properly prepared news write-ups will be welcomed by editors. I usually depend on the "paid" advertising to help create a favorable impression on the editors leading to the acceptance of further reports.

4. *Posters.*—Placing attractive posters in street cars is quite a satisfactory method, and this privilege is usually granted free. A large framed poster carried by hand up and down the business streets on Saturday evenings is also effective.

In gospel advertising, it is the message, not the messenger, which is to be made known. It is true that the human medium for giving the message must be in evidence; but the principle always applies—advertise the message more and the man less.

Fellow workers, the third angel's message is the biggest thing in the world, and may the Lord help us to realize the importance of exalting it in a holy manner, that the multitudes of earth's perishing millions may be attracted by it.

Topeka, Kans.

Successful Evangelism

(Concluded)

BY J. L. SHULER

AMONG the further factors which contribute to success in an evangelistic effort, are—

5. *Proper Location.*—The location of the tent or auditorium should be in

the most strategic and favorable point for securing an audience. We should make a study of the strategy of location, and note the divine strategy in the location of ancient Israel in Palestine at the crossroads of empire, the meeting place of the East and the West, or in the midst of the nations, as expressed in Ezekiel 5:5.

6. *Order and Neatness.*—The meeting place, whether indoors or outdoors, should be neat and attractive, and in keeping with the truths we have to present. An ill-kept tent or untidy meeting place is out of keeping with our work. People will judge the message we bear by the kind of place in which we preach and by the kind of efforts we put forth to make the message known.

7. *Advertising.*—The advertising should be ample, well planned, and of a dignified nature. Let the emphasis in advertising be placed on the message, not on the messenger. In cities of medium size, and in smaller places, newspaper advertising has proved to be the most effective method of publicity. Special study should be given to sermon titles, that they may have strong pulling power in getting an audience. To give a concrete example: Two evangelists began tent efforts in two different cities of about equal size in the same State, but about one hundred miles apart. Both men began their series of meetings with Daniel 2, but one speaker had three times as large an audience as the other. Both men had excellent locations, both had good equipment. There was no difference in either of these features, except that the man who drew the larger crowd had the smaller tent. The names of the men had no special significance to the people of either city. Both advertised to the same extent, using the same mediums—newspaper, window cards, et cetera. What caused the difference in the size of the audience? It is attributed solely to the

drawing title given to the subject by one of the evangelists, and failure to give special attention to an attractive title by the other. It is a demonstrated fact that the same amount of money spent in advertising will, in one case, result in a small audience, and in another case in an audience three or four times the size, depending on whether the wording of the advertisement is weak and commonplace, or such as will attract and grip the attention. This matter of "catchy" or "pulling" titles needs the most intensive and wide-awake study by the successful evangelist.

8. *Personal Work.*—There can be no real success without personal work on the part of the evangelist as well as of the other workers in the company. It is heart-to-heart work in the home that counts more than anything else. We read, "He who does faithful work outside of the pulpit, will accomplish tenfold more than he who confines his labors to the desk."—"*Testimonies*," Vol. IX, p. 124. It is worth while ever to bear in mind that there will be ten times better results where the proper personal work is done than where it is neglected. To open the way for personal work, it is a good plan to distribute cards on the second Sunday night of the meeting, inviting those who are interested in receiving free literature on the subjects presented, to write their names and addresses on the cards. This will enable the workers to begin personal work in the homes of the people at the beginning of the second week of the effort. The call for names should be repeated on several occasions during the series of meetings.

9. *Self-Support.*—A successful evangelistic effort should be self-supporting. Sometimes this is not possible where high rent for hall or auditorium is required, but a tent effort should always be self-supporting, and can be made so if the one in charge will really

work to that end. Five suggestions on making an evangelistic effort self-supporting may be helpful:

- a. Set your mind on doing it.
- b. Take an offering every night.
- c. Take the public into your confidence, explaining the expense involved and your plan for meeting it.
- d. Make the third and fifth Sunday nights "dollar night," distributing special envelopes for the offering, on the order of the Thirteenth Sabbath Offering.

e. Call for a "thank offering" at the close of the series. By following this plan, I have seen the donation record, in four successive efforts, run as follows: \$721.67; \$663; \$768.79; \$1,370.10.

10. *Effective Preaching.*—In considering this point, let us first inquire, What is preaching? A definition which appeals to me, is this: "To be like Christ, to stand in His stead and speak in His behalf, sensible of a divine commission, persuaded that we are His ambassadors, not by infallible sacerdotal selection, not by the market law of demand and supply, but by the immediate, internal, and effectual call of God; and thus persuaded, to take the truths of the Holy Scripture, and unfold, illustrate, amplify them for the enlightenment and persuasion; and under the guidance of the Holy Spirit, to have them intensified by profound personal conviction fused in the fires of one's own soul, poured upon waiting ears and hearts from lips touched with God's altar fire, and accompanied by every possible adjunct of effective posture and gesture and voice—this is preaching."

Five suggestions for effective preaching are as follows:

a. *Preach the message.*—the message of Revelation 14; not fanciful theories, not points of minor consequence or of theoretical difference, not popular and pleasing lectures, not irrelevant anecdotes, not sensational stories. Bring to the people "those

things which most concern their present and eternal good.”—“*Gospel Workers*,” p. 147. It takes the preaching of the third angel’s message to make Seventh-day Adventists. The men who preach on the great testing truths for this time in a straightforward, earnest, sincere, and winsome manner are the men who get results.

b. Preach the message with *Christ as the center*,—the all and in all, the Alpha and the Omega, and all between. “If those who to-day are teaching the word of God, would uplift the cross of Christ higher and still higher, their ministry would be far more successful.”—“*The Acts of the Apostles*,” p. 209. Our success in the past has been limited, because we have often failed to preach Christ as we should. Christ as Creator, Christ as man’s substitute, Christ our mediator, Christ as coming King in the light of the threefold message of Revelation 14,—this should be our theme.

c. Preach the message with Christ as the center in a *positive, dignified, plain, gentle, and winsome manner*. Always hold to the affirmative; let the devil have the negative. Speak the truth in love. Avoid rash statements, harsh, overbearing expressions, or egotistical, bombastic words. Avoid browbeating the public, or stabbing some imaginary opponent with “Bible proof.” Avoid light, flippant, joking words. Speak humbly, gently, using plain, chaste, dignified language, with illustrations of like character. (See “*Gospel Workers*,” pp. 166, 169.) “As the dew and the still showers fall upon the withering plants, so let words fall gently when seeking to win men from error.”—“*The Ministry of Healing*,” p. 157. The way in which we present the message is a deciding factor in the results. Note this solemn statement: “When the theory of the truth is repeated without its sacred influence being felt upon the soul of the speaker, it has no force upon the hearers, but is

rejected as error, the speaker making himself responsible for the loss of souls.”—“*Testimonies*,” Vol. IX, p. 441.

d. Preach the message with Christ as the center, in a positive, dignified, plain, gentle, and winsome manner, in *well-arranged, short, pointed sermons*. It is the well-arranged sermon which is remembered. Each successive fact should be bigger, weightier, more persuasive than the preceding, and all tend to the vital conclusion. Each additional point should be like the successive blows of the hammer that drives the nail in place. The gist of every really good sermon can be stated in one sentence. Until you can put your sermon into one complete sentence, you have not mastered your subject; you are lacking the essential central idea. The successive subjects in a series of sermons on the message should be like links in a chain. Observe how the “continued stories” appearing in the popular magazines, always stop at the most interesting point, leaving the reader anxiously anticipating the next installment. This is a principle which should be studied and applied in connection with holding the interest of an audience from night to night.

e. Preach the message with Christ as the center, in a positive, dignified, plain, gentle, and winsome manner, in well-arranged, short, pointed sermons, with a *warm heart appeal in every discourse*. “Never should he [the minister] preach a sermon that does not help his hearers to see more plainly what they must do to be saved.”—“*Gospel Workers*,” p. 153. Every sermon should convey a practical application of the truth of the gospel; every discourse should have its heart appeal. Herein lies one of the secrets for bringing the people to a decision for acceptance of the message. The man who preaches night after night for six weeks, and thinks that by a few solemn appeals at the close of the series he

will succeed in bringing the people over the line, is making a mistake. The mighty oak will not yield to one sharp stroke of the ax. It is the continual drip of water that wears away the stone. There must be heart appeal in every discourse, from the beginning to the end, in order to bring the people over the line of decision. Under this plan, the acceptance of the Sabbath becomes an advance step into a deeper spiritual experience. The provision of an "inquiry room," to which to invite those who wish especially to seek God in connection with any service, is a good plan.

11. Proper Binding Off and Follow-up Work.—We lose much by failure to bind off and follow up public efforts. Note this striking statement: "A minister might better not engage in the work unless he can bind it off thoroughly."—"*Gospel Workers*," p. 368. When the evangelist closes a series of meetings and goes to another place, he should leave behind him full-fledged, rounded-out Seventh-day Adventists. No person should be baptized or added to the church until fully instructed on all points. A special baptismal class will aid in the accomplishment of this, also the placing of our truth-filled literature in the homes of the new converts. The taking of people into the church who are not fully instructed and properly prepared for such a step, lies at the root of the large number of apostasies revealed in our annual statements. Such members prove a source of weakness in the church, and of discouragement to those outside the church. We have very definite instruction regarding this:

"God would be better pleased to have six thoroughly converted to the truth than to have sixty make a profession and yet not be fully converted."—"*Gospel Workers*," p. 370. "How much better it would be for the cause if the messenger of truth had faithfully and thoroughly educated these converts in

regard to all these essential matters, even if there were fewer whom he could number as having been added to the church under his labors."—*Id.*, p. 99, *edition of 1892*.

It should also be borne in mind that even though the new members have been thoroughly instructed, they must be carefully looked after. Quoting again from "*Gospel Workers*," we read: "After individuals have been converted to the truth, they need to be looked after. The zeal of many ministers seems to fall as soon as a measure of success attends their efforts. They do not realize that these newly converted ones need nursing,—watchful attention, help, and encouragement. These should not be left alone, a prey to Satan's most powerful temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, and to be visited and prayed with."—*Id.*, p. 322, *edition of 1892*.

All this means hard, wearing work; it also means joy and satisfaction, for "no joy can equal the assurance of being an instrument in the hand of God for saving souls." There is also an eternal reward set forth in the Scriptures: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

Brevard, N. C.

Effective Illustrations

For Sermon or Song

Just as Jesus Was

A PREACHER in the Far West was receiving several candidates into the church. To the question, "How will

you be baptized?" some replied, "By sprinkling;" others, "By pouring." The last person was a good sister, who replied, "Just as Jesus was." The preacher said, "You misunderstand me: How will you be baptized?" Again she answered, "Just as Jesus was." "But you don't understand me; by what mode will you be baptized?" "Just as Jesus was." The disturbed preacher then said, "Brethren, we shall have to take this woman to the river."

A Hymn Saved From the Fire

A YOUNG, fair-faced, golden-haired English girl, who had struggled through an experience of restless and unsatisfied desire, and at last had found peace through the blood of the cross of Christ, sat down and wrote some verses. She read the manuscript over, but her eyes were holden that she could not see its worth. She says: "I was so little impressed with it that I threw it on the fire, thinking it not worth preserving; but a friend sitting by rescued it just in time to save it, and after it had lain away in my friend's portfolio for a year or two, it was brought out and given to the world." The young girl lived on through years of useful, pleasant, happy service, till she died in June, 1879, at the age of forty-two years. She sang sweet songs, she composed many poems, she wrote numerous volumes, her name is known round the world; but nothing she ever wrote is so widely known, or will be so long remembered, as that little scrap which she valued so lightly that she committed it to the flames; for the hand that saved it from the fire preserved to us the hymn of Frances Ridley Havergal:

"I gave My life for thee,
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead.
I gave, I gave My life for thee:
What hast thou given for Me?"

Confirming the

Historical, Theological,

OUR OBLIGATION TO TRUTH

THE scholarship of the world in general, particular, has hitherto largely ignored at most has recognized them with contempt approaching when our nonconformity with unquestioned progress will become modern Mordecai in the gate.

Then our positions, Biblically, historically maintained, will be put to unsympathetic investigation by critical scholars. It is our duty; and that preparedness must be taken. We cite in quotations will be weighed and admittedly trustworthy, and our citations must be with contextual intent, that truth must be rejected should find themselves fighting against incontrovertible evidence and light.

There is perhaps no defense against a case and resort to vituperation. But our sources, unreliable sources, or perverted sound sources let us go. Nor let us claim that our disclosure to be questionable. If and we found it out, for truth has nothing to be thrown. The foundational essentials of truth are and triumphant. They invite the most of

The papers in this section that will be prepared by men who have specialized inestimable worth to each worker in the

Studies in Historical Theology

BY N. J. WALDORF *

HAVING been asked to write a few articles on the early Christian church and the causes that led to the apostasy, I have divided the subject into seven topics, as follows: (1) The Apostolic Christian Church; (2) The Government of the Christian Church; (3) The Environment of the Christian Church

* Specializing in the fields of Church History and Historical Theology, for which he has received scholastic recognition, Elder Waldorf was for some time professor of Bible in the upper division of Loma Linda College of Medical Evangelists.—Ed.

Foundations

and Scientific Research

TRUTH AND ACCURACY

eral, and of popular religious bodies in ed the postulates of this movement, or apt. But the hour is surely and steadily ll become an unbearable irritation, our ble, and we shall then become the

historically, scientifically, and logically etic test in the crucible of relentless hooves us to be prepared against that ble and real. The historical authorities as to credibility. Our sources must be as therefrom so fairly used, and in har- shall stand unimpeached, and they who inst the message of God and repudiating

st the ridicule used by those who have never should the charge of loose state- intent be justly hurled against us. To ng to a single statement that investiga- y argument used is unsound, it is time to fear and truth can never be over- his message of truth will stand unmoved rical investigation.

follow from time to time, painstakingly in their respective fields, should be of cause of truth. L. E. FROOM.

in the Roman Empire; (4) Causes of Apostasy; The Hierarchy; (5) The Episcopacy and Prelacy; (6) The Imperial State Church; (7) The Papacy and Its Supremacy.

No. 1 — The Apostolic Christian Church

Owing to limited space, only the most important events in the history of the church will be dwelt upon in these studies. It is hoped that brevity will not obscure perspicuity on the essential points. It is the purpose in this article to set forth the fundamental confession of faith of the early church

in abbreviated, sectional form, as follows:

THE LAW AND THE WORD OF GOD

Section 1.—The law of God was accepted as the revealer of sin and the standard of righteousness, and could not be changed. Rom. 7:7; 8:1-4; James 2:10; Matt. 5:17, 18.

Sec. 2.—The Old Testament Scriptures, as written by the prophets, were held to be the perfect guide for all Christians. 2 Tim. 3:14-17; John 5:39-47.

Sec. 3.—The apostolic inspired epistles and the Gospels were of equal authority with the Old Testament. Eph. 2:19, 20; Rev. 22:16, 19.

Sec. 4.—The ceremonial law of Moses contained in ordinances, which pointed to the death of Christ, was understood to have ended at the cross. Heb. 9:1-12; Col. 2:14-17.

Sec. 5.—Oral teaching on New Testament doctrines preceded the written word, but there is no proof that any doctrine was taught verbally which was not afterward written into the epistles. 2 Thess. 2:1, 2, 14, 15.

Sec. 6.—The written word was the last source of appeal by the Founder of the Christian church and His disciples. Matt. 4:4-10; 1 Cor. 5:9-11.

Sec. 7.—Apostolic oral teaching and the Inspired Writings closed with John, the last writer, and nothing could be added, and nothing could be taken away, from the Sacred Writings. Gal. 1:6-12; Rev. 22:18, 19; Prov. 30:5, 6; Deut. 12:32.

THE CHURCH AS A KINGDOM

Sec. 1.—The church was called the kingdom of the Son of God. Col. 1:13.

Sec. 2.—The King, the throne, the capital, the book of registry of the citizenship, are in heaven. John 14:1-3; Matt. 25:31; Phil. 3:20; 4:1-3, R. V.

Sec. 3.—Newborn persons of all nationalities were enrolled as citizens of one holy nation. Gal. 3:28, 29; 1 Peter 2:8, 9.

Sec. 4.—This kingdom was perfectly united, and all national pride and caste had ceased, and brotherly love ruled supreme. Acts 2:7-47.

Sec. 5.—The spiritual warfare of this kingdom was an appeal to sinners to have their minds and hearts converted to Christ. 2 Cor. 10: 4, 5.

Sec. 6.—The aggressive and defensive weapons in this warfare were truth, righteousness, the gospel of peace, faith, "the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:11-18.

Sec. 7.—Persuasion was the only legitimate means to use in the warfare for the conquest of the mind; and when Christ came, He would take possession of His kingdom. Acts 18:4; 2 Tim. 4:1.

THE CHURCH AND THE STATE

Sec. 1.—The church recognized that the civil state, ordained of God, was to rule in its own realm. Rom. 13:1-7.

Sec. 2.—The church obeyed civil laws so long as they did not conflict with the law of God. Rom. 13:5-10.

Sec. 3.—The apostolic church did not appeal to the governments of Greece and Rome to abolish slavery. Although not condoning wrongs, the church did not devote its energies to correcting social wrongs. Note that Paul, in dealing with a runaway slave, sent him back to the slave owner to whom he belonged, this slave owner being a Christian. Philemon 1-17.

Sec. 4.—The church recognized the brotherhood of all Christian slave owners and Christian slaves. 1 Tim. 6:1, 2; Col. 4:1.

Sec. 5.—Christians were admonished not to appeal to the civil court in settling disputes among themselves; they were to appeal to the authorities of the church, and to abide by the judgment of these authorities in the case. 1 Cor. 6:1-7.

Sec. 6.—The church recognized the principle of religious liberty. Luke 9: 49-56; 12:46-48.

THE DEITY AND ATONEMENT OF CHRIST

Sec. 1.—The church believed that Christ was equal to God, that He was the only begotten Son of God, and that God gave Him as a complete Saviour and sacrifice, once for all to atone for sin. John 3:16; Phil. 2:5-9; Heb. 10:10.

Sec. 2.—The church taught that there was only one Mediator between God and man,—“the man Christ Jesus.” 1 Tim. 2:5; Heb. 9:15.

Sec. 3.—The church believed in justification by faith and righteousness by faith. Rom. 3:22-25; Phil. 3:9.

Sec. 4.—All who united with the church were baptized into the name of the Father, the Son, and the Holy Spirit—a triune God. Matt. 28:19, 20.

Such, in brief, were the fundamental principles of faith of the Christian church, which, so long as maintained, would preserve them a people distinct from the world. The ordinances of the church—the Lord's supper, the ordinance of humility, et cetera—are not mentioned, the reason being that they do not especially come into this series of studies. "The Government of the Church in Apostolic Times" will be the next theme.

Orlando, Fla.

Sunday in Antiquity

BY A. W. WERLINE *

THE Sabbath truth as held by Seventh-day Adventists is incontrovertible. It has a historical and Biblical background that assures its divine instituting. It is as old as the creation of the world, and will continue throughout eternity. Isa. 66: 23. The steps by which the Sabbath was made—resting, blessing, sanctifying—were

* Professor Werline is head of the Department of History of Washington Missionary College, and specialist in the field of the Middle Ages. Incidentally, this paper has been read and the positions confirmed by such teachers and scholars as C. M. Sorenson, W. G. Wirth, N. J. Waldorf, C. P. Bollman, and W. W. Prescott.—Ed.

taken at the close of creation week. Ex. 20:8-11. It was made for man. Mark 2:27. It was given as a reminder of creation. Ex. 31:17. With these facts before us, it is out of the question to think that such an institution did not exist from the beginning of history.

The law given at Mt. Sinai was not a new conception of human relationships to God or man, but a concreting of principles as old as creation itself. In this law the Sabbath had a conspicuous place, but its origin must be sought much earlier. The experience of the children of Israel as recorded in Exodus sixteen shows that before the giving of the law at Sinai the Sabbath was observed.

The seven-day week was God's own division of time, and the Sabbath marked its close. Such a week has been preserved only through the line of God's chosen people. Heathen nations, in their idolatrous tendencies, lost the significance of a consecutive week of seven days. This fact precludes the exaltation of any one weekly day above another among such peoples. Sunday had no significance above any other day among the nations of antiquity. These nations had no seven-day week of consecutive order. The Babylonians had a seventh-day Sabbath, but it 'was tied to the lunar month.'¹ The Babylonians had "no knowledge of a week proper."² While the 7th, 14th, 21st, and 28th days of the first month and the 5th, 12th, and 19th of the second, were some kind of penitential days, and show a seven-day division of time, the division was spoiled for lending any significance to a weekly day by the fact that the months varied from twenty-nine to thirty days, and the divisions into the seven-day periods had to "be adjusted by a ten-day week at the end of every second month."³

No one day in any seven-day consecutive week had special significance,

and hence there was no weekly recurring Sunday as we understand it. In fact, Babylonian tablets show a month of six five-day periods.⁴

In Egypt appears a seven-day week in early antiquity, but Sunday had no significance over any other day. Here "each hour was consecrated to a particular planet, . . . and the day received the name of the planet which presided over its first hour."⁵ In Egypt several centuries before Christ there were subdivisions of the month into weeks of ten days. No significance could attach to Sunday in any such arrangement as to differentiate it from any other day. As a day of special significance, Sunday was unknown to the Egyptians, though they venerated the sun.

In the early empire of Persia there is no evidence of a seven-day week, although some writers maintain that a five-day week was found there.⁶ Hence there was no place for a weekly recurring Sunday as we understand it.

Another world power was Greece, which conquered Persia. Greece had no week of seven days, for "they divided the month into three decades, or periods, of ten days."⁷ In the ten-day period the seven-day week is completely lost, and with the loss of the seven-day week, Sunday disappears from view. There is no evidence whatever that the Greeks had any regard for Sunday above any other day.

Rome followed and conquered Greece. Regarding a seven-day week we search in vain in early pagan Rome. Their method of reckoning time was very inconvenient and complicated, and we will satisfy ourselves with a statement from Tucker to the effect that the "Roman's had no such thing as Sunday."⁸ The introduction of the seven-day week into Western Rome was from the East. Opinions differ as to the time.

We have already studied the place of Sunday in the world powers of an-

tiquity. A briefer sketch of the week among the lesser peoples is pertinent to our study. "In old Japan the week was unknown."⁹ In parts of Africa "five, six, and eight day weeks are found."¹⁰ Scandinavia had a five-day week.¹¹

Thus it is seen that the evidence in favor of Sunday significance among the nations of antiquity is lacking. The statement too often heard, that "Sunday was the wild solar holiday of all pagan times," cannot be substantiated from history. If true, it would add nothing to the seventh-day Sabbath argument, and being unsupported, it takes nothing away.

The Sabbath truth is independent of any heathen institutions, and, let me repeat, has been perpetuated only through the line of God's chosen people. The seven-day week was God's own division, and to the Hebrew people is due a consecutive seven-day week among subsequent nations.¹² Such a week has been unaffected by calendar changes, nor can its origin be connected with the planets.¹³

Sunday as a sacred holy day appears first in the religion of Mithra.¹⁴ This religion was introduced into Rome from the East about the first century B. C., and from it apostate Christianity got its Sunday.¹⁵ The seventh-day Sabbath hinges in no way upon the history of Sunday.

Washington, D. C.

¹ The International Standard Bible Encyclopedia, art. "Astronomy," Vol. I, 1915, division I, 5, (3), p. 304.

² The New Schaff-Herzog Encyclopedia of Religious Knowledge, art. "Week," Vol. XII, p. 283.

³ Hastings' Encyclopedia of Religion and Ethics, art. "Calendar" (Babylonian), Vol. III, p. 76 (footnote).

⁴ The New Schaff-Herzog Encyclopedia of Religious Knowledge, art. "Week," Vol. XII, p. 283.

⁵ Encyclopedia Britannica, art. "Calendar," Vol. IV, p. 988.

⁶ Id., art. "Week," Vol. XXVIII, p. 466.

⁷ Id., 11th edition, art. "Calendar," Vol. IV, p. 988; also the Schaff-Herzog Encyclopedia of Religious Knowledge, art. "Sunday," Vol. XI, p. 147.

⁸ "Life in the Roman World of Nero and St. Paul," p. 260.

⁹ Hastings' Encyclopedia of Religion and Ethics, art. "Calendar" (Japanese), Vol. III, p. 115, division 4.

¹⁰ Encyclopedia Britannica, 11th edition, art. "Week," Vol. XXVIII.

¹¹ Ibid.

¹² The Schaff-Herzog Encyclopedia of Religious Knowledge, art. "Week," Vol. XII, p. 283.

¹³ Ibid.

¹⁴ Cumont's "Mysteries of Mithra," pp. 167, 191.

¹⁵ Robinson's "History of Western Europe," Vol. I, p. 30.

Personal Testimonies

Deeper Life Confidences

The Enlarged Vision

It is difficult to write of a changed and an enlarged vision in the experience of a minister of the gospel when he is so painfully conscious of the fact that God's ideal for His ministers is only beginning to be faintly realized, and that beyond the horizon of the present outlook stretch mountain peaks of Christian experience which lift the soul higher and higher into the atmosphere of heaven. Yet so profoundly grateful am I for the degree of enlarged vision which has come to me, that I risk the danger of being misunderstood in the hope that I may be able to say something which will prove an inspiration to some other soul to press onward and upward.

It is now very clear to me that God is calling us at this hour to "rise above the frosty atmosphere in which we have hitherto lived, and with which Satan would surround our souls, and breathe in the hallowed atmosphere of heaven." We are assured that "could we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an altogether different light."—*Mrs. E. G. White, in Review and Herald, May 6, 1890.*

And God is not only calling us to enter upon this higher ground of life

and experience, but He is seeking to impart to His ministers, through His angels, the divine power, designated as "the golden oil," which will enable them to present the truth in an altogether different light. To me, it is a very solemn message which has come to us in the following words: "Let every man who enters the pulpit know that he has angels from heaven in his audience. And when these angels empty from themselves the golden oil of truth into the heart of him who is teaching the word, then the application of the truth will be a solemn, serious matter." But it is also stated that "Christ will withdraw Himself from those who persist in refusing the heavenly blessings that are so freely offered them."—*Testimonies to Ministers*," page 338.

The presence of Christ is withdrawn from those who persistently refuse to receive the golden oil. What a fearful thought! It is possible to be members of the church in good and regular standing, ordained to the gospel ministry, preaching sermons, performing the mechanical duties of a minister, living above reproach as a citizen and neighbor, yet separated from Christ. Such is the studied and persistent plan of the devil.

Every worker in God's cause will agree that the contact of the soul with Christ in repentance, surrender, and faith, is the one thing needful. But, really, how much time do we spend in lifting up Jesus and calling upon sinners to behold and live? As I look back over the experiences of the year, I see a situation which frightens me. Our church members are beset by temptations and snares of the devil. Comparatively few attend the weekly prayer meeting, but the majority come to church on Sabbath morning; and on such propitious occasions are we prepared to feed their hungry souls? Is there a mighty spiritual power working through us to draw the erring back

to safety, and to strengthen the weak and faltering by pointing them anew to Calvary? Or do we, through lack of vision, fill the precious moments with lengthy announcements, and offer common fire before the Lord, while our people actually perish for lack of the bread of life, which we, as God's ministers, are commissioned to give?

Our work crowds upon us; it drives us. Thank God that it does! We cannot leave our missionaries to starve; we cannot, dare not, become selfish and self-centered, and think only of our own needs. We must talk finance and present promotion plans. But my conviction is that if we are endowed with that measure of the Holy Spirit which it is our privilege to have, the intensity of our interest in souls would lead us to do the routine work in less time, infusing all with spiritual power. In other words, we would have a greater inclination to meet the strictly spiritual need of our people, and consequently we would find the time to make it first in all our plans and programs.

May God help us that, with all our knowledge of truth, our institutions, our plans and progress, we may not lose our spiritual vision, and thus become like poor, blind Samson, "grinding for the Philistines," the sport and the tool of the enemy of righteousness.

It is to the mountain peaks of spiritual life, high above the frosty atmosphere of mechanical endeavor, that God is calling His people; and the bugle is sounding loud and clear, rallying the ministry to lead the way to the attainment of these heights. Let us heed the call.

A CONFERENCE PRESIDENT.

THE pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health.—*Mrs. E. G. White.*

Bible Workers' Exchange

For an Enlarged Service

Preparing and Giving a Bible Reading *

BY MRS. R. I. KEATE

[By way of introduction: Sister Keate, *née* Helen McKinnon, was one of the three Bible workers who went from America to England in 1887, at the call of Elder S. N. Haskell, and began to give Bible readings in the homes of the people of London. The rich fruitage of the early seed sowing by Elder Haskell and his coworkers has become increasingly apparent during the years, and Sister Keate writes from the basis of extensive and successful experience.—Ed.]

To give a Bible reading successfully, it is first of all necessary to have a definite outline. This may be either written or fixed in the memory. Having determined the subject to be covered by the outline, it is well to make a thorough survey of every text on the subject, choosing for the outline such texts as most clearly state the points of truth to be presented. The number of texts necessary for a complete outline will, of course, vary according to the subject and the method of teaching, but usually the outline need not embrace more than from ten to sixteen texts. The main point to be observed in making the outline is the consistent arrangement of texts, so that one point of truth follows another in logical order. Each text should so clearly state the point designed that there can be no uncertainty as to its meaning.

The introductory text is *very important*. It should make emphatic the subject under consideration. For example, in the outline on the subject of the "Second Coming of Christ," use as the first text, John 14:1-3: "I will come again;" or Hebrews 9:28: "Unto them that look for Him shall He appear the second time." From such definite

* Paper read at the Southeastern Ministerial Institute.

statement, proceed in the outline with the *how* and the *when* of the second coming of Christ, making each text follow in logical order and form a complete presentation of the subject.

Preparation for giving a Bible reading embraces not alone sufficient study to produce a satisfactory outline, but extensive study and all-round information. We must be *prepared* to give much more information than we intend to present in connection with the study. It is the reserve supply of knowledge on any subject which enables one to speak with confidence and with convincing emphasis. Observe this statement: "If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach."—*Special Testimonies on Sabbath School Work*, p. 59. In order to make the Bible readings interesting, and to keep ourselves from settling into a rut, there must be constant study, as well as the bringing into our teaching of variety and individuality.

Another essential element of preparation is the selection of appropriate helps in making the truth plain, such as charts, diagrams, and occasional illustrations. In every possible way we should seek to appeal to the eye as well as to the ear, if we would make the most lasting impression. But we must be sure that we understand our chart, diagram, or illustration, and can make its use effective. Our "helps" must be such as will drive the point of truth into the depth of the mind; they must serve as nails in a sure place, not simply be used as an interesting item to please the people.

When one first enters a home for the purpose of holding a Bible reading, it is the usual experience that we find an attitude of uncertainty on the part of the people. They do not know just exactly what we purpose to do, nor what is expected of them; hence it requires a good deal of tact on the

part of the Bible worker to make every one feel at ease, and to proceed with the study in a natural way.

First of all, take a survey of the Bibles in evidence. If the reading is with one person, of course only one Bible is needed; but where there is a class of several, each should have a Bible, and each should read the texts as announced, taking turns in reading aloud. Unless this plan is followed, the real force of the Bible study is lost. Because it requires patience and tact to help people find the texts, some Bible workers prefer to give the reference, and then read the text themselves. But by following this plan the Bible reading really resolves itself into a sermonette or talk, and many of the important points in the study are lost, while if the person himself reads the text, an impression is made upon his mind.

There should be system in announcing the texts. Experience in dealing with minds unaccustomed to the study of the Bible, leads to the plan of announcing first the name of the book in which the text is found, then the chapter of the book, and last of all the specific verse in the chapter.

In giving a Bible study, some workers precede the giving of the text by a question to be answered by the text, while other workers precede the text by a statement of what the text will reveal. Personally, I like both methods, and use both in nearly every Bible reading I give. Variety is afforded, and sometimes a statement makes a point stand out more clearly than a question. Be sure that after the verse is read the reader sees in it the answer to your question, or recognizes that your statement regarding it is verified.

It is often the case that a person will read a text of Scripture, and yet not have any clear idea of what it states. It is the duty of the Bible worker to review tactfully the text and draw forth from the reader an expression as

to his comprehension of the truth stated. It is not the most inspiring experience to give Bible studies to a person week after week, and not have any indication of what he is thinking about in connection with the truth presented. At the close of each study it is a good plan to sum up in a few words the facts which have been presented, and secure the readers' assent to the truth presented.

Sometimes we find ourselves associated with people who want to talk too much, and consequently there is danger of failure in conducting the study in an effective, connected manner. Herein lies a test of tact and patience. To allow oneself to be sidetracked by irrelevant questions or talk in general results in confusion. If you do not keep your subject well in hand, you will find yourself floundering around like a drowning man, catching first at this thing and, then at that in the effort to get back onto solid ground for definite study. When questions are asked which have no bearing on the subject announced, and which if answered would lead away entirely and make the study a failure, it is best to control the situation by saying that in due time the studies will lead to the consideration of that particular point, and that if the questioner will wait until that time, the matter will be much easier understood.

As to the length of time required for giving a Bible study, it has been found, as a rule, that from thirty-five to forty-five minutes is ample time in which to give a clear presentation of any subject.

In my experience I have been led to conclude that it is better to offer prayer at the close of the study than at the beginning. My reasons are these: It tends to impress upon the mind the importance of the study, and makes the lesson seem more forceful and solemn because we have asked God's blessing upon it. It also prepares the way for leaving the home quickly and

quietly, which is always the best plan to follow. With a few pleasant words of farewell and planning for the next reading, leave the reader with the impression that you have a very important work to do and must hasten on to the next appointment.

One thing it is well to remember, and that is that the Bible worker should never *try* to give a Bible study on a subject in which she is not interested, or a subject which she does not understand.

Knoxville, Tenn.

The Ideal Bible Worker

(Concluded)

BY IDA M. POCH

WE have called attention to the threefold nature of the essential equipment for the successful Bible worker,—the physical, mental, and spiritual. But the Bible worker is not yet fully prepared for service. Equipment, however necessary and perfect, is but “sounding brass or a tinkling cymbal,” if the element of love is lacking. Paul analyzes this essential element in his letter to the Corinthian church, and one of the most beautiful interpretations of love is this: “Seeketh not her own.” It seems to me that this is the Bible worker’s motto, for she must ever be forgetful of self, willing and ready to serve always, everywhere, in any capacity; giving always her *best*,—just *her* best. That is all that is required. She must be willing even sometimes to rattle around a bit in a place left unavoidably vacant by a larger personality; she may sometimes have to step into shoes which are too large for her; but she must be ready to meet every emergency just with *her best*, regardless of everything else. And she can grow.

To the analysis of love, Paul adds another word in his letter to the Colos-

sians, where he calls it the “bond of perfectness.” Through all the equipment must run this divine fire—the desire for the best good of another, regardless of cost.

Out of this divinely fused equipment must and will grow certain other necessary qualifications. There must be *tactfulness*,—divine wisdom in action; knowing how to do the right thing at the right time in the right way. There must be true *courtesy*,—love itself in action. Christianity makes true ladies and gentlemen, who need not the world’s books of etiquette. Christ’s life furnishes a textbook on true courtesy. Need we go farther and mention the *high moral standard* to be maintained—that purity of heart which “shall see God” *now*, day by day? Then there must be *sympathy*. Not the weak-kneed kind, but the sort of sympathy that keeps in mind the best ultimate good, and pulls steadily for it, unmindful of personal convenience.

It was my good fortune to receive a nurse’s training under Dr. Kate Lindsay, the first woman physician graduated from Ann Arbor (Mich.) Medical University, and whose connection with our medical work in pioneer days has left a lasting imprint. Dr. Lindsay was at our home farm one summer, during threshing time. One of the men got his hand in the machinery, and when they got it out, it wasn’t much of a hand. Some of the women fainted, and some just disappeared from the scene. But Dr. Lindsay got a pail of water, cleaned the hand, put the shreds of flesh together as well as she could, and bandaged it properly. Later, when talking of the circumstance, one of those women said, “I could not do what you did. I am too sympathetic.” Any who are fortunate enough to have known Dr. Lindsay can understand the effect of her reply, in her Scotch brogue, as she said, “What good was your sympathy? Mine saved the man’s hand.”

There must be no lack of tenderness, pity, and concern, but it must be accompanied by the practical help needed. There is a verse which reads,

"To those who can laugh through their tears,

Can smile in the midst of a sigh,

Can mingle their youth with their years

On the road to the sweet by and by."

Just that is what the ideal Bible worker will find occasion to do.

Then there must be *integrity*. There will be need of genuine moral backbone to stand for the right, but this must not be permitted to degenerate into obstinacy nor self-will.

There must be true *humility*. This does not admit of having a talent, even a very small one, put away in a napkin. Neither does it mean any belittling of the worth of the human soul, for which our Saviour paid an infinite price. It is possible to stand erect, with every God-given power on the stretch, and still be humble in the realization that we come far short of measuring up to the standard of perfection in Christ. Have you chanced to see some one who was as proud as Lucifer of his humility? And have you ever heard it said, "Christianity brings us all *down* to one level," making of that distorted idea of humility an excuse for slovenliness? Christianity puts us all on a level, truly, but it is "the measure of the stature of the fullness of Christ." True humility keeps the eye on Christ. That is all, and that is enough.

And then there must come the vision such as Paul had on the Damascus road, taking in the full sweep of God's plan for a lost world, and the worker's individual part in it. Thus will be imparted the necessary *earnestness*, and we will ever press on, knowing that the king's business requires haste.

It has been my sincere purpose in preparing this paper to present before you an ideal Christian woman, wholly

dedicated to God's service. The ideal Bible worker must be all that such a statement involves. And again I say, a vital principle of success is to believe enthusiastically in the merits of your "line," and to wear the goods you are recommending. In other words, believe and practice what you teach.

Decatur, Mich.

Kindly Correctives For Better Workmen

Notes on English Pronunciation

(Continued)

BY CHARLES E. WENIGER

THE mispronunciation of the words in this list betrays a slovenly style of speech. Many speakers have a tendency to omit certain sounds from some words, or otherwise to slur over certain consonants or vowels, so that the resulting syllables are a blur and not a careful succession of clean-cut sounds. Although many of these sounds are relatively short or obscure in vocalization, nevertheless they are essential to the full pronunciation of the word. Some one has suggested that an educated man may be told by the way he pronounces the obscure vowel sounds in such words as *memory*, *camera*, etc.

In the following words the sound frequently omitted or slurred is printed in italics; the erroneous pronunciation, in bold-faced type.

1. Ar'**o**tic, ant-arc'**t**ic; don't say ar'**i**tic.

2. Asked (as if ask**t**); not ast.

3. Cam'**e**ra, not cam'**r**a.

4. Can'**d**i-date, not can'**i**-date; e. g., baptismal *candidates*.

5. Eng'**l**ish (as if Ing'**g**lish); the *ng* sound of the first syllable must be followed by an initial *g* sound in the

second syllable, not pronounced simply as spelled.

6. Feb'ru-a-ry, not Feb'u-a-ry; cf. li'bra-ry; be sure to sound the first *r* in each word.

7. Fi'nal-ly, not as if spelled fine'ly; cf. ac'tu-al-ly, e-ven'tu-al-ly, vir'tu-al-ly, val'u-a-ble, etc., in each of which there is a tendency to omit the *a* sound. "Finally, brethren,—"

8. Gov'ern-ment, not gover-ment; the simple word is govern.

9. His'to-ry, not his't'ry; cf. in'ter-est, not in't'rest; mem'o-ry, mys'ter-y, lab'o-ra-to-ry; in this group the *o* or *e* is often omitted in pronunciation; it should be lightly but consciously sounded; the first four words have three syllables, not two.

10. Prob'a-bly, not prob'a-ly; be sure to sound the second *b*.

11. Rec'og-nize, not rec'o-nize; "there's a cog in recognize."

12. Sur-prise', not sup-prise'; note the first *r*.

13. To'ward, not t'ward; the word is pronounced as if spelled to'erd or tord.

Washington, D. C.

The Query Corner

On Life and Labor

Mosaic Law Nonapplicable

Is it proper to cite the requirements of the Mosaic law as the legal, mandatory basis for the payment of tithe to-day, and for the rejection of unclean meats as well?

While the legal precepts comprising the law of Moses are not binding as law upon Christians, having expired as a law by limitation, many of the perennial principles incorporated in them continue as the requirement of God for all men.

Laws do not create duties, they simply define them. God's laws governing

man simply define the relationship between the Creator and the creature. Both the obligation of the tithe and the sharp distinction between clean and unclean animals antedated the period of the Mosaic economy by many centuries, and do not owe their origin or authority thereto. The tithe was common law reaching back to the gates of Eden, known alike to the children of God as well as to the pagan nations of antiquity. It grows out of relationships that are as enduring as the race and as fundamental as the basis of the moral law; namely, God's ownership and man's stewardship with its requisite acknowledgment. This is the undeniable basis recognized by Abraham and Jacob, confirmed by Christ, practiced by the early Christians, and restored in the remnant church. Its incorporation in the Jewish economy was inevitable because it transcends all dispensations and economies. On this impregnable foundation it is a Christian obligation.

The distinction between clean and unclean animals was likewise established before the flood. Gen. 7:2. It was based on the nature of the beasts, and was not simply an arbitrary command. This, too, is a perpetual distinction existing to-day. But if the legal provisions of the Mosaic law were binding in one point now, they would be binding in all sections of the code, including stoning for Sabbath breaking and so forth.

The lists of Leviticus 11 and Deuteronomy 14 offer a dependable itemized grouping of animals divinely denominated clean and unclean, and they are therefore most helpful as such to us to-day.

The provision of the tithe is likewise explicitly explained in the full law of the tithe in Leviticus 27:30-33, and is thereby a distinct aid to us. But let us not cite the expired legal code as the basis of our obedience in the Christian dispensation. L. E. FROOM.

Around the World Circle

Echoes of Association Advance

Self-supporting and Self-propagating Churches

BY CARLYLE B. HAYNES

As we study the work of the apostle Paul in the establishment of churches, it is altogether clear that these churches were both self-supporting and self-propagating. In most of the large cities of the Roman Empire, in both Europe and Asia, Paul held meetings, won converts to the gospel, organized the converts into churches, trained the believers for bearing church responsibilities, and then passed on to other cities, leaving behind him native churches fully prepared to carry on without his presence. We find that at times he revisited these churches, and encouraged the believers, but upon the shoulders of local officers and members was placed the responsibility for self-support and increase of membership.

Take, for example, the groups of Christians which were established by Paul at Lystra, Derbe, Thessalonica, and Corinth. These churches were wholly composed of, and officered by, the permanent residents of the country. They managed their own internal affairs, under the leadership of their own officers; they administered their own ordinances, controlled their own finances, admitted or disciplined their own members, and through strong missionary advance established new churches in towns and villages near at hand.

This self-supporting, self-propagating plan was also followed by the other apostles. Wherever they went, they trained the new converts to provide for their spiritual and temporal needs, and to provide their own place of worship; and in consequence, when the apostles

went on to new places, the work did not disintegrate, but instead the number of believers multiplied.

The result of this apostolic method of establishing churches was that, in one generation, those well-established, zealous adherents to the Christian faith won more than five million converts to Christ, and the gospel was proclaimed throughout the whole known world of that time. In writing to one of these churches, Paul refers to this fact thus: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col. 1: 23.

The apostolic method of establishing churches is the right method to be employed to-day, and it applies to churches in all the circle of the globe. Human nature is much the same everywhere. If churches established in mission fields go to pieces when the missionary leaves, it is not the fault of the believers, but it is the missionary's fault. He has not trained the believers to stand alone and carry on the work, as did Paul; he has done everything himself, and has not taught the people how to care for their needs in spiritual life and growth in membership.

If newly organized churches are encouraged to believe that their financial needs will be met from mission funds, it is not surprising if they have no expectation of meeting such needs from their own resources. If they are given help to build a church,—furnished with seats, books, a schoolroom, and a teacher for the school, and everything necessary is supplied,—why should it be surprising if the people refuse to

pay for all these blessings out of their own pockets, when they have been led to think that all these can be expected without paying for them? Just so long as these things continue to be supplied from mission funds, just so long will the new believers accept them on that basis, and refuse any other basis. Would not you do the same? None of us pay for things which we can secure free. Yes, human nature is very much the same everywhere; and converts in the mission fields have the same tendency in this respect as we recognize within ourselves.

To fail to understand and apply the method of self-support and self-propagation in the establishment of churches, is to defeat the very purpose of our endeavor. The missionary or the evangelist is hindered from pushing on into new territory with the message of salvation, because of the necessity of shepherding saved men and women whom he should have trained to stand alone and to supply all their own needs. The believers themselves are weakened by such a course on the part of the pastor. Instead of attaining unto fully developed Christian character, trained for carrying responsibility, they remain spoon-fed Christians. The pastor, or the missionary, or the evangelist refuses to wean his children, and they remain infants in the gospel. It is not to be expected that infants voluntarily wean themselves. No, they have to be weaned. And here is where the responsibility rests upon the preacher who establishes the church.

In defense of the position that it is impossible to establish self-supporting, self-propagating churches in the mission field, the reason is often stated that there is not the right kind of leadership to be found among primitive peoples. But this is not justifiable defense, for leaders are to be found everywhere. The truth of the matter is not so much that leaders *cannot* be found,

as that they *are not* found. The leaders are there; they need finding and training. The biggest task of the church builder is the finding of them and imparting to them the requisite knowledge and training.

About the most important duty devolving upon the worker who organizes churches is to *make himself unnecessary*. Are you establishing self-supporting, self-propagating churches, according to the apostolic example; or are you making it necessary that these new converts shall be so weak and "spoon-fed" as to need you perpetually to lean upon?

Buenos Aires, Argentina.

Native Leadership in the Far East

"MORE and more are responsibilities being rolled upon the native workers," writes Pastor J. G. Gjording, superintendent of the East China Union Mission, in a recent letter. At the annual meeting of the Anhwei Mission, the chairmanship of the conference sessions was turned over by Elder Gjording to Pastor Wu Tsung Shan, and all the subcommittees but one had Chinese serving as chairmen. That this plan worked well is indicated by the statement: "Business was all finished on time and in a very acceptable manner." The Chinese treasurer's report is especially referred to, as follows:

"The treasurer's report rendered at the Anhwei meeting was absolutely second to no treasurer's report I have ever heard. The report from first to last was intensely spiritual; as a matter of fact, there was a regular Bible study in it on the support of the Levites, even to showing that some time back there in the experience of the children of Israel the Levites had to go and do other work when their regular support failed them. He laid a very good foundation for the graphs and charts which he had prepared to show the negligence of the constituency he was serving as treasurer in

the matter of faithful tithing. Step by step he made plain the plan of blessing, and the duty of all in this respect. I believe that his report, together with his remarks and the discussion that followed after the report was concluded, did more to place before the believers in Anhwei their duty in the matter of tithing than a whole year's preaching on that subject could have done."

Concerning the stability of the Chinese Seventh-day Adventist churches in standing alone in the midst of trouble and persecution, and by way of comparison with the recent history of converts of other missionary societies, Elder Gjording refers to one place in particular, where a year ago one missionary society had more than 200 members, but during the strenuous experiences of the past few months, this membership has been scattered to the four winds, and only three loyal members remain. He adds:

"Our work there is small, but solid. We had only a tenth of their membership, but we have those twenty members still; and what is more, they are warmer and more zealous, and decidedly more courageous, than they were a year ago. They have led the mission in tithes and offerings, and have followed the plan of a special donation, in addition to regular offerings, of a-copper-a-day per member. With these returns they have purchased a burial lot. Old Pastor Han, the leader in this special copper-a-day movement, was the first to be buried there, and there is room for several hundred more to be buried in that plot on the mountainside. Besides this, they have bought rice to distribute to the worthy poor, and have about \$15 left with which to start a church building fund. I might say that they now have agreed to give two coppers extra per member per day toward a church building fund."

In another city there is a company of less than twenty Chinese Seventh-day Adventists who were necessarily left without help during the months of

siege and destruction. In this same place four other missionary societies had been operating, and were established to the extent of over a thousand membership and large property investments; but at the present time their membership is reduced to one hundred, with a heavy loss in property. Elder Gjording recently visited our little Seventh-day Adventist company there, and this is what he found:

"Every man is with us to-day who was with us a year ago. Three candidates were awaiting baptism. All were exceedingly happy to see us, and we were indeed grateful as we bowed and worshiped the God who in His love had kept them and us of one mind and one heart while we had been separated one from another. The members of this company all resolved to win one soul each during the present year, and to do their utmost to give back new workers in return for the money received from the homeland."

The Sanitarium Chaplain

Responsibility and Opportunity

Spiritual Things First

BY S. T. HARE

THE one great objective in all branches of the work of God is the salvation of souls. To this end all sanitarium activities and programs should bend, and upon the chaplain of the institution rests a heavy responsibility for keeping "first things first." To just the degree that physicians, managers, nurses, and general helpers maintain the true vision of God's ideal in the work and influence of the medical institution, and co-operate for the carrying out of that ideal, will the stamp of heaven be placed upon the efforts put forth.

Patients who come to the sanitarium, although they cannot fail to recognize that our institutions do not begin to

compare with the medical institutions of the world, should intuitively become conscious of the fact that "God is in this place," and forthwith experience a feeling of safety, rest, and quietness, which will do much in laying the foundation for restoration to health.

As a means to this end, it is a good plan to place in the hands of each patient as he registers at the desk, a printed announcement concerning the spiritual activities of the institution and an invitation to participate in these services. A card which serves to good purpose [size 3 x 4½ inches, printed on tinted stock] reads as follows:

WE WELCOME YOU TO

As you become a member of our family, we desire to do everything possible for your comfort and benefit while you are here.

The Chaplain wishes to offer his services in the way of spiritual consultation, Bible study, or prayer, at any time, and to all who may desire it; and especially invites you to the daily Morning Worship in the parlor immediately following breakfast.

(Name).....
Chaplain.

Office: Room No.

Telephone:.....

In our sanitariums far too little thought and consideration is given to the morning worship hour. During the brief period thus allotted, every possible cog in the machinery of the institution should pause. Emergencies may arise which, of course, demand attention, but it should be the rule that doctors, business managers, dietitians, and heads of treatment rooms should attend morning worship.

Not infrequently doctors, dietitians, and head nurses are on their rounds during the worship period, and patients are sometimes required to take

special treatments during this time. Not only are these influential officers of the institution absent from the morning worship themselves, but they hinder patients who would attend or who desire to listen-in over the radio and share in the spiritual blessing afforded by the occasion.

The stream cannot rise higher than its source, and very soon the patients come to the conclusion that the institution is about the same as any other, and the spiritual activities which it maintains are designed for only a few. Hence there is a lowering of the divine standard set for the institution, and consequent failure to measure up to the opportunities for ministering to the spiritual needs of the patients.

The plan of placing cards bearing Scripture portions on the trays sent to patients' rooms each morning, and using them as "place cards" in the dining room, has decided merit. That the patients appreciate these cards is evidenced by their use of them. Often the cards are sent to friends, and at other times they are placed in the patient's scrapbook.

When the patient leaves the sanitarium, an invitation is extended to call at the chaplain's office, where he is given the privilege of selecting books from the "Busy Men's Library" to take home with him. A year's subscription to *Present Truth* is provided for every patient who registers at the sanitarium, and a weekly copy of the *Signs of the Times* is placed in patients' rooms. Tracts on a variety of subjects are handed out in appropriate time and manner. This program of continuous literature seed sowing is not without results.

The patients who leave the institution should not pass beyond the range of thought and attention, but should receive an occasional letter making inquiry concerning spiritual and physical welfare, and offering to send literature

on any subject desired. The chaplain feels well repaid for such follow-up interest when he receives a message from a former patient such as this:

"I like Loma Linda! One cannot but recognize the religion which is not made intrusive, but forms a wholesome, helpful atmosphere, and quietly permeates the lives of your doctors, nurses, and employees. This gives one faith, too, in the scientific knowledge which prevails throughout the institution, so that he is willing to trust the lives of relatives and friends to your care."

Let us never forget that all institution workers, whether sanitarium, college, or publishing house, are a united working force in the closing drama of earth's history, and must ever have all plans and policies tend toward making "first things first."

Loma Linda, Calif.

The Field Says ---
Through Our Letter Bag

My Preferred Version.—I regard the American Standard Revised Version of the Scriptures superior to the Authorized Version for several reasons:

1. Between the time of the translation of the Authorized Version and the time of the translation of the American Version about three hundred manuscripts of the New Testament became available which were not in the hands of the translators of the Authorized Version. Several of these manuscripts are of much earlier date than any used by the translators of the Authorized Version. The American Version, therefore, has a better basis in manuscripts that are regarded as nearer the originals than those used by the translators of the King James Version. This reason alone is sufficient to lead us to the use of the American Version.

2. The translators of the American Version endeavored as far as possible to translate the same Hebrew or Greek word by the same English word. This is a decided advantage, especially for one who does not read Hebrew or Greek.

3. The translators of the American Version, and the English Revised as well, give a much better rendering to various passages whose right understanding is fundamental in the gospel. A comparison of 2 Corinthians 5: 14, Colossians 3: 1-3, and other similar passages in the two versions will illustrate what I mean.

4. The American Revised Version uses the word "Jehovah" in the Old Testament in place of the word "Lord," spelled with a capital L and *ord* in small capitals. This makes much more apparent the connections between Jehovah of the Old Testament and Jesus of the New Testament, inasmuch as the word "Jesus" in Greek is the transliteration of the two Hebrew words "Jehovah" and "Hosee," so that the word "Jesus" really means "Jehovah-salvation."

5. The American Version paragraphs the Bible according to subjects, which I regard as a decided advantage to a student of the Scriptures.

6. The American Revised Version uses the expression "Holy Spirit" instead of "Holy Ghost." This appeals to me as a decided improvement.

7. The poetry of the Old Testament is put in poetical form in the Revised Version.

8. Quotations from the Old Testament which appear in the New Testament are clearly indicated by paragraphing. Oftentimes this is a real advantage.

There are other reasons, but these are sufficient for a brief statement.

W. W. PRESCOTT.

Takoma Park, D. C.

EDITORIAL JOTTINGS

PERVERSION! The curious theory that this is a Christian age with other denominations proclaiming the gospel news of Christ as Saviour, so that the herald of the threefold message is but the proclaimer of corrective doctrinal truths, is a false premise, and one of the most tragic misconceptions that could ever take root in the mind of a Christian worker. If ours is not a *gospel* message and movement, then the whole foundation is torn from beneath our feet, for our designated message is the "everlasting gospel" which we are commissioned to "preach" in its fullest expansion to meet the needs of the present day. It is complete and final, not an adjunct or an addition. It is designed to save the soul, not simply to correct errors of belief, though it must do both. It is to be so preached as to meet the predominant evolutionary and modernistic perversions, isms, and departures of these last times with their denial of the Creator and the distinctive sign of His creative and redemptive power, the implications of the judgment, and the moral fall of professed Christian bodies rejecting the present application of the everlasting gospel. Salvation, full and free, pure and potent, from both guilt and power of sin,—such is ours to experience and ours to proclaim.

ORTHODOXY! How abused the term! But what constitutes true orthodoxy? It embraces vastly more than intellectual knowledge and assent. The demons in everlasting chains believe "orthodoxy" in God, Christ, creation, and the Sabbath; they recognize the eternal surety of the moral law, the credentials of the cross, the judgment, the approaching end, and Christ's return; but they are lost rebels, and defiant traitors withal. True orthodoxy—the kind not stressed by heresy hunters—touches those heart relationships that are in harmony with but far surpass such intellectual knowledge. It is confined to twice-born folks, who live in the new covenant relationship. God give us this kind of orthodoxy.

UNETHICAL! The studied effort to supply people and press with sermons and opinions merely to gain crowds or to cause comment, is a vulgar forsaking of the highest ideals of preaching. It is reaching after temporary popularity (or notoriety) by mere trickery. All bizarre, claptrap methods and gaudy, novel attempts to catch the crowd are unethical and unministerial, and comparable to the quackery in the medical profession which is so severely frowned upon by reputable physicians. Let no minister of this movement cheapen his calling. If this affliction be chronic, he would better seek the lecture platform or the stage.

TOLERANCE! Freedom for original research and investigation to verify and confirm the foundations through reverent, loyal study, is to be encouraged, not crushed. Nor should we look askance or with dark suspicion upon such faithful brethren who love their Lord and His message as ardently as the rest of us. Intolerance is one of the cruelest, blindest, and most insidious passions extant. It is the weapon of weak men, the cudgel of moral cowards. May mutual confidence and sympathetic encouragement ever reign in our ranks.

L. E. F.

PRACTICAL!—"I am more than pleased with the practical suggestions contained in the first two issues of *THE MINISTRY*. I prophesy that it will become a very popular publication among all our workers, and I believe it will do a wonderful work in increasing the efficiency of our working force."

S. A. RUSKJER,
President Western Canadian Union.

INSPIRATIONAL!—"I prize *THE MINISTRY* very highly. It brings to our ministers, not only needed information, but renewed purpose and inspiration."

G. W. RINE, *Pacific Union College.*

UPLIFTING!—"I believe that this periodical will be a great blessing to our work. It will serve as a medium of communication between our workers, and should prove to be a great source of inspiration and uplift to them. We will gladly do all we can to co-operate with you in making it a real success."

E. E. ANDROSS,
Vice-President for Inter-American Division.