

# The Ministry

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between the members of the  
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## Trenchant Truths

BEWARE of a religious vocabulary without a Christian experience.

It has been well said that God is looking for men, while men are looking for methods.

LET no one mistake wordiness for profundity of thought. Often it is a poor screen for the absence of thought.

WHOM are we pleasing? We must never be elated by human compliments, nor depressed by human censure.

SLAVISH devotion to things as they are is the worst enemy of things as they ought to be. Let us be open-minded.

GENUINE reformations operate from within outward, not from without inward. They effect outward transformations because of a prior internal transformation. The opposite plan is a reversal of true spiritual law, and will prove but temporary, partial, and disappointing.

WHY have "reform" movements and alleged "spokesmen" for God arisen, bringing confusion and distress into the church? Perhaps it is because we who are the custodians of the faith and well-being of the church have been remiss in dealing with tendencies that should not be denied but corrected. Let us never deny weaknesses or wrongs, but correct them constructively from within. Perhaps these are scourges to spur us. Let us defend the honor and integrity of the church.

Is it not as essential to tell people *how* to believe, as to tell them *what* to believe?

AS workers we are advancing missions as much when we are careful in our expenditures as when we gather means. A dollar saved is a dollar available.

SPIRITUAL life must have nourishment as well as exercise if it is to continue and thrive. Undernourishment and overwork will lead to anemia, as truly as overfeeding and lack of exercise leads to fatty degeneration.

THINK not that the preaching of the law is sufficient for conversion from sin. Christ sent the Holy Spirit into the world to convict hearts, as we preach the binding claims of the law, man's failure, and the full provision of a Saviour. Without His operation, our toil is futile and fruitless.

WHEN spirituality wanes, institutionalism, mechanical contrivances, and human expedients are shifted out of their rightful place as adjuncts to the primary means of operation. This truism is incontrovertible and has been demonstrated over and over again. Let us keep this lesson ever in mind, and put the spiritual first.

SOME men need to be spurred, and some restrained. The easy-going, stolid, lethargic worker who always safeguards himself, needs a spur, a whip, a prod to faithful service. On the other hand, the nervous, high-g geared, overambitious laborer, whose tendency is to overdo, needs caution, counsel, and restraint, lest the cause be prematurely deprived of the service of a valuable worker. These distinct

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# Editorial Keynotes

## Meeting the Divine Standard

IT is essential to keep constantly and prayerfully in mind God's standard and requirements for His people, in order that our lives may stand the great test for eternity.

The book of Romans is chiefly occupied with the presentation of God's provision for complete victory over sin. We cannot mistake the apostle Paul's purpose in his introduction of the sixth chapter, when he asks, "Shall we *continue* in sin?" and no other subject is introduced until we reach chapter nine. The entire discussion of chapters six, seven, and eight centers around the answer to this question. Perhaps it would be more accurate to state that the direct answer to the question is found in the two words of verse 2 of the sixth chapter, "*God forbid*;" and that the remainder of the three chapters is devoted to a clear presentation of the provision which God has made for the complete deliverance of His children from both the condemnation and the dominion of sin. The very first statement following the direct answer, shows how inconsistent it is to think that a child born into the family of God, is supposed to keep right on sinning, the same as before he became a member of the heavenly family, "How shall we, that are *dead to sin*, live any longer therein?"

"The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed; and faith in Christ, his atoning sacrifice. Thus

he obtains 'remission of sins that are past,' and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries, 'Abba, Father.'

"Is he now free to transgress God's law? Says Paul: 'Do we then make void the law through faith? God forbid: yea, we establish the law.' 'How shall we, that are dead to sin, live any longer therein?' And John declares, 'This is the love of God, that we keep His commandments: and His commandments are not grievous.' In the new birth, the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then 'the righteousness of the law' will 'be fulfilled in us, who walk not after the flesh, but after the Spirit.' And the language of the soul will be, 'O how love I Thy law! it is my meditation all the day.'"—"*The Great Controversy*," pp. 467, 468.

We should not overlook the distinction between *committing* sin and *continuing* in sin. There is no person in the world who can rightfully say that never will he sin again, for there is no individual who knows what he may do in the future, and no one can keep from sinning except as he, by the grace of God, surrenders his will and appropriates the keeping power of God by faith moment by moment. But every Christian can, and should, say in all sincerity that he, by the grace of God, does not intend or expect to sin again. It is our attitude of choice and faith which enables God to carry out in our lives His purpose of complete victory

over sin. Even then there may be many failures, until our faith fully appropriates the experience of perfection which is for us.

"There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, nor forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, 'These things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' And do not forget the words of Christ, 'The Father Himself loveth you.' He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus

Christ. Pray more fervently; believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise Him who is the health of our countenance."—"Steps to Christ" (pocket edition), p. 64.

God gives us these comforting and reassuring words to encourage us at times when we are overcome and humiliated by our failures; but by no means are they to be made an excuse for continuing in sin. We must ever keep in mind God's ideal for His children,—“dead to sin,” serving no “longer therein;” and we must earnestly pray and co-operate with Him as He makes the ideal a reality to us.

We may well meditate earnestly on the following statement:

“While we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from con-

## A CONFIDENTIAL WORD TO MINISTERS ONLY

THE Bible workers of this movement the world around, began on January 1, at 12 noon, a daily, united prayer season—a brief pause wherever they may be—for concerted intercession over personal needs and for divine blessing upon the sisterhood of Bible workers. This action has gripped me. It is an advance move that we ministers may well ponder. It becomes to me an awakening and needed call to prayer. Many of us seem almost too busy to pray. We are so busy working for God that talking with Him has been crowded into a desperately small compass. Honestly, aren't most of us engaged largely in what, in the apostolic church, was the work of deacons—the serving “of tables”? In this “back to the apostolic practice” movement, is there not a challenge to the ministry lest we fail to “give ourselves” “to prayer and the ministry of the word”? Pentecostal results will come only by a return to Pentecostal conditions and practices. *The hour has come for a recovery of the almost lost art and passion for prayer.* Prayer moves things. It brings about the operation of the Holy Spirit, which in turn is the one instrument that transforms lives and will finish our allotted task. This is a call to prayer, prevailing prayer with God in 1929. Brethren, what do you say?

L. E. F.

demnation. *Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ our substitute. Ye are accepted in the Beloved. The Lord shows to the repenting, believing one that Christ accepts the surrender of the soul to be molded and fashioned after His own likeness.*—Mrs. E. G. White, in the *General Conference Bulletin*, April 17, 1891.

MEADE MACGUIRE.

*Far Eastern Division.*

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### Trenchant Truths

*(Concluded from page 2)*

tions ought to be recognized and followed by every executive and committee.

WHILE "sinless perfection" is a patent heresy, contentment with sinful imperfection is a greater heresy.

EVERY inconsistent, disobedient, un-Christlike, prayerless, formal worker is a hindrance to God, a peril to this movement, and a menace to the welfare of the remnant church.

IBONY must never be confused with wisdom, nor sarcasm with legitimate reasoning. The little soul or the witty cynic always has recourse to this snickering mockery that disgusts thinking people. Surely it is unworthy the use of any herald of righteousness and truth.

ELOQUENCE isn't a mere matter of words; rather, it is a question of thought. It grows out of three factors, — a great theme, a great soul, and a great occasion. When these three coalesce in one, facility in expression issues in true eloquence; and in Christian eloquence the Holy Spirit becomes the fourth and overtowering factor.

L. E. F.

February, 1929

## Valuable Quotations

From Reliable Sources

### Bibleless Preachers

IF the first thing to be sought is that we may be charged up to the point of saturation with the influences of the Spirit of God, the second thing is that we should understand how to saturate the outward mind with a knowledge of the Scripture. For a Bibleless preacher to venture upon a Christian platform is as bad as for a prayerless professor to frequent the bedside of the sick and dying. The devil laughs at such a one, and very often the people laugh at him too. He may make the most brilliant epigrams, tell the most engaging stories, repeat the titbits from the most trustworthy newspapers (if there are any trustworthy newspapers); but after a time the sparkle is out of the epigrams, the stories have become stale, and the newspapers are back numbers. On the other hand, a Biblical preacher gives his message in language that is better than his own, and his subject matter does not wear out or grow old; he is occupied with an everlasting gospel, and the Spirit of the Lord honors his preaching by attaching to it permanent results in the conversion and sanctification of individual men and women. The Bible preacher does not go out of date, because the Bible itself has not gone out of date: on the contrary, he is more in demand than ever, and the cry of the churches that are eager for spiritual life must be very much like the message that was sent after my late friend Edward Millard, who some years since visited the mission churches in Armenia; "Send us," they said, "some more Bible preachers." A persecuted and suffering seed of the kingdom knows what is best suited to its conditions.—Dr. J. Rendel Harris.

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# Forward and Upward

Inspiration, Counsel, and Caution

## Thy Will Be Done

DEAR Lord, my will from Thine doth run  
Too oft a different way.  
I cannot say, "Thy will be done,"  
In every darkened day.  
My heart grows chill to see Thy will  
Turn all life's gold to gray.

My will is set to gather flowers,  
Thine blights them in my hand.  
Mine reaches for life's sunny hours,  
Thine leads through shadow land;  
And all my days go on in ways  
I cannot understand.

Yet more and more this truth doth dawn  
Through failure and through loss;  
The heart that beats transverse to Thine  
Doth hereby make its cross.  
Thine upright will cuts straight and still  
Through pride, and dream, and dross.

But if in parallel to Thine  
My will doth gladly run,  
All things in heaven and earth are mine,  
My will is crossed by none;  
Thou art in me, and I in Thee,  
Thy will and mine are one.

— Author Unknown.

## Between the Dead and the Living

BY J. K. JONES

THE rebellion which was started by Korah, Dathan, and Abiram in the camp of Israel while in the wilderness, grew to such proportions, even after the instigators and their sympathizers had been swallowed up by the gaping earth, that the Lord sent a plague upon the people. It was at this time, when the plague was raging, and it seemed that all Israel would be consumed in a very short time, that Moses interceded with the Lord in behalf of the people. The Lord instructed Moses to tell Aaron, the high priest, to "take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them." Aaron did as he was bidden, and we read concerning him that "he stood between

the dead and the living; and the plague was stayed."

There are but few incidents related in the Holy Bible which make as serious impression upon my mind as this. To consider that the priest, or the minister of God, is called to stand in the place where the issues of life or death are at stake,—to bring to the dying the reality of eternal living, to stay the plague of sin in the individual life,—is indeed a solemn thought. To fail at such a time, through word or conduct, means death to the soul of the minister and those who need his ministry.

The man who is ordained to the ministry is under solemn covenant to God to speak and act for Him; and he is also under solemn covenant to the people in whose behalf he is called to minister, ever to maintain serious, righteous, clean, honest, and zealous deportment. It is not an uncommon experience, however, to witness the demonstration of traits of character which are entirely out of place in the ministry of this cause. To be specific, I will mention three of the most common characteristics which are so weakening and so disappointing in the ministry:

First, the *lack of seriousness*. While the Christian has a right to be cheerful and happy at all times, and should ever have a smile upon his face, it becomes painful to listen to the Christian, and especially the minister, who has been called to stand between God and the people, indulging in conversation of no higher order than joking, jesting, and foolishness. Yet we find this painful situation existing on all sides. Such ministers may rest satisfied with a superficial, flattering pop-

ularity, but they are not meeting the purpose of their calling. It is not for ministers such as these that the call is sent by the dying soul for the spiritual help which is needed.

Second, the *lowering of standards*. In the days of Israel there were men who had "understanding of the times, to know what Israel ought to do." It is men of such understanding that are needed to-day. The minister should have a high standard for himself, and should hold the people up to a high standard. This applies not alone to doctrine, but to the conduct of everyday life. There should be no letting down of the bars for admittance to the church, either by baptism or on profession of faith. For the minister to permit a person to join the church when he knows the individual is not fully instructed, is to prove untrue to his calling, and to all appearances, to be aiming for an enviable record among his fellow men rather than the record which will stand the test of the books in heaven.

Third, the *laeness in business methods*. Absolute integrity is required of the minister in all his dealings with his fellow men as well as with God. For any minister to incur heavy indebtedness and fail to meet his obligations promptly, results in detrimental influence to the cause of God. A minister, above all other men, should pay his bills, and make it a rule to operate on a cash basis. It is indeed very unfortunate for a worker to be compelled to borrow money from members of his congregation. Every minister should plan to live within his income, and seek in every way to avoid giving the impression that he is financially embarrassed because of an insufficient wage.

The people have a right to expect that the minister be serious in life and deportment, that all details of his life be in harmony with the belief in the soon coming of our Lord, that he possess a deep and abiding burden for

sinners, that the life be clean and above reproach, and that he lead in sacrificial giving and service. The plague of sin is raging on all sides. Having been called and chosen for the sacred task of standing between the dead and the living, as God's messenger of hope, let us with all seriousness and solemnity be faithful to our trust, holding aloft the censer of sacred fire from off the altar, sprinkled with the incense of prayer, that the plague of sin may be stayed.

*Union Springs, N. Y.*

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## The Young Minister—No. 2

BY W. H. BRANSON

PAUL admonished the young minister to be an example not only in speech, but also in conduct. The minister's conduct, like an open book, will be observed, studied, and imitated by fellow Christians. It may be possible that what the minister does will speak more loudly than what he says; therefore the greatest significance is attached to the minister's conduct under all circumstances,—in the pulpit, in the home, on the street, in the social gathering or the general assembly.

"The true minister will do nothing that would belittle his sacred office. He will be circumspect in deportment, and wise in his course of action. He will work as Christ worked; he will do as Christ did. He will use all his powers in carrying the tidings of salvation to those who know it not. A deep hunger for the righteousness of Christ will fill his heart. Feeling his need, he will seek earnestly for the power that must come to him before he can present in simplicity, truthfulness, and humility the truth as it is in Jesus."—*Gospel Workers*, p. 17.

Another qualification in which the young minister is to be an example is love. Love is the motor power of the gospel; it gives tone to a man's speech, it gives grace to his conduct. It was

love which brought Christ down from His throne to be born in a manger, to live the life of a servant, to die on Calvary's cross; and it is love which leads men and women to-day to give up home and friends and wealth to minister for God in behalf of lost humanity. Love must be the motor power in the life of every minister, prompting every act and affording a mantle to cover the weakness, the failures, and the disappointments of human nature. It is his mission to bring lost men and women to the Father's "banqueting house" under the banner of love.

The young minister is to be an example in faith. I am glad that was specified. If a man would be a successful minister, he must study how to keep from becoming a pessimist, and develop into a confirmed optimist. It matters not what happens, nor how discouraging things may appear, he must have faith and the courage which is born of faith. Though his congregation or coworkers may become discouraged, he must be able to look up and lay hold of the power of Omnipotence, which will enable him to revive lagging courage and restore faith in the hearts of those who have lost faith from their lives. The devil is seeking to destroy faith, and he has largely succeeded. Faith in Jesus as the Son of God, faith in His power as revealed in the creation of the world, faith in His atoning sacrifice on Calvary's cross to pay the price of the sins of lost men, is dying out of the world.

Popular ministers who once proclaimed the gospel of Jesus Christ are to-day telling us that they have given up faith in the old Book, and have substituted the theory of evolution. Modern philosophy has come in with its blasting influence to such an extent that there is very little faith in existence, and we can better comprehend the meaning of the Saviour's inquiry, "When the Son of man cometh, shall He find faith on the earth?" Therefore, as brethren in the ministry, let us seek to become stalwarts in faith; and may our example in this respect be imitated to a far-reaching degree by our fellow Christians.

The apostle Paul ends the list of exemplary qualifications for the young minister by an exhortation to purity. God can use only clean vessels. Light is most effectively reflected by the clear crystal lens; if the lantern is covered with dust and cobwebs, the light will be dimmed. The cleansing which must take place in the life of the messenger for God is described in the record of Isaiah's experience. When he was called to deliver God's message to the people, he was given a vision of the King, the Lord of hosts, which so overpowered him that he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." It was this acknowledgment of uncleanness, and the need of purity, which brought to him the cleansing at the hand of an angel.

## RENEWALS FOR "THE MINISTRY"

THE first year's life of this journal is now history, and from hundreds of friends the verdict is that it is successful history. Most subscriptions ran out with the year. Notice of renewal has been sent to all subscribers through the conference or tract society in which the reader resides. Nearly all conferences and institutions are supplying THE MINISTRY gratis to all Association members in their direct employ, feeling that this is the least possible recognition and encouragement of faithful service. In case of variation, be sure to send in your personal subscription. Renew immediately, so there will be no break.



This work of cleansing must be done for every minister of God. Without it his hands will be palsied and weak; but when cleansed and anointed for service by the fire of God from off the altar, the ministry becomes the channel for the operation of the Holy Spirit and the mightiest power for good that is known among men.

*Claremont, South Africa.*

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## Gospel Finance

BY S. A. RUSKJER

THESE are ministers who seem to regard the subject of gospel finance as a dry, uninteresting, and embarrassing topic. Such an attitude indicates failure to grasp the underlying principle of gospel finance, which is love—that heavenly attribute which so fully expresses the character of God when it is written, “*God is love.*” It was love which led the Father to give His only begotten Son for the rescue of a sinful race, and it was love which led the Son to pay the sinner’s penalty of death, and to say, “*Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God.*”

It is therefore inconceivable that any true member of the heavenly family, who by adoption has become heir to all the riches in Christ Jesus, should fail to possess and to manifest that principle of love which results in freely giving all he has when the Master hath need of it. It is the “cheerful giver” whom the Lord loveth; it is the “liberal soul” that is made fat. There is no shorter route to a dry and barren spiritual experience than through a program of miserly dealing with God; and there is no broader highway to a true revival of deeply spiritual life than by the carefully cultivated fields of love for God. Why should Seventh-day Adventist ministers and workers hesitate to urge upon the attention of our people the importance of faith-

fulness in gospel finance, ever maintaining the basis that all acceptable giving is the outgrowth of love? Ministers who hesitate to ask God’s children for their gifts to support the cause of God in the homeland and in fields afar, certainly have a dim conception of the scope of their high calling.

As we study the life and teachings of Christ when He was here on earth, we find that Jesus made larger reference to *money* than He did to any other one commodity entering into the affairs of life. In all His teaching He recognized that the natural tendencies of the human heart are selfish and mercenary,—the exact opposite of the principles of love and sacrifice which govern the heavenly family,—and He ever entreated all to “lay up for yourselves treasures in heaven” through the investment of means in the advancement of His spiritual kingdom on earth.

One of the best ways of deepening love for God is to invest in the gospel program. Where the treasure is, there the heart will be also; and when men are led to deal liberally with God in tithes and offerings, they will be greatly blessed. More than once have ministers expressed themselves in the following words: “Let those who are successful in raising money take care of the financial burdens, and the rest of us will give our time to preaching.” From such a viewpoint, the vision is most obscure. What kind of *preaching* is it which does not touch the pocket-book as akin to the heart, and call forth a response in love and cheerfulness?

Are we as ministers faithfully making known to our dear people the privilege and the duty which is theirs to separate themselves from earthly treasure, and the consequences in failure to do so? The fires of the last day will burn up all farms, houses,

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# The Association Forum

A Round Table on Efficient Methods

## The Minister in Legal Affairs

BY E. L. MAXWELL

SEVENTH-DAY ADVENTIST ministers are under definite instruction concerning the responsibility resting upon them to "introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it" ("Testimonies," Vol. IV, p. 479), with a view to securing to the cause of God the means which should rightfully flow through this channel. The positive statement is made that "this duty is just as sacred as the duty to preach the word to save souls."—*Ibid.* Concerning the making of wills, the specific instruction is that "wills should be made in a manner to stand the test of law."—*Id.*, p. 482. "Those who make their wills should not spare pains or expense to obtain legal advice, and to have them drawn up in a manner to stand the test."—*Id.*, Vol. III, p. 117. The principle applied to wills holds good with regard to other forms of legacies.

When called upon to give advice to the person who desires to transfer funds in the form of deeds, annuity contracts, wills, et cetera, the minister should be well informed as to just how far we may safely go in the matter of counsel. To be accused of exerting undue influence over the individual, creates serious complications, and if it is proved to be fact, may nullify the entire transaction.

The following authoritative citations may serve to safeguard the minister when dealing with legal matters which come under his jurisdiction:

"The will of a deceased person is not to be admitted to probate where it is established that the writing was not

the voluntary act of the decedent, but was procured to be executed by the intervention of another against the decedent's will, wish, or volition."—26 *Cal. Jur.* 641.

"To be sufficient to avoid a will, the influence exerted must be of a kind that so overpowers and subjugates the mind of the testator as to destroy his free agency, and make him express the will of another, rather than his own."—40 *Cyc.* 1144.

Not every influence which may be exerted is "undue" within the meaning of the law. Mere advice or suggestions addressed to the sound judgment of the testator, unless so strongly urged as to overcome his will, are not "undue." (*Yorty vs. Webster*, 205 Ill. 630.) The same is true of persuasion, solicitation, and even importunity. (*Disbrow's Estate*, 58 Mich. 96.)

Kindness and sympathy, being the natural results of a humane and Christian disposition, and in themselves praiseworthy, do not constitute "undue influence." (*Turner's Appeal*, 72 Conn. 305.) But on the other hand, fraud, and the creation of false impressions and resentment toward the natural objects of the testator's bounty, do constitute "undue influence." (*Friedersdorf vs. Lacy*, 173 Ind. 429.)

Whether or not "undue influence" has been exercised in a given case will depend on several factors. "The influence over a testator of one who is his . . . spiritual adviser . . . is not necessarily undue influence."—40 *Cyc.* 1148. But if this spiritual adviser profits, either directly or indirectly, by the will, the court will scrutinize his actions and influence very carefully. (*Morris vs. Stokes*, 21 Ga. 552.)

## The Law of Defamation

### A Synopsis

BY M. C. TAFT

The relative ages, and the strength of mind of both adviser and testator, are determining factors in answering the question whether the influence has been "undue" or not. In the very nature of things, an aged person, or a person weakened by sickness, would be more likely to be unduly influenced than a person in the full strength and exercise of his or her faculties. So that such counsel and advice as would not amount to "undue influence" in one case, might well be sufficient to avoid the will in another. (Estate of Evarts, 163 Cal. 449.)

The rules regarding "undue influence" in procuring deeds to real property and in the making of contracts, are very similar to those referring to wills. In cases of abuse of confidential relations between a person and his or her spiritual adviser, deeds and contracts will be set aside by equity courts on proper showing. (See 18 C. J. 239, note 17, and cases there cited.)

The duties of Seventh-day Adventist ministers in such matters are plain:

1. Every honest effort should be made to secure compliance with the instruction of the spirit of prophecy in the matter of gifts and legacies.

2. In every case the minister should avoid any gift, legacy, or remuneration to himself, either directly or indirectly.

3. No means should be employed which would in any sense bear the taint of deceit or dishonesty.

4. Great care should be exercised in securing favorable contracts, deeds, and wills from aged, sick, or mentally weakened persons. It is much preferable that all such legal affairs be conducted with persons who, by reason of the complete and intelligent exercise of their faculties, are able, while taking counsel and receiving suggestions, to express clearly and fully their own desires and will.

Buenos Aires, Argentina.

February, 1929

THE right to the maintenance of private reputation unassailed is of ancient origin and is necessary to human society. This is as much a Constitutional right as the possession of life, liberty, or property, and is within the Constitutional guaranty of personal security. The law of defamation governs or controls and limits the publication of that which is written or spoken touching individual reputation, and is a matter which should be fully understood, especially by men in public life, and including, of course, our ministers. I shall endeavor to present that phase of the law pertaining to *privilege* and *qualified privilege* communications, and the relation of such to church discipline, citing a few court decisions substantiating what I understand the American law to be.

We must not confuse criticism and defamation. Criticism deals only with that which invites public attention or calls for public comment, and does not follow a public man into his private life or pry into his domestic concerns. Criticism is not concerned with the individual, but only with his work. A true critic never indulges in personalities.

In order to understand what it means to come under the law of defamation, we must have some knowledge of what is contained in the terms "libel" and "slander," also what constitutes a "publication."

As to the court definition of "libel," the following is a clear statement appearing in a number of court decisions:

"A libel is a malicious publication, expressed either in printing or writing, or by signs and pictures, tending either to blacken the memory of one dead, or the reputation of one who is alive, and expose him to public hatred, contempt, or ridicule."

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The definition of "slander" is stated thus:

"The speaking of base or defamatory words which tend to the prejudice of the reputation, office, trade, business, or means of getting a living of another."

#### Legal Distinction in Statements

Words spoken or written may be actionable in themselves as *per se*, or they may be actionable only on allegation and proof of special damage and known as *per quod*. This distinction is based on a rule of evidence, as follows: *per se* because bad in themselves; *per quod* must be established by proof. Words actionable *per se* must impute the guilt of some offense for which the party, if guilty, might be indicted and punished by the criminal court. As, for example, to call a person a thief.

#### Privilege and Qualified Privilege Communications

In the law of libel and slander there are communications both by writing and speaking which are known as "privilege" and "qualified privilege" communications, and within the past fifty years these have been much discussed by courts and commentators in England and America.

The occasion upon which privilege communications are made may be classified as *absolutely* privileged, and those in which the privilege is *qualified*. In the class of *absolute privilege*, it is considered in the interest of public welfare that all persons should be allowed to express their sentiments and speak their minds fully and fearlessly upon all questions and subjects, and all action for words so spoken is absolutely forbidden, even if it were proved that such words were spoken falsely and with malice. The rule is confined, however, to cases in which the public service or the administration of justice requires complete immunity; for example, words spoken in legislative bodies in debate, or words spoken by

the judge on the bench, or by witnesses on the stand.

*Qualified privilege* relates more particularly to private interest, and comprehends communications made in good faith without actual malice, with reasonable or probable grounds for believing them to be true, upon a subject matter in which the author of the communication has an interest, or in reference to which he has a duty, public, personal, or private, either legal, judicial, political, moral, or social, made to a person having a corresponding interest or duty.

Briefly stated, a qualified privilege communication is a defamatory communication made on what is called an occasion of privilege without actual malice. As to such communication there is no civil liability. Ordinarily the question of privilege is determined by the *occasion* and not the language used.<sup>2</sup> For example, reasonable criticism of one member of a society by another at a meeting of the members with respect to acts claimed to be in violation of the rules of the society, and a matter in which all members are interested, *if made without malice and for the good of the society*. Also a publication of report of judicial proceedings is qualifiedly or conditionally privileged; but such reports must be correct. If such report is discolored or comments and insinuations are added, it is libelous.

#### A Publication

Under the law of libel and slander, in order to make one guilty of speaking or writing that which is considered libelous or slanderous, there must be a *publication*. The question as to what constitutes a publication in the law of defamation is often difficult to determine. The *mode* of publication is immaterial, but there is a difference between the publication of a *slander* and the publication of a *libel*, which is distinguished as follows:

The publication of a *slander* involves only one act by defendant. He needs only to speak the words so that some third person hears and understands them.

The publication of *libel* involves more than one act. The defendant must compose and write the libel and deliver it, or cause it to be delivered, or to be read aloud, to some third person who reads or listens to and understands its contents. *In the last case the same act may be both a slander and a libel.*

### Examples

1. *Libelous Letters*.—The writing and sending of a letter containing defamatory matter, which *was not read* or exhibited to another person by the writer, is not a *publication* of the libel therein contained. But, according to the ruling of the supreme court of Maryland (in case of *Gambrill vs. Schooley*, 93 Maryland Report, 48) a letter becomes a *publication* in the following manner:

“The dictation of a libelous letter by a party to his private and confidential stenographer, by whom a type-written copy is made and transmitted to another party after being signed by the defendant, is in law a *publication* of the libel, although there is no communication of the latter by the defendant to any other person.”

2. *Letters of Recommendation*.—In case of action for libel in writing and publishing a letter containing false and derogatory statements, it is not a defense to maintain that the letter was written in response to a request from the party for a recommendation; neither is it a defense to hold that the letter was not known by any one but the stenographer to whom it was dictated, when it was libelous *per se*. If a person dictates such a letter to a stenographer, he is liable, because the stenographer is an individual, the same as any one else. The only way, therefore, to write such a letter, if it must

be done, is for the person to *write it himself*. This seems to be sound reasoning, and was so held in 1921 by the district court of New York in the case of *Nelson vs. Whitten*, 272 Federal Report, 135, and by the supreme court of Maryland in the case of *Gambrill vs. Schooley*, 93 Maryland Report, 48, and by other courts.<sup>3</sup> In the *Nelson vs. Whitten* case the plaintiff wrote the defendant, asking for a recommendation, and the defendant's reply was held libelous, which read as follows:

“I am so much in doubt as to your loyalty and integrity that I could not conscientiously give you a recommendation to any one desiring to employ you.”

However, there are some holdings making exceptions to this rule in cases where the dictation is by an officer of the corporation employed by it, but such holdings seem to be in the minority and are criticized by other courts. The minority holdings say that communications between officers of a corporation or between different branches of the same corporation in the course of corporate business, are not publications to third persons by the corporation.<sup>4</sup> The courts that have adopted the minority rule maintain that the dictation, writing, and copying were but parts of one act of corporation, and as two servants were required to participate in it, there was no publication. As only a few courts have taken this position, it is unsafe to follow minority holdings. A corporation may be liable for slander committed by its employee while acting within the scope of his employment and the actual performance of duties touching the matter in question.<sup>5</sup>

3. *Private Communications*.—A communication between private persons is privileged according to the following specifications:

a. Where the person making it has an interest to protect or duty to perform.

b. When his relation to the party to whom it is made is of a confidential nature.

c. If made in good faith and in the belief that it is true.

d. With no malevolent motive.

e. For the purpose of promoting or protecting his interest.

f. In the performance of a duty incumbent upon him, social, legal, or moral, and is justified or required by the nature of the relations existing between him and the person to whom it is made, and does not go beyond what is fairly warranted by the occasion.

The rule making privilege communications in response to inquiries by interested persons, applies to answers made to inquiries by a person interested in plaintiff's behalf, as, for instance, a parent, brother, or brother-in-law. This rule has been followed and has been so held by some of our courts. The principle underlying these cases is that statements made in response to an inquiry and investigation by the parent of a slander against a child who is under his care and protection, are privileged.<sup>6</sup> But even though this is the law, a person will not be justified in making a communication merely because it is in response to the inquiry of a stranger, or even of a friend of the plaintiff.

#### 4. Voluntary Communications.—

a. To Parent: If a voluntary statement is made by a party to a parent, not in response to an inquiry from the parent, it would *not* be privileged.

b. To Strangers: The authorities are conflicting as to the responsibility of a stranger voluntarily making a communication to another where there is no common interest in the subject matter, and the interest is confined solely to the party receiving the communication.<sup>7</sup> For example, a person may honestly believe that his neighbor is not entitled to credit on oath, but he is not

justified in publishing it to the world, however honest he may be in that belief. As a general rule, it is not necessary that a communication, to be privileged, should be given in answer to an inquiry.<sup>8</sup>

c. To Qualified Parties: It has been held by the court (*Fresh vs. Cutter*, 73 Maryland Report, 87-97) that a voluntary communication made by one having an interest or duty in the subject matter thereof to one having a corresponding interest or duty, may be privileged, if made in good faith and without malice. The application of this rule is as follows: If you were intending to employ John Doe, who had previously been employed by me, and who, I believed, had stolen from me while in my employ, it would be a *privilege communication* for me to tell you what I believed to be the truth about him. But in a case of this kind, there must exist an interest or a duty, a proper occasion, the use of the occasion in good faith and without malice, and an honest belief in the truth of the statement. It is also essential that the information be given to one who is *entitled* to receive it, and not to any and every one.

*We must be careful* in expressing our views regarding the qualification of any one, and in our criticism of that person, to guard ourselves as to what we say in reference to that person's disqualifications. In our letters, also, we must be guarded. A letter from an employer to another person, stating things that show the inefficiency of the person employed, may be termed a libelous letter and the writer become liable therefor. One may have the privilege and protection of the law in making certain communications relative to the qualities or character of another; but if he abuses that occasion, and goes beyond what is required or proper in his statements relating to that person, the occasion will not protect him, and

(Continued on page 24)

# Delving Into the Word

Studies on Fundamentals of the Message

## Principles of Biblical Interpretation — No. II

BY M. C. WILCOX

### Principle No. 2: One Doctrine

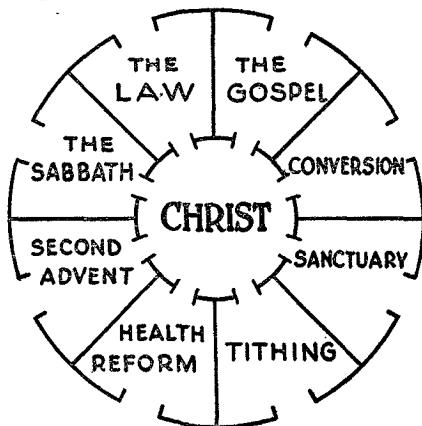
THE Bible is a book of one doctrine with its correlated parts. Sometimes these parts are made to stand out as almost or quite unrelated doctrines; but if they are of the word, they are all one. In our common version, true doctrine is always designated in the singular. The plural, "doctrines," is used to designate false teachings and error. There is one omnipresent, all-wise God of love, justice, and mercy, manifest in Father, Son, and Holy Spirit. There is one moral standard of righteous character. The Bible reveals but one all-sufficient Sacrifice and Saviour, and with the crimson and purple cords of love and truth the divine plan is bound about through the whole structure of God's word.

Frequently the American Revised Version translates *didache* as "teaching." Our word "didactic" comes from the same root. Teaching, rather than doctrine, is the thought. It is not a dry, dead, formal set of rules or facts that our Lord gives us, but heavenly instruction in living truth; and because of this, we read concerning those who listened to His teaching that "the people were astonished at His doctrine." Matt. 7:28. (See also Mark 11:18; Luke 4:32; Acts 13:12.) Jesus said, "My doctrine [teaching] is not Mine, but His that sent Me." John 7:16. "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." John 7:17, A. R. V.

The one true doctrine (or teaching) is referred to in the Scriptures as "the

doctrine which is according to godliness" (1 Tim. 6:3), "the doctrine of Christ" (2 John 9), "the apostles' doctrine" (Acts 2:42). The doctrine is also described as being "sound" and "good." The teaching is TRUTH, and truth, although spoken of as singular, has many parts, and all parts make one complete whole, with Christ as the center. It is not in accord with the Bible principle of one "doctrine" to speak of the doctrine of the Sabbath, the doctrine of tithing, the doctrine of health reform, et cetera. The separation of the teaching of Christ, the truth of God, into various doctrines, makes it easy to reject some as of less or of no importance. A man may adopt health reform, and receive benefit from it physically; but unless it brings him closer to Christ, *our life*, the teaching may make of him a critical fanatic. Men may hold all these so-called doctrines, but if they do not see the heart and life of them all, they become self-righteous Pharisees.

The accompanying diagram may help to make clear that the various



phases, or constituent parts, of the teaching of truth, are in God's purpose open doors to lead to the only Saviour, Jesus Christ. There are those who hear and obey the teaching concerning the Sabbath, but go no further. They do not see in the Sabbath teaching the avenue which leads to Christ,—the One who exalts the Sabbath to glorious spiritual rest in Him. The man who goes no further than to consider the Sabbath teaching as the pointing out of the day of rest which bears the sanction of heaven, and observes the day as such, is only a *Saturday* keeper.

This unity of doctrine brings courage to the Christian teacher. There are many people in this world who know Christ as Saviour, Sanctifier, Friend; and when they are led to see Him in His fullness as presented in the doctrine of the word, how readily and strongly will they receive all phases of His blessed present truth.

Each of these Christ-filled phases of truth unites logically with all others. To the truly converted sinner, all seeming divisions of truth become one,—all lead to Christ, and Christ is in all. The divisions on the diagram are but illustrations of every phase of Bible truth. God is one in thought and purpose; the Bible is the book of one doctrine—the teaching by one Spirit.

### Principle No. 3: The Law of First Mention

By this is meant that the *first mention* of any great or important fact, event, or teaching, carries that primary meaning throughout the Bible. This is a rule which is necessary in order to preserve the divine unity of the Scriptures, and is established on the basis of the divine inspiration of all Scripture.

Some of the great cathedrals of the Old World were centuries in building. The great and elaborate building plan was centuries old, and one master builder followed another in its construction; but the same plan and the

## LIVING WATERS, OR

BY G. W.

IT is claimed that thirty rivers have the ancient city of Damascus is situated, its way to the ocean, because of being so suggestive is this of the situation in man's experience, like the deep flowing river, but on with increasing momentum for a time, influence or sinful indulgence slackens the stream.

But this need not be. It is God's purpose a river of blessing, flowing on through influence and service, until lost in the sea. It is the divine plan that the church should be "like a spring of water, whose waters flow to the church, which at its beginning is full of a stagnant pool, in which there is no progress. If the church fail to drink of the water of life of God departs, and divisions and conflicts are the vision of Christ and His work become dim and refreshing for the thousands who are perishing.

The Master's invitation is this: "If anyone thirst, let him come and drink." That which is needed, is that which can give us that thirst. It is the promise from which flow floods of life and power. The promise is, "He that believeth on Me, and drinketh, in him shall flow rivers of living water." They that believed on Him were not saved because Jesus was not yet glorified. "Not yet" was the Holy Spirit given, for "not yet" at Gethsemane and Calvary were right before them, these experiences, and came to the crowd and shed forth the Spirit without measure. On the glorious coming day we can no longer say that it is now for all who will receive. "If any man thirst, let him come and drink." If any man ever will, let him take the water of life. Thirst and who will freely drink; rivers of blessing. The stagnant pool breeds disease and death. In loving service for God produces spiritual life.

Every day the Christian should be on guard against the deceitfulness of riches turn the channel. By earnest prayer, heart devotion, and thanksgiving from the everlasting fountain, and thus the stream of light and blessing, bringing glory to God.

Washington, D. C.



## STAGNANT POOLS

### WELLS

ir source in the plateau upon which the  
but not one of these thirty rivers finds  
wallowed up in the desert sands. How  
any Christian lives! The Christian ex-  
egins with depth and force, and flows  
me; but the barren desert of worldly  
the flow and gradually swallows up the

urpose that every person shall become  
the desert of sin with ever-widening  
ocean of God's love for a lost world.  
shall be as a well-watered garden, and  
ail not." But how often do we see the  
f promise, gradually become as a stag-  
or life. The individual members of the  
in overflowing measure, and the power  
usion result. The "first love" wanes,  
mes dim, and there is no spiritual re-  
shing on the barren wastes of sin.

any man thirst, let him come unto Me,  
thirst, and it is only the Spirit of God  
Holy Spirit that leads us to the Rock  
for every need, and the ever-assuring  
s the Scripture hath said, from within  
But this spake He of the Spirit, which  
ive: for the Spirit was not yet given;  
When these words were uttered, "not  
yet" was the Son of God glorified. But  
pre Him, and when He passed through  
ning day at God's right hand, He then  
And from that crowning day to the  
ay "not yet," for the gift of the Spirit  
man *thirst*, let him come." "Whoso-  
fe freely." And from him who truly  
s of living water will flow on and on.  
ath. The life which does not overflow  
ual disease and spiritual death.

n guard lest the cares of this life and  
el of spiritual life into a stagnant pool.  
rue service, we may continue to drink  
become a fresh, clear, flowing stream  
od and making glad the heart of man.

same standards of measurement con-  
trolled at all times. For example,  
measurements in feet and inches re-  
main the same in the last stage of com-  
pletion as were given in the architect's  
first plan. A yard in the inception is  
a yard in the finishing—three feet,  
or thirty-six inches. A foot is a mea-  
sure of twelve inches throughout the  
long period of the cathedral's construc-  
tion. Any other plan than this would  
be inconsistent and confusing.

On the same principle, we follow the  
law of first mention as the divine plan  
in the structure of the temple of God's  
word, which began with Moses and  
ended with John. Note the words of  
great and important meaning in the  
first three chapters of Genesis. As we  
enter the great temple of knowledge  
and wisdom, of life and power, we find  
inscribed on the entrance archway,  
"IN THE BEGINNING GOD CRE-  
ATED THE HEAVENS AND THE  
EARTH." The key words in this in-  
scription are: God, Created, Heavens,  
Earth. God was the beginner of all.  
"In the beginning God"—not wanton  
chance, not an unexplained, intangible  
mist or cloud which evolved for un-  
told ages; but God, the fullness of all  
things good and great and wise. And  
in every book following Genesis, in  
the making of the Bible, there is recog-  
nition of that same God.

"God created." By His own power  
He brought into existence new things.  
For "by the word of the Lord were the  
heavens made; and all the host of  
them by the breath of His mouth."  
"For He spake, and it was." Ps. 33:  
6, 9. And from that first clause in the  
inspired writings, the great thought of  
creation, like a living current, runs all  
through the word of God, even to the  
last message of the gospel, powered by  
"Him that made heaven, and earth."  
Rev. 14: 7.

The "law of first mention" holds  
good in every instance—one union of  
male and female as the head of the

race, the true marriage law from God in the beginning, the law through which our Great Teacher brings us back to God's plan. (Mark 10: 6, 7.) The "inheritance" of man is the earth, and this holds true to the time of the earth made new. (Revelation 21 and 22.) And so it is with the establishment of God's rest day, the origin of the week, the fall of man, man's redemption through the coming of the Seed of the woman, who gave Himself to save the lost.

There are other great beginning truths in these opening chapters of Genesis, which are like little rings in the end of a long chain, upon which the earnest student may lay hold and be led into richer, fuller glories all through the word.

Do not set aside as trifling the "law of first mention," for it surely and safely leads to richer revelations all through the treasure house of the word of God. The book of Genesis is rich in beginnings.

*Mountain View, Calif.*

## Personal Testimonies

Deeper Life Confidences

### A New and Joyful Experience

My experience in getting a new grasp of Jesus as *my personal* Saviour came to me in October, 1926, under the following circumstances: I began a careful verse-by-verse study of the first and second chapters of Acts. When I read verse 3 of chapter 1, I was deeply impressed with the fact that Jesus deemed it important to show Himself alive to His disciples after His passion by many infallible proofs. This led me to make diligent search for the "infallible proofs" recorded. Without attempting to give at this time the complete list of such proofs, I will state that the proofs given to Thomas, with the attendant circumstances, as found

in John 20: 26-29, impressed me most profoundly. When I read the response which Thomas made to the gentle reproof which Jesus gave for his unbelief, and then noted the Saviour's promised blessing to all who "have not seen, and yet have believed," I knew that here was a blessing which belonged to me, but which I had not experienced; and I determined that the blessing which depended alone on the exercise of faith, rather than on sight or feeling, should be mine. The same Jesus who spoke to Thomas, spoke to my soul; and the result of that communion with the One whom, having not seen, I loved and believed in as my personal Saviour, brought the greatest joy of my entire Christian experience. And this joy is still operative. It is the abiding reality of the living presence of my Saviour which I had not known before.

After entering into this joyful experience, the impression came to me that somewhere in the New Testament there were inspired statements confirming the experience, and I made a search for them. I found several, but one will suffice for the present, as found in 1 John 1: 1-4. In these words of Scripture the aged apostle recounts his personal experience in contact with Jesus, and tells us that he has written this account for us, that our "joy may be full." In all the realm of human experience there is no basis of joy to compare with that of personal fellowship with the living and risen Christ.

As a result of this experience, there was an immediate change in my method of preaching. The people to whom I have attempted to preach the gospel for nearly a quarter of a century, observed the change and expressed appreciation. I have come to see, as never before, that no preaching is worth while that does not place the individual members of the congregation in personal contact with Jesus, through the operation of the Holy

Spirit. I am now convinced that we who are called "ministers of the gospel," have too often taken the great fundamental truths of the gospel in a sort of matter of fact way, without entering into the real experience by which only we can receive the rich blessing, the fullness of joy, which accompanies the exercise of faith in Jesus as our personal Saviour. During all the years of my ministry I felt that I had a grasp of the plan of salvation,—I understood it theoretically, and could explain it technically; but I have come to realize how much fuller and richer was the experience in store for me when I believed on Jesus, not alone because of the "many infallible proofs" which I had read in the Bible, but because of what He Himself became to me personally in my life and labor. The New Testament has become a new book to me these last two years. I now see in it all "the revelation of Jesus Christ," and clearer light illumines its pages.

A CONFERENCE ADMINISTRATOR.

## Bible Workers' Exchange

For an Enlarged Service

### Co-operation \*

BY NELLA F. EASTMAN

A FUNDAMENTAL principle in the art of co-operation is *willingness* to perform any duty which is presented. When this willing spirit is in possession of a group of workers, all burdens will be lifted in true proportionment.

In the early days of my experience as a Bible worker I was led to resolve that, if I must to any extent be limited in the amount of service possible for me to render, I would make sure that in the quality of my service the principle of co-operation should never be lacking; for I was convinced that, with the Lord's help, that need never be

lacking. But more and more I have come to realize that there is involved in this more than was first comprehended. For instance, in the course of time there came to me a letter asking that I prepare a paper to present at this meeting, on the very topic which had called forth my early decision. At first, unwillingness seized me. And yet I could not make myself believe that reticence, diffidence, or a natural modesty furnished just excuse for ignoring a basic principle of co-operation; so, whether or not the suggestions which I have to offer prove of any value, I trust that the spirit of the topic may be revealed in what I say and do, both now and always.

As workers together in human relationship, and as "workers together with God," we have undertaken a task which admits of but one purpose. Our success in carrying on our task depends upon the purity of that purpose. The purity of that purpose depends on its unselfishness. The only way we can ever grasp the meaning of Christ's prayer, "that they all may be one; as Thou, Father, art in Me, and I in Thee," is to study the work of the Father and the Son in the origin of that purpose. The Godhead is our example of perfect co-operation. Based on this example, the principles of co-operation between ministers and Bible workers may be considered under six divisions, briefly outlined as follows:

1. *In Unity of Purpose.*—It was a single purpose which impelled the Father and the Son to work together for the accomplishment of one great object,—the salvation of sinners. When ministers and Bible workers are united with Christ in that one purpose, then may we hope to be fully united with one another for the accomplishment of that purpose, and true co-operation will be the inevitable result. In the divine purpose there is no room for selfish aims and purposes. We must abandon self for the sake of souls, just as Christ gave Himself for us. When

\* Paper read at Atlantic Union institute.

this principle controls, we will not hear it said by either minister or Bible worker, "This soul for me, and that soul for you; my convert here, and your convert there." The object will be "Souls for God!" and the prayer will be that the Holy Spirit may win souls through united effort.

2. *In Manner of Working.*—This applies both to dealing with fellow workers and to methods of labor for souls. The minister is the leader; the Bible worker is his assistant and coworker. It is the privilege of such workers to help each other to become more efficient in methods of labor and as Bible students, but not to censure or to blame for inefficiency. It is much better to exchange friendly, helpful, constructive counsel and advice, than to find fault, to blame, chide, and censure each other. We have been told that we should regard ourselves as missionaries first of all among our fellow workers. Do we really regard ourselves as missionaries in behalf of each other?

I once knew a Bible worker who considered herself very tactful. She was sure that the Lord had helped her to use tact in finding openings, in entering the homes of the people, and in introducing Bible subjects. And this was true. But when the minister exhibited lack of adherence to some fundamental principles of reform associated with the message, it did not enter the mind of this Bible worker that all the tact at her disposal should be used in bringing these violations of principle to his attention. She felt that a minister should know better, and her attitude plainly revealed that she was impatient with any minister who did not know better. To the minister, it was plainly apparent that the Bible worker had become disgruntled and critical and dissatisfied, although she had not had the courage to tell him the cause of her impatience. It was only a very short time until the minister decided that his coworker was

"not a good Bible worker" anyway; he could see many reasons why she was not successful and desirable. One of the main reasons was that she failed to co-operate. This Bible worker recognized the need of tact in dealing with outsiders, but she failed to recognize her duty as a missionary to her fellow workers. Her lack of co-operation was twofold: she failed to co-operate with the Lord, and she failed to co-operate with her leader, the Lord's minister.

Some seem to think that tactless blows are legitimate when directed against fellow workers. But let us remember that when we give to others what we think they deserve, we may cut the cords of influence which bind their hearts to ours. This is as true in dealing with fellow laborers as with men and women in the business world. Heaven help us to be less proud of our straight-from-the-shoulder blows. Perhaps they are deserved, but they may prove dangerous.

Now as to co-operation in manner of working for souls. Have you ever seen a teacher by mistake severely punish a good boy in the school? Have you seen the little fellow take the punishment like a man, and then go away to think it over, perhaps deciding that he might just as well be bad as good, because he received the punishment anyway? Such experiences do occur, and are always due to the fact that the teacher does not know her pupil. We should know the people for whom we labor, and know their needs.

Perhaps the Bible worker has labored tactfully and faithfully for a long period of time, and reaches the point where she invites the minister to visit her readers and help bring them over the point of decision; but the minister, not knowing the people whom he is asked to visit, proceeds to administer his customary strong medicine for those who are halting between two opinions, and proves to do more harm than good. In other words, pun-

ishment is given to the *good boy*. Such a minister lacks in tact and co-operation. There should have been closer contact by both minister and Bible worker with the souls for whom the Bible worker was laboring, and this contact should have been made at a much earlier stage in the history of the case. It is essential that the minister and the Bible worker co-operate in personal work with souls, as well as in public effort, and there is just as much danger of the Bible worker's failing to make this co-operation possible, as that the minister will fail to realize the need in this respect.

*3. In Forethought and Planning.*— Sometimes I have been placed under circumstances which reminded me of a situation where a train was scheduled to start *whenever the engineer was ready*, and the train crew were expected to be all ready to scramble aboard whenever the train pulled out.

This may seem like an extreme illustration, and yet many times it has seemed to me that I have been obliged to make all speed to get on board the train of service after it had already started down the track. In other words, suddenly some plan is announced, the success of which depends largely on the efforts of the Bible worker, but concerning which she has not heard a word. Now, it is all right to be minutemen and minutewomen, and there is a satisfaction in conquering all such handicaps; yet I cannot but feel that the Lord is better pleased when there is proper forethought and planning. In the beginning, long before the tragedy of sin was enacted, God made complete the entire plan of salvation. I believe it will tend to co-operation, and to peaceful relations and more effective service, if all will *think*—think ahead, and think through.

## REMEMBER THE NOONTIDE HOUR OF PRAYER

### The Response

I AM very thankful for this bond of spiritual fellowship which is soon to exist between the Bible workers of the advent movement. It is timely and inspiring to know that it is to be a world-wide bond. I do sincerely desire my sister Bible workers in China and in all other parts of the earth, to know that there are those in America who are remembering the time set for each to join with the others in prayer. I am looking forward to the time when these moments will become sacred to each of us, because of the consecration we place upon them. My prayer is that we may never forget, and that this may be one bond which shall never be broken nor forgotten by any of us till Jesus comes.— ROSA IRICK, *Muskogee, Okla.*

The five-minute prayer season by Seventh-day Adventist Bible workers is a splendid suggestion. Personally, I plan to adopt it, with the help of God. How wonderful to think that all over the world, at a stated time, we have an appointment with the God of heaven to offer our petitions before the throne of grace! — MARY E. WALSE, *Brookline, Mass.*

I am heartily in favor of the plan for our world-wide Bible workers. I have observed this plan for years, but can now enter into it with renewed gladness, since all our sister Bible workers in the world-wide field are of the same mind. It is indeed a blessed plan, and one which the Lord will approve.— MAMIE STEELE, *Hastings, Okla.*

The midday prayer season will be a great strength to me. It affords inspiration to realize that the whole circle of women doing the same kind of work in the Master's vineyard all over the world are *together* in prayer at a stated period.— IDA M. POCH, *Big Rapids, Mich.*

4. *In Showing Respect for Coworkers.*—This is a point concerning which little need be said, but more done. It must be well understood that a Bible worker should aim to develop in all with whom she comes in contact a high respect for the sacred office of the ministry, especially in these days when there is a strong tendency to bring sacred things down to the level of the common. It must also be borne in mind that those who dedicate their lives to the Bible work are engaged in a high and sacred calling, and while walking worthy of this high calling, should be accorded that respect and confidence which the Lord has indicated.

5. *In Keeping Counsel.*—A fatal blast to co-operation is caused by the unbridled tongue which betrays confidences reposed in fellow workers. Such conduct often defeats the highest aims of our work.

6. *In Counting Results.*—One time a conference president called on a Bible worker and asked to be taken to visit her readers and converts. He had been told that this Bible worker was not an efficient laborer, and so he had come to investigate. The Bible worker was most happy to have her conference president manifest such personal interest in her work, and planned to take him to see her readers. After one such visit, the conference president called on the local minister, and in mentioning the case presented by the Bible worker, was quickly informed that things were somewhat mixed. Returning to the Bible worker, the president said, "Pastor Blank tells me that the lady on whom we called yesterday was not one of your converts, but that she came into the truth through the tent effort. Take me to see those people who have been brought into the truth through your efforts alone."

What would you have done, sister Bible worker, under such circumstances? You may not wish to tell

what you would have done, but you can easily state how you would have felt. It is true that there are times when the Bible worker brings people all the way into the truth by her effort, but in this circumstance the Bible worker had been associated with an organized public effort, when the blending of talent and co-operation of all workers entered into the apparent result.

Somehow I cannot imagine that when the work is all done, and Christ sees the travail of His soul and is satisfied, Father, Son, and Holy Spirit will divide the redeemed throng with the distinction, This is yours, This is mine. The Trinity is our great example. It was unselfish co-operation that originated the plan of salvation; it is unselfish co-operation that will bring it to its close. We need the "one accord" of Pentecost. May the spirit of willing co-operation never be lacking in our service.

*New Bedford, Mass.*

### Just Between Seminars Glimpses of Ministerial Training

*Emmanuel Missionary College.*—We have an excellent class of young men in the theological department of the college this year. Our seminar is organized, and functioning under the leadership of Roscoe Moore, who will furnish full report. In order to ease up our intense and congested program, the seminar meetings are held bi-weekly, on Friday evening, just after the regular vesper services, alternating with the meetings of the foreign mission band. These meetings are well attended.

W. R. FRENCH, *Dean,*  
*Department of Theology.*

*Union College.*—I am happy to inform you that the student seminar is very much alive at good old Union. Our seminar meetings are held on Fri-

day evening of each week, at which time the "sermons" given by the members receive the constructive criticism of our teachers. As to the actual work done in the field, we are caring for the Sabbath services in all the churches within forty miles from Lincoln, and conduct the midweek prayer meeting in the city church. We also conduct weekly services at the State Reformatory, and each week we make visits to the hospitals, the poor farm, the old folks' home, and various other public institutions. We plan to begin a hall effort in the city of Lincoln very soon.

R. WILLARD WENTLAND,  
*Seminar Leader.*

*Broadview College.*—We were somewhat late in organizing our seminar, but now it is in full swing, under the leadership of Herold Grassball. I have arranged for THE MINISTRY to come to our library, and have also ordered two sets of the Ministerial Reading Course books. All who take the pastoral training are required to read these books, and all who joined the seminar were asked to avail themselves of the privileges afforded by the Reading Course plan. Some of our seminarians have been conducting Sunday night meetings and have developed a live interest. Others, who are also taking the pastoral training course, are conducting Sunday night meetings in the city of Chicago. Other members are giving Bible readings to people who have become interested through the work of the colporteur, and still other members are conducting Sabbath services in the city churches. In this way our students are not only getting a practical field experience, but are actually winning souls to Christ.

M. H. SCHUSTER, *Dean,*  
*Department of Theology.*

*Southern California Junior College.*  
—As I recount the missionary work done by the students of the Southern California Junior College, I am greatly inspired. Really it is wonderful the

missionary activities they are carrying forward in the surrounding country. For several months the students have been carrying on an effort at Pedley, which is a few miles northeast of the school. Several have taken their stand definitely, and have been baptized. Regular church services are held each Sabbath, and there is also a fine Sabbath school. At Corona, which is just a few miles in the opposite direction, where there are about fifteen Seventh-day Adventists, one of the brethren secured the use of the Foursquare Gospel church for Sabbath-services. The ministerial class of the school supplies the pulpit each Sabbath, also the reviewer of the Sabbath school lesson, and teachers for the classes. Plans are being formulated for meetings to be held in Corona at some future date, to bind off the interest that our ministerial students are awakening.

A new church has just been completed at Elsinore, and the brethren there have requested Elder L. A. Wilcox, of the college Bible department, and the ministerial students to conduct Sunday night meetings. In another place a series of meetings is being started by one of our conference workers, and the seminar students will take charge of distributing the handbills and literature, acting as ushers, and quite largely furnishing the music. Every Friday evening the ministerial students of the college hold religious services at the county detention home, where there are about thirty young people. Their efforts are well received by those in charge of the home, as well as by the young people living there. Another public institution is visited by another group of young people working under the direction of the seminar. Here there is an average attendance of thirty to fifty each Sabbath afternoon. The United States Government has a large school for Indians at Arlington, and for some time the college has endeavored to secure permission to hold meetings for the Indian students. Per-

mission was given for a recent Sunday night, at which time Elder Wilcox spoke, and the students took an active part in all parts of the program. There were nearly 1,200 Indian boys and girls in attendance. The superintendent of the school said it was the best meeting they had ever had, and invited the students to come again.—*Glenn A. Calkins, Pres. S. E. Calif. Conf., in Pacific Union Recorder.*

*Atlantic Union College.*—I am happy to say that we have in our ministerial band this year thirty-five members, but I am more happy to say they are a band of spiritual Christians. Under the direction of Elder Taylor, the Bible teacher, we have adopted a different plan this year for securing field experience. Instead of visiting the surrounding churches, the members of the seminar enter new territory and distribute *Present Truth*, with a view to establishing cottage meetings. This plan is producing good results. At some of our cottage meetings there have been twenty-four adults in attendance. As I am a Russian and speak the Russian language, I have been working among the Russian and Polish people in the adjoining town. I need not speak of the spiritual state of the Russian people, as a result of Bolshevism in Russia, but I can say that many of these people are honest in heart and wish to do what is right.

Our regular meetings are held on Friday night, at which time the band is divided into two divisions, and two speakers for each division are allotted fifteen minutes each for the presentation of doctrinal subjects. At the close, time is allotted for criticisms and suggestions of our teachers, and in this way all members of the band profit by the experience, whether speakers or not. The secretary of the band keeps a record of all weak points noted in the speakers, also a record of improvements made. VASILY TRACHUK,

*Seminar Leader.*

## The Law of Defamation

(Continued from page 14)

he is liable. The communication must be made in good faith.<sup>9</sup>

5. *Repeating What Others Have Said.*—It is no defense to an action for slander to prove the defendant only repeated the charge made by another, if he does so knowing it to be untrue and with a desire to injure the person slandered. A repetition of oral slander already in circulation, without expressing any disbelief of it or any purpose of inquiring as to its truth, though without any design to extend its circulation or credit, or to cause the person to whom it is addressed to believe or suspect it to be true, is nevertheless actionable.<sup>10</sup>

*Takoma Park, D. C.*

(To be continued)

<sup>1</sup> Sec. 31 American Decisions, 766; 4 Massachusetts Report, 163; 80 Missouri Report, 558; 152 Pennsylvania State Report, 187; 129 Alabama Report, 349; 28 Kansas Report, 426; 2 Tyler (Vt.), 129; 6 Vermont Report, 489.

<sup>2</sup> Christopher vs. Akin, 214 Mass. Report, 332; Madill vs. Currie, 168 Mich. Report, 546; Everest vs. McKenney, 195 Mich. Report, 649.

<sup>3</sup> Fergon vs. Dickens, (1909) 161 Alabama, 181; Lawyers' Reports Annotated (1918F), 568.

<sup>4</sup> 5 American Law Report, 451 (1919); 113 Mississippi, 351 (1917).

<sup>5</sup> Sawyer vs. Railroad, 142 N. C.; 1, 116 Am. St. Report, 716; Rivers vs. Railroad Co., 90 Miss., 196.

<sup>6</sup> Long vs. Peters, 47 Iowa Report, 239; Rude vs. Nass, 24 American State Reports, 718; Moore vs. Butler, 48 New Hampshire, 161; Fresh vs. Cutter, 73 Maryland, 87; Rosenbaum vs. Roche, 46 Texas Civil Appeal, 237; 101 Southwestern, 1163.

<sup>7</sup> Mix vs. Caldwell, 81 Kentucky Report, 293.

<sup>8</sup> Mortin vs. Knipe, 128 Appellate Division, 94; 112 New York S., 451; Missouri Pacific Railroad Company vs. Richmond, 73 Texas Report, 568.

<sup>9</sup> Steamboat Company vs. Davis, 12 Appeal Case (D. C.) 306; Middleby vs. Effler, 118 Federal Report, 261; 97 Mississippi Report, 669; 222 Missouri Report, 556; 107 Missouri Appeal, 217; 84 New Jersey Law Report, 456; 49 New Jersey Law Report, 417.

<sup>10</sup> Kennedy vs. McLaughlin, 5 Gray (Mass.), 3.



## Illuminated Texts

Side Lights From Translations

### Revelation 14: 6, 7

"AND I saw another angel flying in midheaven, having an eternal message of joy to proclaim to those who dwell on the earth, and to every nation, and tribe, and tongue, and people; saying with a great voice, Fear God, and give glory to Him, because the hour of His judgment is come, and worship Him who made the heaven, and the earth, and sea and fountains of waters."—*American Baptist Improved.*

"And I saw another angel flying in midheaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters."—*American Standard Revised.*

"And I saw another angel flying in midheaven, having [the] everlasting glad tidings to announce to those settled on the earth, and to every nation and tribe and tongue and people, saying with a loud voice, Fear God and give Him glory, for the hour of His judgment has come; and do homage to Him who has made the heaven and the earth and the sea and fountains of water."—*Darby.*

"And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation, and tribe, and tongue, and people: Saying with a loud voice: Fear the Lord, and give Him honor, because the hour of His judgment is come: and adore ye Him, that made heaven and earth, the sea and the fountains of waters."—*Douay.*

"Then I saw another angel flying in

mid-air, having to announce the good tidings of an everlasting reward to those sitting upon the earth, and every nation, and tribe, and language, and race; saying with a loud voice: 'Reverence God, and give Him honor! because the hour of His judgment has arrived; therefore pay homage to the Maker of the heaven, and the earth, and sea, and springs of waters.'"—*Fenton.*

"And I saw another angel flying in midheaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, 'Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters.'"—*Moulton.*

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to reach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.'"—*Newberry.*

"And I saw another messenger flying in midheaven, having an age-abiding glad-message to announce unto them who are dwelling upon the earth, even unto every nation and tribe and tongue and people, saying with a loud voice—

"Fear God and give Him glory, because the hour of His judging is come; and do homage unto Him that made heaven and the earth and sea and fountains of waters."—*Rotherham.*

"And I saw another messenger flying in midheaven, having good news age-enduring to proclaim to those dwelling upon the earth, and to every nation, and tribe, and tongue, and people, saying in a great voice, 'Fear ye

God, and give to Him glory, because come did the hour of His judgment, and bow ye before Him who did make the heaven, and the land, and sea, and fountains of waters.'—*Young*.

"And I saw another angel flying in midheaven, having [the] glad tidings everlasting to announce [to] those who dwell on the earth, and every nation and tribe and tongue and people, saying with a voice loud, Fear God, and give to Him glory, because is come the hour of His judgment; and do homage to Him who made the heaven and the earth and sea and fountains of waters."—*Interlinear New Testament*.

"And I saw another angel flying in the midst of heaven, having an everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tribe, and tongue, and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come; and worship Him that made the heaven and the earth, and the sea, and fountains of waters."—*Davidson, Von Tischendorf*.

"Then I saw another angel flying in mid-air, with eternal good news to announce to the inhabitants of the earth, to every nation, tribe, language, and people. He cried in a loud voice,

"Fear God and give Him glory, for the hour of His judgment has come. Worship Him who made heaven and earth and sea and the springs of water."—*Goodspeed*.

"Then I saw another angel flying in midheaven with an eternal gospel for the inhabitants of the earth, for every nation and tribe and tongue and people; he cried aloud, 'Fear God and give Him glory, for the hour of His judgment has come; worship Him who made heaven and earth, the sea and the fountains of water.'"—*Moffatt*.

"And I saw another angel flying in heaven: and with blood, he had the everlasting gospel, to proclaim to dwellers on the earth, and to every nation and tribe and tongue and peo-

ple; saying with a loud voice, 'Worship God, and give glory to Him; because the hour of His judgment is come; and adore ye Him, who made heaven and earth, and the sea, and the fountains of water.'"—*Murdock's Syriac New Testament*.

"Then I saw another angel, flying in midheaven. He had the Good News, decreed from eternity, to announce to those who dwell on the earth—to men of every nation, and tribe, and language, and people; and he cried in a loud voice—'Reverence God, and give Him praise (for the hour of His judgment has come) and worship Him who made the heaven and the earth and the sea and all springs of water.'"—*Twentieth Century New Testament*.

"And I saw another angel flying across the sky, carrying the Good News of the Ages to tell to every nation, tribe, language and people, among those who live on the earth. He said in a loud voice,

"Fear God and give Him glory, because the time of His judgment has come; and worship Him who made sky and earth, the sea and the water-springs."—*Weymouth*.

## Kindly Correctives

For Better Workmen

### Do I Know My Mother Tongue?

BY W. E. HOWELL

It is difficult to conceive how any one who is making a business of speaking from the public desk can be content to go through life making the most common errors of speech. Out of deference to the workers who are rounding out a lifetime of service in the cause of God, I wish to be thoroughly understood as not referring especially to them in the "kindly correctives" herewith offered. I do believe, however, that none are too old to make improvement, and that those who have

reached an age of from forty to sixty could accomplish surprising results by aiming to correct one error a day. A vest-pocket memorandum of common errors in speech is all the equipment necessary, and this may be made up from numerous books and suggestions offered. By slipping this memorandum into the little pocket opposite the watch, and consulting it as frequently as one does his timepiece, will within a very short time produce amazing results in the correction of errors in speech.

To the younger workers in the cause of God, I would say, Thou art inexcusable, O man, whosever thou art that makest a slip of speech, if thou continuest in the evil way day after day.

Coming to the office to-day, I overheard a man by the way, exclaim, "I have took." Reader, you may not say, "I have took," but is that any worse than to say, "It don't work that way;" "My wife and myself were there;" "There is lots of things we don't know yet;" "I set with him in church last night;" "I laid down on the seat and went to sleep;" "It wasn't him"?

If the reader of this article finds that he makes any one of the errors mentioned, or if he makes all of them, what excuse would he offer if he continues to do so after there is pointed out to him the correct form of expression and the principle underlying it? This is a question which I am unable to answer for him, but it is a question which every man should answer for himself.

That there need be no excuse for continuing to make the seven slips in the correct use of our mother tongue, as stated, I herewith give the correct form of speech, with slight variation in each case:

1. I have *taken* them. Not, "I have *took*." We were *taken* home. It was *taken* out of the first amount. *Taken* by and large, it is a general truth.

2. It *doesn't* work that way. Not, "It *don't* work that way." Elder

Brown *doesn't* arrive until one o'clock. The world *doesn't* seem so large as it did once. That report *doesn't* sound right to me. He *doesn't* look well. This common error of using "*don't*" for "*doesn't*" can easily be corrected if one will expand the contraction "*don't*" into its full form "*do not*." No one would think of saying, "It do not work that way," "He do not look well," etc.

3. My wife and *I* were there. Not, "My wife and *myself* were there." The word "*myself*" in such connection emphasizes the speaker when this is obviously not intended. If, under some circumstances, it is desired to give such emphasis, the proper way would be, "my wife and *I myself* were there." Never say, "My wife and *myself*," for "*myself*" can never be used as a pronoun in subject form. It does have one other use than that of emphasis, and that is as a reflexive; but in every such instance it must follow a verb or a preposition. For example: "I hurt *myself*;" "I can do nothing of *myself*;" "I have taken the responsibility upon *myself*;" "I deceived *myself* in that thing."

4. There *are many* things we don't know yet. Not, "There *is lots* of things we don't know yet." "*Lots*" is a poor, threadbare, wornout, cheap form of word which people use carelessly and without dignity, in place of the simple and appropriate little word "*many*," or for emphasis, "*great many*." There is just as much dignity and standing to the word "*lots*" as to that oft-repeated slang term "*oodles*." However, we are not dealing with the choice of words in this corrective sentence, but rather with the point in grammar which is involved by using the word "*are*" instead of "*is*." In my observation of the language of preachers—without any intention of being especially observing—I find the use of the singular for the plural one of the most frequent of common errors; and using the word

is for are is perhaps the most frequent of all.

5. I *sat* with him in church last night. Not, "I *set* with him." Everything that has legs and can bend them to a sitting posture, must *sit*, never *set*. It is proper to say, "The sun has *set*." The reason the sun doesn't *sit* is because it has no legs and cannot assume the sitting posture; consequently it is proper to say "the sun *sets*."

6. I *lay* down on the seat and went to sleep. Not, "I *laid* down." Anything that assumes a reclining or prostrate posture, whether man, or beast, or bird, or a tree, crooked stick, or pencil, when spoken of in the present tense, "*lies*" down, never "*lays*" down. In the past tense, the same class in the same posture is designated by the term "*lay*." For example: "The man *lay* on the ground all night;" or, "The pencil *lay* on the shelf." It is never proper to use the word "*laid*" in this connection. In the present tense, no man can ever "*lay*" without laying himself or something else. In the past tense, he has always "*laid*" himself or something else down. To illustrate: the homely hen is said to "*lay*;" but if she is a dutiful hen, she always *lays* something.

7. It wasn't *he*. Not, "It wasn't *him*." "It was *she*; It was *they*; It was *I*; It ought to be *he*; It must be *she*; It can't be *I*; It might have been *we*; It never should have been *they*." All these, and a hundred other variations and combinations with forms of the verb "to be" almost invariably require the subject form of the pronoun either before or after it. About the only exception to this is in the technical form, such as "They took him to be *me*;" "He thought them to be *us*." In this form one is easily guided in the form of the second pronoun by making it the same as the pronoun immediately preceding the "to be," if there is one.

## The Field Says --- Through Our Letter Bag

**Abandon Faulty Logic.**—The longer I live, the less am I persuaded of the value of logic in changing any one's mind; but I am convinced that if our preachers are going to make any pretense at logic, they ought to avoid all far-fetched proofs and illustrations in support of our doctrine. I am jealous for the sound logic of our positions, and dislike to see good doctrines jeopardized by poor arguments. There come to my mind, offhand, two quite often employed proof arguments, which will serve to illustrate what I mean:

1. *The Condition of Man in Death.*—In proof of our position on the state of the dead, reference is made to the case of a certain man who had been pronounced dead by the physicians, but who finally revived, and then is said to have declared that *during the time in which he was considered dead* by the physicians, he knew nothing whatsoever. Now on a moment's reflection it becomes evident that in order really to prove our point by the use of such an illustration, we must be prepared to maintain that the individual was *really dead*. It would then follow that we are prepared to assert that in this case there occurred a resurrection from the dead,—a proposition which none of us would care to admit. But if we do not admit that there was an actual resurrection from the dead, of what force is the proof of the man's condition of mind during the period of his *seeming* death?

2. *Paul's Sunday Meeting.*—Then again there is the labored fashion in which we proceed to prove that that meeting on the first day of the week, as recorded in Acts 20, was held on Saturday night; and also the labored endeavor to prove that Paul must have *walked a long distance on Sunday morning*. Now, pray tell, what bearing

does that have on the significance of a meeting's being held on the first day of the week? Surely our arguments should be addressed to proving the fact that the mere holding of a religious service on the first day of the week does not prove that that day was considered by Bible writers as the Sabbath of the Lord. That is easily done, and when we have proved that point, we have established our case. But when we have simply proved that the meeting was held on the dark part of the day, rather than the light part, calling due attention to the fact that there were lamps lit in the upper chamber; and when we tell how Paul got up early in the morning and *walked a long distance on Sunday*, simply because he did not have a chance to ride that Sunday morning, it seems to me that we are begging the question, or at least dealing with irrelevant side issues.

I always feel some confusion and chagrin when I read the replies of our adversaries who make sport of such arguments, and declare that after we are all through with our explanations, the fact still remains, according to the Scriptural record, that the meeting was held on the first day of the week. As to whether Paul walked or rode on Sunday morning, this has no more relation to the sacredness of the day than when we walk or ride on either Sabbath or Sunday.

Why don't our preachers follow through the chapter, and show that Paul held meetings all the way along during the following week, and that his most notable meeting, held with the elders of Ephesus, was probably held on *Wednesday*; which shows that if the holding of a religious service on a certain day makes the day holy, then doubtless Wednesday is more holy than any other day of the week. And so by the *argumentum reductio ad absurdum* completely silence our opponents? F. D. NICHOL.

Takoma Park, D. C.

February, 1929

**Radio Announcements.**—I firmly believe that one of the best means of reaching the public with announcements concerning evangelistic meetings is by radio. The best time for making such announcements is from 12: 15 to 12: 45, when the larger percentage of people are at home for the midday meal, and also in the evening, at the supper hour. At these two periods of the day, more people are listening in on their *local* stations than at any other time, as later on in the evening they prefer to tune in for long-distance stations.

For announcements such as we are making over the radio, as indicated in the following paragraphs, we pay \$2 each; and even if we were obliged to pay \$5, we would consider it worthwhile advertising. In some cases it may be possible to get the radio station to take such announcements as news items, for which there is no charge.

*Sample Announcement, No. 1.*—"Our local listeners who live in the vicinity of Grand and White Streets have no doubt noticed a group of men putting up a large white tent on that corner. All our listeners are invited to visit this tent to-morrow night at 7: 30, to hear the first of a very important and interesting series of Bible lectures, to be given each evening by Evangelist \_\_\_\_\_, a speaker to whom you will enjoy listening, as he makes the Bible intensely interesting and plain. You will also enjoy the music, which is conducted by Mr. Smith, a singing evangelist from New York City, who is assisted by a large chorus of well-trained voices. You certainly should not miss even the first of this series of Bible lectures, which begin to-morrow night at 7: 30, in the large white tent on the corner of Grand and White Streets, right here in \_\_\_\_\_. These lectures are free, and all are cordially invited to attend."

*Sample Announcement, No. 2.*—"Health is never appreciated until we lose it. Wouldn't you like to know

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how to keep well, and how to make sick people well? You will be surprised to find how easy it is to learn how to treat successfully at home many cases of sickness. You are invited to join the class in practical nursing and healthful cookery now being organized, which will meet every Wednesday evening, at seven o'clock, in the Seventh-day Adventist church, located on the corner of First and Third Streets, here in —. There will be no charge for this instruction, given by a capable instructor. Certainly you should not miss this opportunity to learn how to preserve your health and that of your family. Come to-morrow evening, at seven o'clock, to the church on the corner of First and Third Streets. If you wish further information as to the course to be given, you may telephone Springfield 407-W. Remember the course is free."

By forming this class in practical nursing and healthful cookery to meet in the church just preceding the weekly prayer meeting, it is often the case that people who have come for the instruction will be sufficiently interested to remain to the prayer meeting, and through this means they may be won to the truth.

G. I. STEVENS.

*Auburn, N. Y.*

**Reforms Not Popular.**—I find that when we give the tea, coffee, tobacco, and meat lectures, we thin down our audience almost the same as we do when we give the Sabbath question in the gospel series. These things have reform in them as well as do our gospel lectures. No part of our message can ride on a high wave of popularity if it is given in the spirit of the message, which is the essence of reform. Nevertheless, these health lectures always bring us additional people, and this work being a part of God's message helps us to do a perfect work for the people. And so when they come into

the truth they will be far more substantial than they otherwise would be.

J. G. WHITE.

*Sacramento, Calif.*

## Gospel Finance

*(Concluded from page 9)*

automobiles, stocks, and bonds; and the possessor who is bound to them will be destroyed also. Let us seek to be more faithful in leading our people to lay up their treasures in heaven, and thus center the heart's affection upon the realities of eternity.

*Lacombe, Alberta.*

## The Minister's Books

Reading Course and Reviews

### Joys of a Companionable Book

A GOOD book! Joyous companion of my heart,  
A friend, in truth, in joy or grief thou art;  
If I but choose thee wisely, then indeed  
Thou shalt truly minister to my soul's need.  
A chance acquaintance met in library or  
store  
May often prove a friend worth knowing  
more.  
However well I know those I love best,  
I never can exhaust their wealth or interest.  
A book that's much bethumbed and read  
again  
And then once more, is friendly as the best  
of men.  
A good book truly an eternal friend may be;  
Itself remains complete, it yet becomes a  
part of you and me.

—Ward Macauley.

### Echoes From the Field

It is an old saying, "Straws show which way the wind is blowing," and on this same principle we may form some estimate of the impressions being made by the Reading Course selections for 1929 and the reception which is accorded them, by statements in current correspondence. In connection with past Reading Courses it has not

been an unusual thing to receive letters in which kindly caution is given against including too many books in the course, thereby making the amount of reading too heavy for ease and profit; but even before the dawn of 1929 a number of ambitious readers have reported the completion of the 1929 course, with the exception of one or two of the books, and so keen is the interest and enjoyment in the books read as to lead the Reading Course committee to wonder if the course this year is sufficient for extended study. It is apparent, however, that the degree of *interest* is the best gauge on quantity reading.

The following extracts from letters refer not only to the Reading Course selections, but also open the gate into the field of "elective" volumes which are being chosen by ministers as of special interest. It will be a feature of due significance and added interest to summarize the various books which enter into the study of Seventh-day Adventist ministers and workers, and when this summary is made possible near the close of 1929, it will be of value in its suggestive merit as to the theme or themes in which there is most widespread interest.

"The Reading Course books have arrived, and the one by E. W. Smith, entitled, 'The Desire of All Nations,' I have already read with the greatest of interest. There is real life and practical experience disclosed in that book."—L. R. CONRADI, *Ministerial Association Secretary, Central European Division*.

"I have read two of the 1929 books already—'The Coming of the Comforter' and 'The Desire of All Nations.' To my mind, the worth of the entire first volume is summed up in the truth that the Holy Spirit makes effectual what Christ accomplished on the cross by His resurrection and by His ascension, and that faith lays hold of this accomplished work, and that means a living Christ in the soul. The desire of my soul is to be used by the

Holy Spirit for the finishing of God's work. The reading of 'The Desire of All Nations' awakened in my own heart a sense of need of a new vision of the world's claim upon the Christian. May the Holy Spirit bring this vision to us all."—B. M. GARTON, *Seward, Nebr.*

"The inclosed enrollment card tells its own story. I will say, however, that I read the book by Jowett ten years ago, but am reading it again. For the 'elective' reading I am beginning with four small books of 176 pages each: 'Kept for the Master's Use,' 'The Greatest Thing in the World,' 'Stepping Heavenward,' 'Like Christ.' But these are not all the books planned for the year to come. Such reading is profitable, and has a greater influence in molding character than one realizes."—H. P. WALDO, *Alma, Mich.*

"I am sending my enrollment for 1929. I have already begun on 'The Great Controversy,' and enjoy it just as much as though this were the first instead of the twelfth time I have read this wonderful book. I anticipate much pleasure in perusing the set of books."—B. L. POST, *Superior, Wis.*

"I am glad to enroll for the 1929 Reading Course. During the past year I was on the move so much of the time, traveling many miles by automobile, that I did not have time for reading as I would have enjoyed; and now, for the first time, I am able to give attention to the Reading Course as a whole. I shall begin reading 'The Great Controversy' at once, and take up the other books in order the first of the year."—C. A. PURDOM, *Sheridan, Wyo.*

"I have read the chapter on 'The Penny and Missions' in the book entitled 'The Desire of All Nations,' and it makes me feel that I want to do something more than I am doing. I am sending my full share through the regular channels, but in addition to this I would like to give \$50 each quarter of the New Year as an 'extra.' Could this be arranged?"—A LAY MEMBER in *Connecticut*.

## EDITORIAL POSTSCRIPTS

**SUBSTITUTES!** — Music, our health message, visual illustrations, and scientific lectures are surely proper and essential when used as God designs — as adjuncts, not substitutes for a waning spiritual power. But when they become simply drawing cards to compensate for lost magnetism in the presentation of the uplifted cross, they become a subtle delusion and an actual peril to the evangelist, however helpful they are to the people. Let us not make a wrong use of a right thing.

**NEGLECTED!** — We have stressed the coming deliverance from the presence of sin at the second coming of Christ, but we have failed to deal as we should with the present problem of sin's power pending that blessed day. Salvation embraces forgiveness for the guilt of sin and *deliverance from the power of sin*, as well as future freedom from the presence of sin. This ought we to stress, and not leave the other unstressed. Let us preach a balanced gospel as the Bible declares it.

**SPIRITUAL!** — “He is a spiritual man.” Just what do you mean by that expression? A man may be very religious, very ardent, very pious, very productive, very efficient, and most exemplary from the viewpoint of ethics, religious achievements, and human morality, and not be spiritual. *A man is spiritual only as he is Spirit filled.* Human piety, morality, or righteousness is not to be confused therewith. God wants spiritual men in the ministry, not merely ardent religious directors. They are the ones whom God will use to finish the assigned task of this movement. God make us all truly spiritual men.

**SABBATHS!** — Does a preacher need a Sabbath, or is his mortal frame of dust so constituted that he can work on seven days a week, month in and year out, without let down and relaxation? With him, Sabbath responsibilities are often the heaviest of the week. Yet the fourth commandment which we herald to the world specifies one day's rest in seven, even for beasts, and theirs is purely a physical rest. God did not design the human body for continuous, uninterrupted labor, even for Him. Some of us in our intemperance are presuming on God's mercy. We who preach the observance of both letter and spirit of the law to others, should keep it ourselves. A reform is needed within as well as without, for God doesn't want abbreviated lives of usefulness.

**REPUTATION!** — The world knows us chiefly as Bible students, propagandists, proselyters, compassing land and sea with our amazing mission program, and as zealous preachers of our distinctive doctrines. Do they know us equally well as men and women of outstanding fellowship with God, of power in prayer, of victory over the power of sin? Are we who are heralding the chronology of the times as ardently developing characters commensurate with the times, both in our own lives and in the lives of those we touch and teach? Above all professed followers of Christ in the world, we of the true, remnant church should be known as the outstanding Christians of the world.

L. E. F.