

# The Ministry

A Medium of Communication  
between the members of the

Ministerial Association of Seventh-day Adventists

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## Trenchant Truths

THE pursuit of truth is not to be confused with the possession of truth.

"If any man have not the Spirit of Christ, he is none of His," irrespective of profession, credentials, or position.

THERE is a vast difference between reading something that is *in* the Bible, and reading something *into* it that exists in our own minds. There should be no fatal confusion here.

HE is not a foe but a friend of truth who acts as a check on inaccuracies, inconsistencies, or fanciful interpretations. Constructive critics are invaluable assets to the movement. Let us capitalize them.

ARE you preaching a religious philosophy, or presenting the good news of real salvation from sin and its erroneous beliefs and practices? Are minds convinced, or are lives transformed by your presentations? The issue is fundamental.

THE minister who fails to speak forth in a time of crisis is guilty of faithlessness to a divinely appointed responsibility. The blood of unwarned and thus unguarded souls may be upon him. Heaven's commission demands faithfulness.

GOD has not designated a select few to be the custodians of orthodoxy in His remnant church. It is a universal obligation shared jointly by every responsible laborer. Let none shrink, on the one hand, and none usurp unassigned prerogatives on the other hand.

WHEN people get to admiring the preacher,—his learning, language, or logic,—they take their eyes off the Saviour. He will increase only as the preacher decreases.

FRENZIED activity is no substitute for a living Christian experience, at least before God, however well it may pass with men. On the other hand, God-inspired labor is inevitable if the soul is transformed by the life of Christ.

ALWAYS through the past there was conflict between the prophet and the priest. Even so is it today. Let us make this year a time of revival of study, of understanding, and of appropriation into life of the counsels of the Spirit of prophecy.

ON the great essentials of holy living, all true men agree. But on modes of achieving these desired results there is difference of conviction. Others who love their Lord as ardently as we, should not be subjected to suspicion and aspersion because they sincerely view methods in a different light.

SEVENTH-DAY ADVENTISTS make use of every version or translation of the Bible, in any language, and can faithfully preach Christ and His message from each of them. Usually it is deemed best to use the common version of the people, such as the Authorized in English, or the Lutheran Version in German, but drafting freely upon other versions which clarify or give a more accurate rendering of the original. This has been the denominational practice through the years. And in this we have the inspired example, and therefore the indorsement, of Ellen G. White. Let no artificial issue be raised here. L. E. F.

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# Editorial Keynotes

## The "Appeal to Our Workers"

AT the Autumn Council which convened in Columbus, Ohio, during September, 1929, there was formulated and sanctioned by official action an "Appeal to Our Workers," which was later printed in leaflet form and passed on to the field. While making the journey from New York to Brazil, I read and reread this message, and I wish to state frankly that I personally accept every word of warning, rebuke, and exhortation which it contains. It is truly a statement of serious conditions, and should lead each and every worker, regardless of age or official position, to a prayerful consideration of the situation, and also call forth a whole-hearted response to the appeal.

Many such messages have been sent to us in the past, and no doubt each message has, to some extent, awakened, alarmed, and helped; but evidently there has been failure to effect the reformation needed, and so the messages continue to come.

But as I have reflected upon this present timely appeal, many mental queries have confronted me: What will be the result to those who fail to heed this appeal? What experience will come to those who sense its meaning and square their lives by it? What will be the effect upon the cause of God throughout the world? Time alone will reveal the answer; but the burden of the great need rests heavily upon my heart, and I earnestly pray that the Holy Spirit may lead every minister and every Bible worker into the fullest compliance with this stirring appeal.

No doubt every reader of THE MINISTER has received a copy of the leaflet

referred to, and has read it, and put it in safe keeping. But this is not sufficient. Sometimes a clearer understanding of important statements is obtained through analysis. And in my meditations I have felt constrained to set forth a brief analysis of this "Appeal."

1. "We are deeply impressed that the hour has fully come to reconsecrate our lives to God and to the maintenance of right principles and holy standards, as set forth in the Bible and the 'Testimonies.'"

My own response to this statement is unqualified approval. But more than that, I ask myself the question, *Will I make this reconsecration — yes, Do I make this reconsecration?* And my heart responds, *I do*, here and now, reconsecrate my life to the maintenance of right principles and holy standards. If we covet the Lord's approval of our lives and the bestowal of His power on our service, how can we do less than make whole-hearted response?

2. "The times are not perilous to the church simply in a general way, but to us as ministers as well. . . . As in olden times many of Israel's leaders succumbed to the sins of criticism, ambition, appetite, pleasure, and passion, and fell on the very borders of the Canaan they had journeyed so long to reach, so we as workers about to cross over to the goodly land, are likewise imperiled. . . . May God help us to awaken to righteousness in this time of awful peril."

Surely the minister of God today, as he reviews the sad experience of ancient Israel, and warns the church of the danger in pursuing the same course which brought defeat to God's people

in former days, should in all seriousness take the warning to his own heart.

3. "But there are some who are losing their way. There are workers who are careless in their conversation and general deportment. They are light and trifling in their words and actions, and carry this spirit into the pulpit, illustrating their sermons with witticisms and humorous stories. And there are those who disregard the principles of healthful living, and fail to set before the flock an example in this matter. A few are found attending the movies or similar questionable places, or frequenting resorts where promiscuous bathing with its demoralizing influences is indulged."

This, it must be confessed, is a severe indictment; but evidently the writers knew whereof they spoke. The inevitable conclusion is this: If such an arraignment is not true, then it should be challenged; if it is true, then it should not only humble us, but awaken, alarm, and lead to thorough reformation. In the language of one of our hymns, let each sincerely ask, "Lord, is it I?" But still further departure from the high and holy standards set forth and adhered to by the pioneers of this movement, is brought to light:

4. "Some are careless in dress, failing to exhibit the dignity becoming the minister of Christ. We also regret that some of our ministers' wives fail to represent in their dress the simplicity, modesty, and dignity in keeping with their peculiar position and influence. The servant of God tells us that the lure of fashion is separating many of our dear people from God. Let workers, their wives and families, be examples to the church in stemming this evil tide.

"Some of our workers have become ensnared by the love of money. Speculation in real estate, or other commercial enterprises, has robbed them of time which belongs to spiritual ministry, and has brought their work into ill repute. . . . We are a spectacle to the world, to angels, and to men. . . . The people of God, especially our young

men and women, are watching us. Some of them by their own zeal rebuke our half-heartedness, while others stumble over our follies. What a shame! Shall we, the shepherds of the flock, prove unfaithful watchmen, sleeping on guard at the hour of the church's greatest danger, and thus fail to give 'the trumpet a certain sound'? It must not be!"

All the way down through the ages we find on record that departure from the standards established by the pioneers of every religious movement has resulted in deterioration and weakness. The sad story begins in the sacred history, where we read: "The people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that He had wrought for Israel." "And there arose another generation after them, that knew not Jehovah, nor yet the work which He had wrought for Israel. And the children of Israel did that which was evil in the sight of Jehovah, and served Baalim; and they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt." Judges 2: 7, 10, 12, A. R. V.

The same is true in the history of the great Reformation wrought by the Lord through Martin Luther, for we see that after the death of Luther and Melancthon, and of other godly men who worked with them, pioneer standards became lowered in the Lutheran Church, and deterioration followed. Wesley and his associates set on foot a great religious awakening. They lifted the standards of the Christian life to a high plane, and they themselves lived up to those standards. The divine approval was indicated by the marvelous power attending the movement. At that time the religious life of England was at its lowest ebb, but the fire of those Spirit-filled men melted the frozen hearts of millions, and a new England was created. The

*(Concluded on page 31)*

# Forward and Upward

Inspiration, Counsel, and Caution

## With God

To talk with God no breath is lost;  
Talk on!  
To walk with God no strength is lost;  
Walk on!  
To toil with God no time is lost;  
Toil on!  
Little is much, if God is in it;  
Man's busiest day not worth God's minute.  
Much is little everywhere,  
If God the business does not share.  
So work with God—then nothing's lost;  
Who works with Him does best and most.  
— *Old English Verse.*

## The Preacher's "Theoscope"

BY J. L. SHULER

THE qualifications essential for the successful preacher may be enumerated at considerable length, but the qualification of paramount importance is a personal, experimental knowledge of God. And such knowledge must be of no superficial nature, for we have the positive command that "those who labor for souls *must* attain to a deeper, fuller, clearer knowledge of God than can be gained by ordinary effort."—*The Acts of the Apostles,* p. 205. This is our need, but how can we obtain this deeper, fuller, clearer knowledge?

Let us visit the astronomer and consider his methods. Here is a man who must possess deeper, fuller, clearer knowledge of the heavenly bodies than can be gained by ordinary effort, and for this purpose we find he has access to outlines, charts, and instruments of various kinds. There is the telescope, by which he is enabled to penetrate five hundred times deeper into space than by the unassisted eye. There is the polariscope, by which he can determine whether a ray of light from a certain star is coming direct from a self-lumi-

nous body, or is reflected from some other body. He has the spectroscope, by which he can determine the elements that enter into the composition of the most distant stars. What would the astronomer do without these instruments?

The physician also must have a fuller, clearer, deeper knowledge of the human body than can be gained by ordinary observation, and he calls to his aid the stethoscope, by which to determine the abnormal condition of the heart or lungs. He uses the clinical thermometer to determine the temperature of the body, and employs the X-ray to examine the bones and workings of the internal organs. There is the sphygmomanometer by which to determine the blood pressure, the electrocardiograph by which the heart is made to trace its signature-rhythm on a film. Then there is the gastroscope, the laryngoscope, the proctoscope, the ophthalmoscope, by which the physician and surgeon may locate any abnormality in stomach, larynx, colon, bladder, and eye. There is also the microscope, by the aid of which a cell can be magnified ten thousand times.

As the astronomer knows the constellations in the heavens, and as the physician understands the mechanism of the human body, so the preacher must possess a "deeper, fuller, clearer knowledge of God than can be gained by ordinary effort," in order to minister to the soul in spiritual things. The preacher needs a theoscope—the vision which reveals the invisible. Like Moses, the preacher must endure "as seeing Him who is invisible." He must see Jesus.

It was through the aid of the theoscope that the apostles were enabled to do a mighty work. Jesus was a reality to them. They saw no man save Jesus only; they knew nothing but Christ and Him crucified. Their testimony is clearly recorded: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." 1 John 1:1-3. The preacher's efficiency lies in that "deeper, fuller, clearer knowledge of God," which cannot be gained by ordinary effort, such as the study of the technique and science of divine things, but comes alone through the channel of personal experience. Spiritual things must be "spiritually discerned."

One of the reasons for lack of greater power in proclaiming the message of God for this hour, is a failure to depend upon the theoscope. We cannot succeed without it. Suggestions for the use of the preacher's theoscope are briefly stated, as follows:

1. *Secret Prayer.*—"Communion with God through prayer and the study of His word must not be neglected, for here is the source of his strength. . . . If men will walk with God, He will hide them in the cleft of the Rock. Thus hidden, *they can see God*, even as Moses saw Him. With the power and light that God imparts, they can comprehend more and accomplish more than they had before deemed possible."—"Testimonies," Vol. VI, p. 47.

2. *Bible Study.*—Read the Bible as the voice of God speaking to your own soul. Put your name into the text.

3. *Dependence on God.*—Depend on God for guidance, grace, and strength in all daily affairs. In all thy ways "acknowledge Him, and He shall direct thy paths."

4. *Steadfastness.*—Be steadfast in

devotion, consecration, and prayer each day. "Pray without ceasing."

5. *The New Life.*—Maintain the "new life" in Christ Jesus. Make real the experience of Galatians 2:20. Believe that "the Holy Spirit is the Comforter, as the personal presence of Christ to the soul," and open the door of the heart for the abode of Christ through the Holy Spirit.

6. *Presence of God.*—Recognize the immediate presence of God, and live under the banner, "Thou God seest me." "If you will do everything as if you were in the immediate presence of God, you will be saved from yielding to temptation, and may hope to be kept pure, spotless, and undefiled till the last."—"Testimonies," Vol. V, p. 148.

Brevard, N. C.

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## Executives and Evangelism

BY M. L. ANDREASEN

My work in the ministry began in the city of Chicago. Later I was transferred to New York, where I conducted gospel meetings in tents, halls, and specially built tabernacles. The last evangelistic effort that I conducted in the city of New York was in 1907,—twenty-two years ago,—at the close of which seventy were baptized. Since that time, I have been engaged in administrative work, and in school work, and have not had opportunity to conduct active evangelistic efforts.

During the past few years I have felt more and more convinced that I needed to engage in that specific line of work to some extent, at least; but with a conference of over three thousand members, and a large territory to look after, it seemed an impossibility to do so. But in counseling with ministers and workers of the conference, I found that I was handicapped by not having had recent evangelistic experience. All the advice I could give

was based upon experience twenty years back, and did not afford the practical help which my workers needed.

I therefore determined to engage in a small public effort, with the twofold objective of reaching some people with the message of truth, and also to gain some up-to-date experience myself; and during the past summer I have been privileged to do this. I selected a town with less than three thousand inhabitants, where there were only a few Sabbath keepers, and all of these, with the exception of two, were so scattered as to make it impossible for them to attend the services. I did not have the assistance of a Bible worker, but I did have excellent help in the singing.

I learned many things through this summer's work. First, I found it was necessary to revamp all my sermon material, in order to bring it up to date. I had no charts of any kind, and so got along without them. In the matter of advertising, I limited myself to just what was granted the other laborers in the conference, so as to have no advantage in this respect. In fact, I tried to conduct the meetings under conditions similar to those which all our laborers had to meet. I rented a small theater, and held my first meeting the evening of July 28. There was a reasonably good attendance at this first meeting, which steadily increased, until, at the end of August, school began, and most of

## TO THE CARNAL HEART IT IS HARD

TO Apologize

TO Be Yielded

TO Admit Error

TO Face a Sneer

TO Be Charitable

TO Be Considerate

TO Endure Success

TO Keep out of a Rut

TO Forgive and Forget

TO Walk the Narrow Path

TO Make the Best of Little

TO Subdue an Unruly Temper

TO Maintain a High Standard

TO Shoulder a Deserved Blame

TO Keep the Ten Commandments

TO Live in an Atmosphere of Love

TO Keep Calm Under Stinging Reproof

TO Always Recognize the Silver Lining

TO be Loyal and True in Time of Temptation

YES, IT IS HARD — IT IS IMPOSSIBLE

Therefore the imperative need and divine plan for the New Birth, so that the blessed Christ may be not only our Saviour, but our Lord and Master; for in Him only do we triumph.

G. W. WELLS.

Washington, D. C.

my audience left for their homes in Minneapolis and St. Paul, the place in which I had chosen to locate being somewhat of a summer resort.

This made it necessary for me to begin all over again, and I found that the securing of another audience was no easy task. During this second attempt the theater was rented over our heads to a theatrical company, notwithstanding the fact that we had a lease on the place. This transaction stopped the meetings for about two weeks just at the critical stage of presenting the Sabbath question. For a time it looked as if the effort would be a complete failure. But I decided to hang on, and am glad to be able to report that the effort is not entirely without fruit. Six people have been baptized, and as many more will be baptized shortly. Others are interested, and are keeping the Sabbath and attending meetings regularly.

To sum up the matter, I would say that this has been a most excellent experience for me, for the following reasons:

a. I have had first-hand experience with present-day conditions.

b. I have had to meet objections and opposition from other ministers, which, while they are of the same general nature as those I encountered years ago, have taken on some modern phases.

c. I have learned some things about advertising which are somewhat different from conditions twenty years ago.

d. I have learned that it is possible to bring people to a knowledge of the truth without hammering on some of the things which were considered essential years ago.

e. I have found that it is possible to preach Christ in all His fullness and power to save, whether the subject be the state of the dead, baptism, the Sabbath, or the coming of the Lord.

f. And last, but not least in importance, I have discovered the difference between preaching a few sermons in

the midst of some other evangelist's effort, and staying by the work myself until it is finished.

While the effort of last summer was somewhat on the order of an experiment, I feel that it was a success, as far as my own education is concerned, and I am now anxious for the opportunity to conduct another such effort. If this is possible, I plan to start out without Bible worker, singer, or help of any kind, and see what can be done. Not that I am especially anxious to work single handed, but many of our workers must carry on their work under such conditions, and I would like to try it out for myself. If I get the opportunity to do so, I will report the results.

*St. Paul, Minn.*

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## The Minister's Companion

BY MRS. E. W. FARNSWORTH

A VERY striking statement concerning the minister's wife is found in "Testimonies," Volume I, page 139, as follows: "An unsanctified wife is the greatest curse a minister can have." Surely no minister's wife would desire to be in this class, and there is no need for any to be there. But almost unconsciously we may permit circumstances to influence the life in such a way that we tend to become a "curse" rather than the helper and companion that meets the divine ideal.

The wife who becomes self-centered, seeks to make things easy and pleasant for herself, and manifests unhappiness and discontent if she cannot have what she likes. Such a wife keeps prominently before her husband her ailments and her lack of comforts and needed conveniences. She is unwilling to economize as the needs of the situation require, and contrasts her financial condition with that of others more favorably situated. She thinks of self, talks of self, and lives



for self. The husband of such a wife becomes discouraged, harassed, un-nerved, and often turns from his divinely appointed work to engage in other lines by which he hopes to be able to gratify his wife's wishes. Therefore, to my mind, a most essential quality in the character of a minister's wife is *unselfishness*.

The charming Christian grace of charity must adorn the daily life. The minister's wife whose life is fashioned after 1 Corinthians 13 will be to her husband as an anchor, to hold him in the storms of temptation and difficulty, a true companion and helper in every sense of the word. The self-forgetful wife who "*seeketh not her own,*" who "*vaunteth not herself,*" but is constantly thinking of others and helping them, who "*is not easily provoked,*" who places the best construction upon the acts and motives of others, and "*thinketh no evil,*" will stand as a peacemaker in any church or community. To her the discouraged will come for counsel and comfort, and they will not be disappointed. The burden of such a minister's wife will be the spiritual welfare of others, rather than her own ease and pleasure. To know that there are those in danger of apostasy or ruin will lead to secret prayer in their behalf. She will ever be ready to speak words of hope and courage; and to be able to lift souls to a higher plane of spiritual life, will bring greater joy to her soul than to receive the richest worldly legacy.

The sanctified minister's wife will seek to be an example in prayer, in testimony, in faithfulness, in helpfulness and cheerfulness, and in the conduct of her home. Her plain, modest dress, free from display or extravagance, will speak louder than words against the fashions and follies of a wicked world. She will not be found in gatherings for worldly pleasure, nor seek recreation in questionable

places of amusement. Her life will bear witness to the admonition, "Love not the world, neither the things that are in the world."

The efficiency of the minister's wife who seeks to be the true companion and helper of her husband, will be greatly increased if she knows how to offer the effectual, fervent prayer that availeth much. She will be called to visit the sick and the dying, and must know how to minister to them in temporal and spiritual things.

To meet the divine ideal for a minister's wife involves heavy responsibilities, hard labor, self-denial, and the complete surrender of the life to the sanctifying process of the Holy Spirit. It is a high and holy calling, worthy of one's best endeavor, and the compensation is great, whether the wife accompanies her husband in the field or whether she remains at home. The following statements referring to the wives of ministers, are most assuring:

"If they would only lean confidently, in childlike trust, upon God, and have their affections centered in Jesus, deriving their life from Christ, the living vine, what an amount of good they might do, what a help they might be to others, what a support to their husbands, and what a reward would be theirs in the end! 'Well done, good and faithful servants,' would fall like sweetest music upon their ears. The words, 'Enter into the joy of thy Lord,' would repay them a thousand times for all suffering and trials endured to save precious souls."—"*Testimonies,*" Vol. I, page 453.

"The husband in the open missionary field may receive the honor of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world."—"*Gospel Workers,*" p. 203.

Glendale, Calif.

# Confirming the Foundations

Historical, Theological, and Scientific Research

## RAISING THE STANDARDS OF THE MINISTRY

Listening-in on the Presidents' Council, Columbus, Ohio, Sept. 20-22, 1929

**M**OST of the readers of this journal have received a copy of the "Appeal to Our Workers" formulated at the Columbus Autumn Council (1929), and transmitted through the various unions to the ministerial laboring force of the North American Division. Specific reference to the scope of this appeal is found in the editorial by Elder Daniells on page 3 of this issue. A glimpse into the preliminary Presidents' Council the afternoon of September 22 will give an illuminating background for those vital paragraphs of the "Appeal to Our Workers." Elder O. Montgomery, general vice-president, was speaking on the question, "Raising the Standards of the Ministry," as we reported him. Following his earnest statement there was brief discussion, and then a sub-committee was named (Elders Fulton, Dickson, and Van Kirk), whose report was adopted by the Council, and its general distribution authorized. Now let us listen-in on Vice-President Montgomery:

There is evidence on every hand and in every land of a lowered ministerial standard. Carelessness and lightness are coming in. There is a falling away from the dignity, the carefulness in speech and manner, which ought to characterize ministers of the Lord Jesus Christ. We are in an age of change; the lure of the world is strong, and there is a tendency on the part of many of our ministers to pattern after the world. I believe that in many instances our church service is being cheapened by an effort on the part of some of our pastors to copy after the world in the use of an increased and elaborate ritual; and I am convinced that the development of material forms of religion and service is always the result of a lack of the power of the Holy Spirit, which leads to the seeking of substitutes.

It is apparent that a striking change has taken place in the dress of the minister of today. The "Prince Albert" coat of former years has given way to the more ordinary business suit. Now I am not criticizing or questioning the

business suit. I wear a short coat on most occasions; so do you. I wear a gray suit, and I observe that many ministers do. I am simply trying to point out a tendency which prevails at this time; and to show that with that tendency there comes a lowered trend in many other directions, which weakens that distinctive carefulness in deportment and conversation which should mark the minister of God.

There is also a growing carelessness in regard to the matter of pleasure and pleasure seeking. I do not believe that a minister of this denomination, carrying credentials from any conference, should ever pass through the doors of a movie theater, or a theater of any kind, for the purpose of entertainment. For a minister to follow such a course, is sufficient cause for the annulling of his credentials, and for his being dropped from the work unless he repents with contrition of heart, makes proper confession, and demonstrates by his daily life that he has put away that evil practice.

We cannot help but see that today

the ministry is not held in the same respect, confidence, and high regard in the mind of the individual, and in the home and the church, as it formerly was. There has been a sad breaking down in the proper attitude toward the ministry, and I believe that the ministry itself is very largely responsible for this situation, although I recognize that the influences all about us in the world have a distracting, lowering effect.

It is time that we appeal to our own hearts, as leaders, and to the ministry at large, to come up on higher ground, and lift the standard of the ministry to its proper place. We must never overlook the fact that the Lord has called us to a very sacred, a very exalted and holy place of service. I wish to call special attention to the following paragraphs:

"Since His ascension, Christ, the great head of the church, has carried forward His work in the world by chosen ambassadors, through whom He speaks to the children of men, and ministers to their needs. The position of those who have been called of God to labor in word and doctrine for the upbuilding of His church, is one of grave responsibility. In Christ's stead they are to beseech men and women to be reconciled to God; and they can fulfill their mission only as they receive wisdom and power from above.

"God's ministers are symbolized by the seven stars, which He who is the first and the last has under His special care and protection. The sweet influences that are to be abundant in the church are bound up with these ministers of God, who are to represent the love of Christ. The stars of heaven are under God's control. He fills them with light. He guides and directs their movements. If He did not, they would become fallen stars. So with His ministers. They are but instruments in His hands, and all the good they accomplish is done through His power.

"It is to the honor of Christ that He makes His ministers a greater blessing to the church, through the

working of the Holy Spirit, than are the stars to the world. The Saviour is to be their efficiency. If they will look to Him as He looked to His Father, they will do His works. As they make God their dependence, He will give them His brightness to reflect to the world."—*"Gospel Workers," pp. 13, 14.*

It is clearly indicated that God requires the very best for the service of the sanctuary. In ancient times, animals which were maimed or bruised were not accepted as sacrificial offerings; and no individual who was maimed or lame or blind was permitted to minister in the sanctuary. From this we may know that the spiritually halt and lame—those who are not true representatives of the Lord Jesus—cannot minister the fullness of His grace, cannot bring to His church the abundance of that power which should be shed abroad in the hearts of His people. So it becomes important that there should be very earnest and definite effort on the part of every leader to encourage and strengthen and build up the high standard of the gospel ministry, as it is exemplified in Christ Jesus.

You may ask, How can this be done? First of all, I believe there must come into the heart of every minister of God a living experience, through which the right example and influence will reach to the young men and women who are preparing to engage in the Lord's work. It is a sad fact that there are many young men and women in our Seventh-day Adventist homes and institutions who are stumbling and staggering because of the lowered standard in the ministry which they cannot help but see manifested in one way or another. Some of our ministers are very light and trifling in their conversation; they are quick to indulge in telling stories which amuse and create a laugh. All such conduct lowers the standard of the ministry, and weakens the power of the truth proclaimed from the pulpit.

Not long ago I attended a meeting at which there were in attendance all the presidents of our senior and junior colleges, the principals of academies, and many of the union educational secretaries, and the testimony of some of these men furnished a sad comment on the ministry. It was stated that certain ministers of the gospel had visited the schools and had spoken in the chapel, but that their talk was so filled with amusing anecdotes, and so light and trifling in every way, that the dignity and sacred calling of the ministry was brought into disrepute. And it was made very clear that in the future that class of ministers would not be welcome at the schools, because their influence over the student body was difficult to overcome.

While I was visiting one of our schools, a delegation of earnest, dignified, devoted Christian young women of the senior class came to talk with me, and expressed a great longing for spiritual food. They told me of a worker who had visited the school a few weeks previous. They said, "He interspersed all his chapel talks with stories,—some were sob stories, and some were laughable stories. The students at one moment were in tears, and the next in smiles. He entertained, but he did not lift us spiritually. He left us just where we were before he came; in some cases the situation was worse than when he came." And these young women made a sober, serious appeal to us to send to the school workers who could lead them into a deeper Christian experience.

Looking at this from all these angles, I am led to feel that there is need of a greater degree of sanctified dignity in manner and speech on the part of our ministers, and that in all our ministerial institutes, workers' meetings, and camp meetings there should be a definite aim to bring this about. Presidents of unions and of conferences can do much by holding the standard high,

and when they see men who are lowering the standards in any way, let them pass on a word of personal admonition, or of sympathetic, kindly rebuke.

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

**The Minister's Garb.**—A few decades ago a minister could generally be recognized by the clothes he wore. But that time is passing. Today we see the minister dressed in almost every style common to the business world, and sometimes exhibiting just as grotesque a combination of colors.

The ministers and leaders of God's "peculiar people" are not free to follow the multifarious styles of the day. Their apparel should be neat, but plain. The ideal clothes for a minister when appearing in the pulpit would seem to be a suit of black or very dark color, shoes and hose of black, shirt of white, and necktie either plain black or pure white. When the minister is visiting or traveling, a suit of dark steel gray, or some dark mixture, would be quite in order, avoiding anything of a flashy or gaudy appearance.

There may be occasions when it is appropriate for a minister to wear "hiking togs," overalls, or a business suit; but these would be manifestly out of place in the pulpit; and equally out of place are tan shoes, fancy hose, and multicolored ties. Definite word concerning the propriety to be observed in ministerial garb is this:

"Black or dark material is more becoming to a minister in the desk, and will make a better impression upon the people than would be made by a combination of two or three different colors in his apparel."—*"Test.," Vol. II, page 610.*

Also re-read the preceding paragraph, and statements in "Gospel Workers," p. 174.

A. A. CARSCALLEN.

*Winona, Minn.*

# Delving Into the Word

Studies on Fundamentals of the Message

## THE MEANING OF DANIEL 12:4

**F**ROM time to time we have received earnest protest from different well-versed workers against the prevalent application of Daniel 12:4 to modern inventions and discoveries, when the obvious meaning of the text is to increased knowledge of the prophetic word and to running to and fro in the inspired Book. Here is a typical example:

"Those who understand other languages realize that the English translation is very unfortunate, and that the meaning of running to and fro is running with the fingers and not with the feet, and that the increase of knowledge is a knowledge of the prophecies, and not scientific knowledge. In other words, after reading it in other languages, for example in French, one realizes that no American would dare deliver such a sermon to a French audience for the simple reason that it is not in their Bible; nor, for that matter, to any other nationality excepting the English-speaking races. Even in our own country a very large number of our citizens are foreign-born, and use their foreign Bible, with or without the English translation.

"While it is, of course, a fact that the inventions of the last fifty years expedite the spreading of the gospel, that is no excuse for tying that up with what Daniel was told in chapter 12, as it does not say that the knowledge of the prophecies will be increased by modern inventions, but by studying the prophecies, which were to be sealed up for the time being. When I consider how my grandfather and father, both officers in the Dutch Reformed Church in Holland, were completely ignorant of the Daniel and Revelation prophecies, and how we in this day have the privilege of understanding them, I delight in my contemplation of how this is one more confirmation of the inspiration which dictated what was to happen. It is always an enigma why some carry armfuls of our inspired books to confirm their statements, and ignore them if they do not fit their pet opinions, for even if they knew no language but English, 'The Great Controversy' teaches the meaning of the text in question."

On the basis of such suggestions we asked a number of competent editors, teachers, and ministers who read ancient and modern languages to give us literal English translations of Daniel 12:4 in various modern languages. These are here submitted alphabetically, without comment, together with the names of the translators to whom we are indebted. The testimony of the Spirit of prophecy is next given. Following these citations, Daniel 12:4 is presented under "Illuminated Texts" in twelve English versions for the convenience of the worker.

L. E. F.

### The Witness of the Word

*Bohemian*.—"Many will study, and knowledge shall be increased."

L. F. KUCERA, *Brookfield, Ill.*

*Croatian*.—"Many will search out, and knowledge shall be increased."

JOSEPH SPICER, *New York, N. Y.*

*Danish*.—"Many shall search zealously in it [the book], and knowledge shall be manifold."

C. A. THORP, *Brookfield, Ill.*

*Dutch*.—"Many shall search it, and the knowledge shall be multiplied."

M. COUPERUS, *Loma Linda, Calif.*

*Dutch*.—"Many people will search it, and the knowledge [or understanding] shall be multiplied."

J. H. HARTOG, *Portland, Oreg.*

*Dutch*.—"Many shall search, investigate, trace, into the things of this sealed book."

J. H. WIERTS, *Baltimore, Md.*

*French (Louis Segond's edition)*.—"Some then shall read it [the book], and the knowledge shall increase."

ELLA IDEN-EDWARDS,

*Emmanuel Missionary College.*

*French (Version Synodale, 1911)*.—"Many people will study it, and their knowledge thereby [or thereof] will be augmented."

J. H. HARTOG, *Portland, Oreg.*

*Greek*.—"Then many shall run around, and the knowledge shall be in plenty."

N. S. PAPPAS, *Brookfield, Ill.*

*German (Luther)*.—"Thus will many surmount [come there-over], and great understanding find."

J. H. HARTOG, *Portland, Oreg.*

*German (Luther)*.—"Many shall come over it, and find great understanding."

*German (Elberfelder)*.—"Many shall search it through, and knowledge shall be increased."

*German (Van Ess)*.—"Many shall search it through, and the knowledge shall be great."

*German (Allioli)*.—"Very many shall go through it, and the understanding shall be great."

*German (Schlachter)*.—"Many shall then search in it, and the understanding shall be increased."

*German (Menge)*.—"Many shall then search it through, and so shall the understanding be increased."

*German (Calwer Bibelerklärung)*.—"Many shall search it through, and the knowledge shall be increased."

K. A. OFFERMAN, *Brookfield, Ill.*

*German (Minatur Bible)*.—"Then shall many search in it, and the understanding shall be increased."

*German (Van Ess)*.—"Many shall investigate it, and the knowledge shall be great."

*German (Elberfeld)*.—"Many shall search it through, and the knowledge shall increase."

*German (Allioli)*.—"Very many shall go through it, and the understanding shall manyfold be."

*German (Jewish Translation, Philippon, Landau, Kaempff)*.—"Many shall rove [ramble, stroll, wander] about, yet the knowledge will increase."

The Hebrew word *je-schuw-tu* (to stretch out, or to stretch over it), in the sense of this verse would mean: To search, to investigate, to trace earnestly for the full meaning of the things which are sealed up in this book. Thus *je-schuw-tu* is translated:

Authorized English, "run to and fro."

Jewish German, "Umherschweifen" (rove, ramble, stroll, wander about).

German Catholic, "Durchgehen" (going through it, i. e., the book).

Brockhaus, Elberfeld, "Durchforschen" (to search through).

L. Van Ess, "Durchforschen" (to search through).

Minatur Bible, "Darin forschen" (in it searching).

German Lutheran, "Drueber kommen" (to surmount it).

The German and Holland translators wanted to convey the thought that the searching of the sealed book would bring the increase of the knowledge concerning the things contained in the sealed book.

J. H. WIERTS, *Baltimore, Md.*

*Hebrew (literal)*.—"Many shall run like a shot, and the knowledge shall be multiplied."

SAMUEL KAPLAN, *Brookfield, Ill.*

*Hungarian (Old Protestant Version).*—"Many will inquire about it, and the understanding will be broader."

*Hungarian (Revised Protestant Version).*—"Many will inquire, and knowledge will be greater."

*Hungarian (Catholic Version).*—"Many will run across it, and the lesson drawn from it will be many kind." (Variant translation, "Many will run over it, and the moral taken from it will be many kind.")

D. A. MOZAR, *Broadview College.*

*Italian (Protestant, Diodati).*—"Many shall go around, and knowledge shall be increased."

*Italian (Protestant Revised).*—"Many shall read it [the book], and knowledge shall be increased."

*Italian (Catholic Version, Martini).*—"Many shall peruse it [the book], and shall get out of it much knowledge."

ALEX. LONG, *Brookfield, Ill.*

*Norwegian.*—"Many shall search zealously, and knowledge shall be much."

*Polish.*—"For many will hastily go over this, but knowledge will increase (or multiply)."

J. A. DOMINSKI, *Brookfield, Ill.*

*Portuguese.*—"Many will run from one place to another, and knowledge shall be increased."

J. F. KNIPSCHILD, *Taunton, Mass.*

*Rumanian (Nitulescu).*—"Then, many shall run to and fro, and knowledge shall be increased."

*Rumanian (Cornilescu).*—"Then many shall read it [the book or the words], and knowledge shall be increased."

• SAMUEL BARA, *Broadview College.*

*Russian.*—"Many shall read it through, and knowledge shall be increased."

S. G. BURLEY, *Brookfield, Ill.*

*Spanish.*—"Many shall study [read], and science [or knowledge] shall be multiplied." ELLA IDEN-EDWARDS, *Emmanuel Missionary College.*

*Slovakian.*—"Many will read it [the book] through, and manifold shall the learning be out of it [the book]."

A. D. HAYNAL, *Broadview College.*

*Swedish.*—"Many will study it, and knowledge shall be increased."

O. O. GRANLUND, *Brookfield, Ill.*

*Ukrainian.*—"There shall be many who shall read it, and increase their knowledge."

D. D. PERCH, *Winnipeg, Manitoba.*

*Urdu (N. India).*—"Many will search it from end to end, wholly, entirely, and knowledge will be increased."

S. A. WELLMAN, *Takoma Park, D. C.*

### Testimony of the Spirit of Prophecy

"*The Great Controversy.*"—"The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.'—Page 356.

"Are we never to know that period, while He Himself exhorteth us not only to read Daniel the prophet, but to understand it? and in that very Daniel where it is said that the words were shut up to the time of the end (which was the case in his time), and that 'many shall run to and fro' (a Hebrew expression for observing and thinking upon the time), 'and knowledge' (regarding that time) 'shall be increased.' Dan. 12: 4."—Page 360 (quoting approvingly Joseph Wolff's conclusions).

"*The Desire of Ages.*"—"The words of the angel to Daniel relating to the last days were to be understood in the

time of the end. At that time, 'many shall run to and fro, and knowledge shall be increased.' 'The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' . . . We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand."—Page 234.

"*Prophets and Kings.*"—"Before his [Daniel's] life labors closed, he was given the blessed assurance that 'at the end of the days'—in the closing period of this world's history—he would again be permitted to stand in his lot and place. It was not given him to understand all that God had revealed of the divine purpose. 'Shut up the words, and seal the book,' he was directed concerning his prophetic writings; these were to be sealed 'even to the time of the end.' 'Go thy way, Daniel,' the angel once more directed the faithful messenger of Jehovah; 'for the words are closed up and sealed till the time of the end. . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.'

"As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. 'The wise shall understand,' was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God's people all through the centuries, the promise is, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.'"—Pages 547, 548.

C. W. E. B.

My

1. Lord, take my heart to - day  
 2. O, still my soul for me  
 3. O, make my mind as pure

*Sva.*

thing a - way I've counted mine;...  
 straight from Thee Of hope and cheer;...  
 thots en - dure Up-on Thy love;...

*Sva.*

me,..... That thru no care-less  
 peace;... And thus my faith in  
 see..... The joy of lov-ing

D. S.—Then come and make Thy h  
 CHORUS

Come, Lord, and take..... my

law..... and will o - bey..... From

Copyright, 1



# Prayer.

Carol W. E. Bond

nd make it Thine..... Take ev-'ry-  
hat I may hear..... A message  
As Thine a - bove..... May all my

*Sva.*

...Then con-se-crate..... and hal-low  
... Of calm as-sur-ance, joy and  
... Then stir me, Lord..... that I may

ser-vice Might I dis-hon-or Thee.  
Je-sus Shall day by day in-crease.  
ser-vice In work-ing here for Thee.

ome, Thy dwelling, Thy throne in me.

guilt a - way..... May I Thy

this old world... Oh, set me free.....

*D. S.*

## Illuminated Texts

Side Lights From Translations

### Daniel 12: 4

"BUT thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."— *Am. Standard.*

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall rush to and fro, and many shall be the calamities."— *Am. Bapt. Improved.*

"And thou, Daniel, close the words, and seal the book, till the time of the end. Many shall run to and fro, and knowledge shall be increased."— *Darby.*

"But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold."— *Douay.*

"So you, Daniel, conceal the events, and seal the record, until the fixed period, when many will travel and knowledge will be increased."— *Fenton.*

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."— *Moulton.*

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."— *Newberry.*

"But thou Daniel close up the words, and seal the book until the time of the end,—many will run to and fro, and knowledge shall abound."— *Roth-erham.*

"And thou, O Daniel, hide the things, and seal the book till the time

of the end, many do go to and fro, and knowledge is multiplied."—*Young*.

"And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased."—*Septuagint*.

"But thou, O Daniel, close up the words, and seal the book, until the time of the end: many will roam about, yet shall knowledge be increased."—*Leeser*.

"And thou, Daniel, shut up the words, and seal the book, till [the] time of [the] end: many shall run through (marginal notation, shall row, run up and to, to read through or over, peruse) it eagerly, and knowledge shall multiply."—*Tafel's Inter-linear*.

## Gem Statements

From the Spirit of Prophecy

### The Minister's Attire

*Guiding Principles*.—"His dress should be in harmony with the character of the work he is doing."—"*Gospel Workers*," p. 145. "They should be clothed in a manner befitting the dignity of their position."—"*Testimonies*," Vol. I, pp. 648, 649.

*God Is Particular*.—"The God of heaven, whose arm moves the world, who sustains us and gives us life and health, has given us evidence that He may be honored or dishonored by the apparel of those who officiate before Him. He gave special directions to Moses, . . . and specified the dress which those should wear who were to minister in His service."—*Id.*, Vol. II, p. 611.

*Carefulness Important*.—"Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth. The dress of some has been even untidy. Not only has there been a lack of taste

and order in arranging the dress in a becoming manner upon the person, and in having the color suitable and becoming for a minister of Christ, but the apparel of some has been even slovenly."—*Id.*, Vol. II, p. 610.

*Color of Clothing*.—"Black or dark material is more becoming to a minister in the desk, and will make a better impression upon the people, than would be made by a combination of two or three different colors in his apparel."—*Id.*, Vol. II, p. 610.

*Carefulness in Fit*.—"Some who minister in sacred things so arrange their dress upon their persons, that, to some extent at least, it destroys the influence of their labor. There is an apparent lack of taste in color and neatness of fit."—*Id.*, Vol. II, p. 614.

*Loss of Souls Traceable*.—"A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors, and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably, because they could not in any way link his appearance with the truths he presented. His dress was against him; and the impression given was that the people whom he represented were a careless set, who cared nothing about their dress."—*Id.*, Vol. II, p. 613.

THE world can never be the same again, for radio has broken down every partition and penetrated every wall. Through no other means can vast multitudes be reached and sentiment molded, as the last Presidential election in America so clearly demonstrated. Wise the worker who reckons on this mighty factor. It is as verily a medium for the finishing of our work as the telephone, the train, and the automobile.

# The Better Workman

Improvement in Method and Technique

## Voice Interpretation

BY MARION E. CADY

By the adjustment of voice defects, the voice instrument is gradually brought into tune. The manipulation of the tuned voice in reading and speaking is called *delivery*, or *voice interpretation*. For the best results in delivery, there must be harmonious union of voice modulations, which will be referred to under seven divisions, as follows:

1. *Pause*.—A continuous flow of words, without a pause, will not produce the desired effect, however vast and deep and sacred the theme. "Speech is silvern, and silence is golden," is as true in the field of expression as in social contact. To know when to speak and when to be silent, in the realm of conversation, is a great art, but it is a greater art to know when the pause of silence is most expressive in public speaking or reading. A modern writer and teacher of expression makes the following statement: "The first requisite of all expression is attention, and attention necessarily involves silence. Expression must come out of this silence as naturally and rhythmically as one swing of the pendulum follows another." The realization and assimilation of each idea requires a moment of pause, lest the idea become a loose or missing thread in the web of thought. Pause is one of the sure ways of preventing the monotonous reading of the Scriptures, as is so often the case.

There are two kinds of pause: (1) The ordinary rhythmic pause, the result of physical necessity; and (2) the emphatic pause, coming just be-

fore or after the most important word of a sentence. For example, there should always be a pause before speaking the sacred name of the Deity; also in such cases as, "I am the door [pause] of the sheep." "He that entereth in by the door [pause], is the Shepherd [pause] of the sheep."

2. *Touch*.—As pause indicates preparation and attention, so touch denotes the location of the center of the idea. Pause shows the concentration of attention, and touch the volitional assertion of attention, and together they reveal the rhythmic alternation between reception and manifestation, impression and expression. The length of the pause determines the intensity of the touch. The degree of realization of ideas is shown in the vigor of the expression. Pause is the realization or cause, and touch shows the effect. Touch reveals the control of the breath and the organism, the command of words, possession of the means of expression, and also control of the feelings as well as concentration of thought.

Touch is extremely important in the reading of the Scriptures, on account of the tendency of readers and speakers to drift in feeling. A decided touch, expressing definite, vigorous attention of the mind, is the best remedy and preventive of the so-called "ministerial tone." The more decided the touch, the freer will be the thinking and feeling, and the use of all means of expression. In the interpretation of the Scriptures, without the rhythmic, dignified pulse beat, the depth of the soul's realization cannot be revealed.

3. *Change of Pitch*.—It is through change of pitch that we indicate a

change of word picture or idea. This is of special importance in the reading of Scripture, and should be studied in connection with parallelism of the Psalms and Proverbs. The strong contrast in ideas, the fine discriminations in emotion, as well as change in point of view, render this phase of voice modulation very important.

4. *Inflection*.—Change of pitch on the accented vowel of a word is called "inflection." It reveals the discrimination of one idea from another, and indicates the attitude of the speaker toward the idea, and also his degree of earnestness and conviction.

a. *Direction of Inflection*.—A rising inflection indicates doubt, triviality, or confusion. The falling inflection indicates weight, importance, or conviction of thought. For example, read 1 Corinthians 11: 22, 23.

b. *Length of Inflection*.—The most important word has not only a change in the direction of inflection, but also a *longer* inflection than any other word in the phrase, clause, or sentence. The length of inflection indicates degrees of importance. For example, read Isaiah 10: 1-4; Matthew 23: 13, 18, 39.

c. *Abrupt Inflection*.—The gradual change of an inflection indicates calmness, repose, contemplation, command; while excitement, intensity, superficiality, triviality, and nervousness are shown by a jerky or abrupt inflection. For examples of gradual and abrupt inflection, read John 21: 1-18, noting the difference between the dignified, serious, tender words of the Master, and Peter's excited speeches. Great depth of meaning, persuasion, and appeal should be given to the Master's questions, hence the inflections are long and gradual, while Peter's protests are abrupt and broken.

d. *Straightness of Inflection*.—In addition to direction, length, and abruptness, an inflection may be characterized by straightness or crookedness,

or may be direct or circumflex. An inflection is straight in proportion to the dignity and weight of the thought and the frankness, directness, simplicity, and seriousness of the speaker or reader. Inflections are crooked in proportion to duplicity, sarcasm, double meaning, or the undignified attitude of the speaker.

5. *Tone Color*.—Herein lies the most subtle, unconscious, and spontaneous form of voice modulation. It is the direct result of the diffusion of emotion through the muscular texture of the body. It is the language of sympathy, feeling, and tenderness. The imagination or creative action of the mind is the most powerful factor in developing the feelings and emotions. In imagination, the reader of the Scripture should be with Christ and the disciples while reading the Gospel story of their travels and experiences. As far as possible, he should identify himself with every situation and every experience narrated in the Scriptures. If this is true, then a message of joy and gladness will be read in a glad and joyful tone of voice, and an experience of sadness and disappointment will be rendered with a tone color in harmony with the situation portrayed.

It is impossible by inflection alone to reveal the feelings and emotions of the soul, for its function is largely intellectual. The emotions and feelings are revealed by the color of the voice. The union of inflection and tone color is very essential in delivery, or voice interpretation. Inflection is as the sketching of the picture, while tone color is the coloring. When reproducing the word paintings from the Scripture gallery, be sure not to leave out the beautiful colorings in all their wonderful tints and shades.

6. *Volume*.—Voice modulation has reference to the quantity rather than the quality of tone. Many regard loudness of tone as one of the most

important elements of expression. It is by some considered as an indication of earnestness. But the element of loudness does not combine with other voice modulations. It eliminates touch, change of pitch, inflection, tone color, and other modulations, except in a small, crude degree. The volume of voice used should be determined mainly by the size of the auditorium, the size of the audience, and the acoustic properties of the building. A reader or speaker should not place his main dependence upon the volume of his voice to indicate dignity and earnestness of expression, for these qualities are more dependent upon inflection, change of pitch (increase of range), pause, touch, and the next and last phase of voice modulation to be considered in this article, viz.,

7. *Movement*.—The character, function, and value of movement is well expressed by Dr. S. S. Curry, in his book entitled, "The Vocal and Literary Interpretation of the Bible," from which the following excerpt is taken:

"The last element of vocal expression that has been enumerated is movement, or the expressive modulation of the rhythmic pulsations. Movement displaces no other expressive element, but co-ordinates all, causing their accentuation and higher unity. In fact, it makes the other modulations of the voice freer and more expressive. The highest plane of movement is such a mysterious union of all the elements of expression that they are lost in the natural and noble interpretation produced. It is the supreme element of harmony, yet like all true elements of harmony, it hides itself, and is apt to be overlooked.

"Movement is of great importance in reading the Scriptures, because it enables the reader to emphasize a whole clause, sentence, or paragraph, and to bring into unity all the various parts of a long passage. It is practically the only means of revealing the

assimilative instinct, dramatic action, the epic spirit, or of showing that larger relationship and unity between all the parts of a story or a succession of scenes. But besides all these, it is the important element of naturalness."

The immediate cause of all the modulations of the voice is the free, energetic, vivid action of intellectual, emotional, and volitional powers of the mind. Usually reading and speaking are painfully formal. The freedom and naturalness of the conversational style used in talking to a friend is almost entirely lacking. The lifeless, colorless, meaningless voice is a sham and a farce when used to express the beautiful, meaningful, and powerful truths of the gospel.

As messengers of the gospel, shall we not seek to cultivate these expressive modulations of voice, so that the word of truth may not be robbed of its beauty and power?

*Takoma Park, D. C.*

## Personal Testimonies

Deeper Life Confidences

### Through Faith to Victory\*

FIFTEEN years ago I concluded that a man called to the sacred office of the ministry ought to live above known sin. This conviction was reached through a study of Romans 6: 12-14, particularly the words, "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall *not* have dominion over you: for ye are not under law, but under grace."

\* The paragraph which accompanied this personal testimony is so illuminating and pointed, and so discloses the real spirit of the writer, that we quote as follows: "I have thought long and prayed much over the experience related, and to me it seems like a sacred covenant between my soul and my Lord,—too sacred to be exposed to public view. But I send it on with the fervent prayer that it may truly be, of help to some one and serve to glorify my Saviour."

Faith laid hold of the instruction, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof," and a deep joy filled my heart, bringing peace and conscious acceptance in the Holy Spirit. It was not long after that I spoke of this new experience to a fellow worker, whose connection with the cause of God had been more extensive than mine, and he seemed to regard what I told him as a matter of insignificance, and cited me to the case of another minister who claimed an experience similar to my own, but who, it was said, came to a bad end. This caused me to doubt the genuineness of my experience, and I lost the peace and blessing.

Through the years that followed, I have experienced a periodic hunger for abiding peace and joy such as I had at that time, and as I have studied the Bible and searched the Testimonies of the Spirit of prophecy, the longing has increased, and conviction deepened that perfection in Christ is the requirement for God's children. "Not having spot or wrinkle;" "In their mouth was found no guile: for they are without fault before the throne of God;" "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Follow peace with all men, and holiness, without which no man shall see the Lord,"—these and other quotations are both typical and familiar. The application and force of statements in the Testimonies, of a similar nature, brought anguish to my heart, and I had no peace. I read such statements as these: "There are fearful woes for those who preach the truth, but are not sanctified by it." "As he that is called of God is called to be holy, so he that is approved and set apart of men must give evidence of his holy calling, and show forth in his heavenly conversation and conduct that he is faithful to Him who hath called him." My personal lack was emphasized and my restlessness intensified as I came

in contact with lay members who looked to their minister for guidance into a place of spiritual victory, and also as I found individuals here and there who seemed to have a deeper and more satisfying experience in God than I possessed, and which I knew was not possessed by many other ministers.

Seeking relief, I appealed to my brethren to help me. Those who were interested, acknowledged that an intermittent experience was common to them all,—bright and happy at one time, weak and failing at another. This was quite generally accepted as an unavoidable condition, despite avowed acceptance of God's full remedy for sin-sick souls revealed in the Holy Book. I saw that practice and theory were divorced in the attitude maintained by these fellow workers, and this brought no help to me. I am now inclined to believe that God led in this failure to obtain help from man in order that greater glory might be His own.

My gloom and depression steadily increased, although I endeavored to conceal my real feelings. There seemed little hope of finding the way into that experience which I read about and which for a brief moment I seemed to possess. Conscience, lashed by memory of the long trail of failures in spite of rigid determination and repeated promises to my heavenly Father, produced an agony of mind that was actually painful. Despair filled my soul. Common honesty seemed to point to relinquishing my ministerial office, leaving the way open for God to choose a man whom He could purify and use to His glory through the demonstration of power to keep above the dominion of sin.

While in this state of mind, a trivial incident impelled a study of the lives of some of the great soul winners of the past. More than one biography faithfully delineated the sinful practices and uncertain early experiences

of those whom God later honored with holiness and marvelous power. I knew that with God there is no respect of persons, and as I thought over the matter, hope revived, and I resolved to make one last effort to obtain release from the bondage of sin and condemnation. A period of self-examination disclosed my lack of faith in believing God's promise to cleanse from sin, as found in 1 John 1: 9 (last part), and this was followed by a loathing of self to a degree difficult to describe.

When about to prostrate myself before Christ and plead in helplessness for succor, an incident of prayer for a dying person came vividly to my mind. I remembered that in praying for certain others no special evidence of favor was shown, but in this particular case, as soon as the prayer was offered, faith immediately grasped the assurance that life would be spared; and this was the result. Instantly there came to my perception that simply reciting and believing the promise to be God's word, and therefore true, was not sufficient; but that the all-sufficient faith was a royal gift from the hand of a merciful and loving Saviour, imparted through the Holy Spirit. I saw that God sent the Spirit, the Spirit brought faith, and as I accepted the gift, the fruit of the promise would become visible. This was made the crux of intercessory prayer, — not simply once, at that particular time, but it was the beginning of a practice which has not ceased. The response of a most merciful Lord gave faith in the cleansing promise. It was not a mental conviction only, but the Holy Spirit co-operating with the word, brought healing for my woe, and joy and happiness far excelling any earthly satisfaction.

From that time forward temptations which formerly caused defeat were turned aside with ease by divine grace. Just as the tobacco habit was removed by faith which the Holy Spirit im-

parted to a newly surrendered soul, so all known sins were conquered, and results in service heretofore unknown have followed. I realize that I have but ventured across the threshold of an experience which leads to boundless possibilities in personal holiness and soul-winning power. All honor and praise be to Him who hath saved us from our sins, and fills the heart with joy and hope.

A CITY PASTOR.

## Bible Workers' Exchange

For an Enlarged Service

### Programize Your Work

BY BEATHEL JENKINS

A STATEMENT made by a college professor in my student days was to the effect that it is possible to strengthen the memory by programizing our work. I have come to believe thoroughly in this suggestion as the result of personal test. Not that one should write out everything he intends to do every day, but jot down the items which are somewhat out of the ordinary order and might be forgotten. Several times a day, consult your program, to see that it is being carried out.

It is well to time oneself,— allow so much time for meals, housework, studies, calls, and try to keep within the time limit. Bible studies cannot always be limited to three quarters of an hour or an hour, but lengthy, wearisome studies must be avoided. Keep a book handy for getting in a few minutes' extra reading when there is unexpected delay in keeping appointments.

Be regular with your meals; health demands this precaution. Have a regular time for retiring and rising. The early morning study habit is decidedly to advantage. Two hours' study and prayer before entering upon the duties of the day will afford a great uplift,

and will solve the problem of how to find time to engage in Reading Course study in connection with Bible study and reading the *Review* and other papers.

Keep a record of appointments from week to week, and carefully revise as changes occur. The card system is excellent for permanent record, but it is also necessary to have a general and briefer list for daily reference.

Before giving a Bible study, unless suddenly called upon and no time for preparation is afforded, briefly outline the study upon card or paper, thus fixing it in mind. When the lesson is finished, the outline may be left with the reader, who will usually appreciate this help in reviewing the lesson. Avoid the use of notes. If they seem to be necessary, make them so inconspicuous that they will not be observed.

A systematic program will provide for one day at home at stated intervals, at which time readers who do not have a suitable place in which to hold the Bible study, may come to your room or rooms, for study and prayer. Thus the Bible worker's little "home" may become a Bethel for truth seekers. Put this day at home down on your program, plan for it, make appointments for it, and good results will follow.

*Banning, Calif.*

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## Securing Readers — No. 2

BY AGNES E. WEBBER

WHEN the Bible worker is associated with an evangelist in a public effort, and it is desirable to carry on Bible studies in the homes of the people at the same time, there are a few special points to be kept in mind.

Under such circumstances, the main point of contact between Bible worker and people is the public service. As

a preliminary measure, the Bible worker should give careful attention to her personal appearance when she goes to the place of meeting, so as to be a proper representative of our work when brought in contact with the most critical people, and to appear at ease in the presence of people of culture and refinement. This may seem to some to be a useless suggestion, but I know that it is of sufficient importance to be given careful consideration.

My plan has been to attend the workers' prayer service just preceding the meeting, and then to take a seat near the entrance to the hall or tent for the purpose of extending a cordial greeting to the people as they come in. As opportunity affords, I go to those who are seated, introduce myself by stating my name, and through adroit questioning secure their name and address. If the people to whom I am talking do not ask me to visit them, I open the way for an invitation by stating that the workers connected with the services are endeavoring to visit the people in their homes, and that I would be glad to call on them, in the hope of becoming better acquainted.

All conversation with people attending the evangelistic services is confined to subjects which have been publicly presented. If questions arise in advance of the subject, I tell them that as the series of subjects progresses in logical order, the question can be answered more satisfactorily later on. The only Bible studies I give to those attending the meetings are on subjects which have been presented by the evangelist, but which the people have for some reason failed to hear. Sometimes people begin coming at the close of a series of subjects; possibly they have recently moved into the

**REMEMBER THE NOONTIDE HOUR OF PRAYER**



neighborhood; or they may have been away from home, and express regret at having missed so much. Opportunity is then afforded for the Bible worker to go over the entire ground which has been covered, connecting the studies with the current subjects.

When the series of meetings is ended, there are always some who are "fully convinced," but need further instruction to prepare for baptism. There are still others who are "deeply interested" or are "favorable prospects," and the Bible worker makes appointments for systematic study and endeavors to bring them to a decision. It is often the case that those who give little promise of results at first, will respond through the personal instruction and help of the Bible worker.

The Bible worker who has been called into the service by the Spirit of God, and is in love with her work, will find open doors on every side, and her problem will be, not how to secure readers, but how to respond faithfully to the multitudinous and urgent calls.

*Port Huron, Mich.*

## Just Between Seminars

Glimpses of Ministerial Training

*Emmanuel Missionary College.*—A symposium, "Milestones of World Progress," has been worked out by the advanced ministerial students, under the direction of Elder H. S. Premier, and has been the means of introducing practical work in the conduct of efforts in towns adjacent to the college. The titles of the symposium subjects are as follows: (1) "Milestones of World Progress," (2) "Golden Babylon," (3) "Brazen Grecia," (4) "Iron Rome," (5) "An Everlasting Kingdom." Another symposium on "Mountains of the Bible," as announced on handbill, presents six "speakers from E. M. C."

in portraying the gripping episodes of Ararat, Moriah, Sinai, Carmel, Olivet, Calvary, and Zion. Elder Premier adds: "These are very busy days, but our work is progressing beyond our highest anticipations. God is blessing and developing some of these young men in a surprising way."

*Oshawa Missionary College.*—Our ministerial seminar has begun in earnest. Brother Connolly, from British Honduras, has been appointed leader. The class is not so large as we hoped it would be, but the eight men in the pastoral training band are as earnest as any students I have ever known. They are very anxious to begin practical work in the field, and if we can secure a place for holding meetings, we shall conduct an effort this winter. I am urging the students to read through the Ministerial Reading Course books before the end of the school year. This is my first year at Oshawa. For the past five years I have been connected with the Battleford Academy as Bible teacher. Thus far I have enjoyed every minute of my stay at the college. If I can be of help to our young people, I shall feel thankful, for I certainly owe much to our schools and to those who directed me while receiving my training.

L. H. HARTIN, *Bible Instructor.*

Our seminar met for the first time on the night of Nov. 29, 1929. Elder L. F. Passebois was with us, and we greatly appreciated his counsel, encouragement, and personal items of experience on the firing line. We invited our fellow students to attend, and several responded, and now expect to join our band at our next meeting. We plan to meet every two weeks, and our determination is to revive the missionary spirit in O. M. C., and make this school a blessing in the community.

L. H. CONNOLLY, *Student Leader.*

*Union College.*—There is an active, growing interest in gospel work among

the young people of Union College, and the membership of our seminar is increasing. At present there are forty young men and twelve young women enrolled as members. In our seminar meetings various phases of gospel truth are presented in the form of brief sermons, usually two subjects being covered in one evening. Occasionally we vary the plan by presenting the subject in a fifteen-minute talk, followed by general discussion from the floor. We are giving some time to the discussion of personal work and its bearing upon gospel service. The members of our seminar visit regularly churches and companies at eight different points within driving distance of the college. Next Sunday night we begin an evangelistic effort at a place called Weeping Water, where a church has been rented for our use.

The secretary of the Bible workers' section of our seminar furnishes the following statement of their work:

"The first thing we had to do was to secure Bible readers, and the literature work offered the most practical method of doing this. The eight members of our band went out two by two. We selected four blocks in the residential section of Lincoln, and on our first Sabbath afternoon visit we left a copy of *Present Truth* in each home. The follow-up on this initial effort has been carried on by one member of each group visiting the homes each Sabbath afternoon and leaving another number of the paper. In most instances the papers have been cheerfully received, and several have assured us that they enjoyed reading them. We hope to make appointments for Bible readings with a number who are especially interested."

The seminar meetings are held each Friday evening, from 6:45 to 7:45, at which time the Bible workers' band is in attendance, although occasionally the members of this band hold sep-

arate meetings for the study of their special line of work. It is a real inspiration to work with these young people and to see the enthusiasm they manifest in preparing for gospel work.

H. U. STEVENS, *Faculty Advisor.*

*Walla Walla College.*—The enrollment in our ministerial band is larger than in previous years, and the interest is very keen. Every Sabbath morning about twenty-five boys meet in the administration building for our seminar meeting. Elder Bunch is our instructor, and we greatly appreciate the deep interest which he takes in us. Some of our members are conducting services in near-by churches, while others assist by singing and in various ways. We plan to visit every church in the community on every third Sabbath of the month.

HAROLD OLSEN,  
*President of Band.*

*Oakwood Junior College.*—Owing to delay in securing a Bible teacher, we have been unable to organize our ministerial seminar as we desired to do, but now that Elder I. V. Counsell is with us, we are getting the work well in hand. During the early part of the school year, when we were without the desired help, one of our students, who was formerly a Methodist minister and has recently accepted the truth, was impressed by our need for furnishing training along ministerial lines, and consented to act as faculty adviser of a group of boys who were interested in the ministry, and a meeting has been held once a week for the study of ministerial problems. There is a live interest in ministerial training, and Elder Counsell states that he is favorably impressed by the ability manifested by the students in public speaking. There are excellent opportunities for field work all about us, and I think we shall be able to report decided progress in the near future.

LEO THIEL, *Acting President.*

*Lima Training School, Peru, South America.*—Our seminar is doing excellent work. Meetings are conducted in six different places by different groups of students, who seem to be more enthusiastic in their work every day. As a result of their labors, two souls are awaiting baptism, and many other people are interested. On Friday and Sabbath evenings the students take their folding organ and hold open air meetings on the streets in the suburbs of Lima, thereby reaching a very fine class of people.

There was a time when our students seemed to shun the ministry, and turned toward teaching; but I am glad to report that a different feeling has taken hold of our young people, and many are now looking forward with pleasure to the ministry and the Bible work, and as a part of their preparation for this work they are selling hundreds of copies of *El Atalaya* each month, and also books, and systematically distributing sets of tracts every Sabbath afternoon. For a long time we were anxious to sell the school property and move to another section, far from the city. But the way did not open for us to sell, and now I am convinced that the Lord had a purpose in sending us just where we are. I will subscribe for *THE MINISTRY*, and give the ministerial students free access to it. I have heard of this periodical, but thought I was too busy to subscribe for it; but now I see it in a new light, as a means of help for our ministerial students.

DAVID LUST, *Principal.*

*Australasian Missionary College.*—The members of our homiletics class are furnished with copies of *THE MINISTRY*. Our students greatly appreciate the paper, and it forms a part of our recitation through the year. We also make the Ministerial Reading Course a part of our annual school work. In previous reports I have referred to the

mission which is being conducted by our seminarians, at a point about sixteen miles north of the college. There was a slight drop in the attendance after the Sabbath question was presented, but we still have a fair attendance of people who have been coming since the effort began.

On Sabbath afternoons we use a car to take members of the class to the vicinity of the mission, where Bible studies are given in the homes of the people. A request has now come in for us to conduct mid-week prayer meetings at the mission, and the students are quite enthusiastic as they see the interest which is developing. It is my determination to keep before our young people the importance of the gospel ministry, and from present prospects our class of nine members will be increased to fourteen to receive this special training during the year of 1930.

H. K. MARTIN,  
*Bible Instructor.*

*Brazilian Seminary (South America).*—The meetings of our ministerial band are held on Sabbath afternoons, from 1:30 to 2:30, and are presided over by the president and vice-president, alternating. Twenty minutes of the time is devoted to practical demonstration by members of the class,—the boys giving sermonettes and the young women giving Bible readings. This is followed by special music, and then the *conselheiro* gives specific instruction, occupying twenty minutes. We are holding meetings each Sunday on the public square in a near-by village. This is a place where nothing has ever been done to proclaim the third angel's message, and we hope to open the way for permanent results. We can hold only a few meetings before school closes. At our meeting last Sunday, there were eighty persons present, not counting Seventh-day Adventists.

H. B. WESCOTT, *Bible Teacher.*

## The Minister's Books

Reading Course and Reviews

"BACK TO CREATIONISM," \* by *Harold W. Clark*. 150 pages. Price, \$2.50. Published by the College Press, Angwin, Calif.

A valuable contribution to scientific literature in defense of the Bible is hereby afforded. The author is a well-trained man of science, and in this book has recognized the crucial nature of the geological phase of the subject, presenting facts and conclusions far in advance of the many books and pamphlets which have appeared during the last few years in the attempt to vindicate the Genesis account of the origin of things. When the deluge is given its rightful place in the early history of our globe, the basis is established for further facts to follow naturally and easily. This book deals with matters of vital importance at the present time. Unless I am greatly mistaken, the issue over Modernism and evolution is so vital to our work as Seventh-day Adventists that unless we master these subjects we cannot hope to have a very wide influence in our attempt to present the message to the world.

GEORGE MCCREADY PRICE.

"VOCAL AND LITERARY INTERPRETATION OF THE BIBLE," \* by *Dr. S. S. Curry*. 384 pages. Price, \$2.50. Published by *The Expression Book Company*, Boston, Mass.

This book was prepared for ministers of the gospel, and by one who in his early ministry lost his voice through misuse and abuse of the voice organism. By diligent study and exercise, the voice was restored; and the author has since devoted his life effort to aiding ministers and other public workers in the proper training and

\* An elective Reading Course volume.

use of the voice in their varied professions.

In this published work the author gives valuable instruction to ministers regarding the high literary character and spirit of the Bible, and the proper voice modulation that should find expression in the reading of the Scriptures, in the delivering of the sermon, and in the offering of prayer.

While the instruction given will be valued by all, yet a better understanding and appreciation will be gained by those who first read another book by the same author, on voice culture, entitled "Mind and Voice." This work considers common voice defects and how they may be remedied; also the production and control of voice modulations, so essential in good reading and speaking. This second book can be secured at the same place and price as the first.

M. E. CADY.

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God give us a sense of proportion to discern between essentials and accessories. There is grave danger that the vision of our objectives become blurred by mechanical devices, commercial methods, and substitutes for spiritual appeal and divine power. If Christ were here in person, there are some things He would drive out of the church today as verily as when He used the whip of cords in the days of the temple, saying, "Take these things hence."

EVERY sermon should have illustrations. They are like pictures to the eye, which rivet attention, and help to fasten the truth in the memory.—*Breed*.

A TASTE for books is the pleasure and glory of my life. I would not exchange it for the riches of the Indies.—*Gibbon*.

THE preacher must be master of many books, but servant of one.—*Barbour*.

# Around the World Circle

Echoes of Association Advance

*African Division.*—In the absence of E. D. Dick, our Ministerial Association secretary, who is now in the United States on furlough, the work will be looked after by N. C. Wilson. We are promoting the Reading Course as strongly as we can, and have ordered a good supply of the books. The division committee chooses the elective volume for the workers in this division, and the book for 1930 is entitled, "Aggrey." It is a biographical sketch of a very prominent West African native who has done a great deal to help his people reach a higher level, and thus is of special interest to our workers.

W. H. BRANSON.

*South American Division.*—The set of Reading Course books for 1930 has come to hand, and I have briefly looked them over. I judge they will be interesting, timely, and profitable. I am anxious to begin the reading. We now have made selection for our Spanish Reading Course, as follows: "The Ministry of Healing," by Mrs. E. G. White; "History of the Reformation," by Fisher; "With Christ in the School of Prayer," by Murray; and "La Duda Disipada," by Earl Rowel. This last book is printed in our own publishing house, and is a reprint of articles which have appeared in the *Signs of the Times*. The combination price of this Spanish Course is about \$5. We also have a Portuguese Reading Course, for which the following books have been selected: "Education," by Mrs. E. G. White; "The Art of Preaching," by Broadus; "The Life of Paton;" and "The Word of God and Roman Theology," by Sanctus Moreno. This set, without the book "Education," costs about \$4.75. The work is

moving onward in all parts of the division, and we are looking forward with high anticipation to the benefit to be derived from the ministerial institutes which will be held during Elder Daniells' visit to this field.

J. W. WESTPHAL.

*Southern Asia Division.*—Our hearts are fully in accord with the great objectives of the Ministerial Association. You have certainly been true leaders and helpers in passing on words of cheer and inspiration, thus helping to keep our vision clear and the horizon bright. The workers receiving THE MINISTRY write very appreciatively concerning it. They are getting much good from this periodical. There is a live interest in the Ministerial Reading Course among our workers, and I am placing an initial order for sixty sets of the books to be shipped in time to reach us by the first of the new year.

J. S. JAMES.

*Far Eastern Division.*—There are many encouraging things in the work of the Ministerial Association these days. It is encouraging to know that so far we have received 143 enrollments for the 1929 Reading Course from our foreign workers,—78 from our evangelical workers, 30 from our educational, medical, and office workers, and 35 from the wives of our workers,—and 65 from those who are not engaged directly in evangelical work. We are, however, confronted with the fact that there are still 32 of our evangelical workers, 36 educational, medical, and office workers, and 120 wives of workers who are not yet members of our reading circle. At our recent council it was voted that we put

forth every endeavor to secure a 100-per-cent enrollment of our evangelical workers, and we are renewing our efforts to this end for the course of 1930. We should like to reach our goal for the name of it, but far more than for the name of success, do we want the experience of successful soul winning in which this reading will be a great help. The four books selected, with the optional fifth book, are very interesting, and will not require a large amount of time, and should be but a small part of the number of books which every one of our workers should read during the year.

FREDERICK GRIGGS.

*Central European Division.*—We expect this year to supply THE MINISTRY to those of our workers who take the English Reading Course, and are making an earnest effort to increase our enrollment. I have certainly enjoyed what I have read thus far in the book entitled, "Christianity and Liberalism." I am about half through the book.

GUY DAIL.

*Northern European Division.*—We are following the same policy for 1930 as for the preceding year, namely, that THE MINISTRY be furnished to every evangelical worker, as well as to institutional workers, by their respective fields, free of charge, and that the Reading Course books in all languages be furnished at a discount of 50 per cent. This plan proved a great encouragement to our workers during 1929, and I am sure will prove a great blessing also for the coming year. Our evangelical work throughout the Northern European Division is progressing satisfactorily, and there is a good spirit manifest among our workers in every part of the field,—a spirit of deep consecration as well as of enthusiasm. Our ministers are showing much interest in all our Reading Courses, especially the English course, and I think we shall have a

larger number taking the English course than ever before.

J. H. SCHILLING.

*Southern European Division.*—The work here in the Southern European Division is moving on, and the Lord is blessing us. We now have seventy-two workers enrolled for the English Reading Course for 1929, and we hope to reach the 100 mark for 1930. The hearty support we have had, and still have, from Elder Olson and all members of the minority committee here in Bern, and the interest which all our union and local presidents are taking in the Reading Course, have been a real help to us in our work; without this we should not have been able to report the number we now have. We are also glad and thankful to the brethren for the interest they are taking in the Reading Courses in the different languages,—French, Italian, Spanish, Serbian, Rumanian. In all, we have a total Reading Course enrollment of 202, and many of our workers are following the course in two or three languages, as for example, the English combined with French, Spanish, or Italian. Our workers write very appreciatively of the help received. One writes: "While reading the books I felt that a new spiritual power came to me, for my own benefit and for the benefit of those under my influence. I am sure it marks new experiences in my own life." Another letter contains the following statement: "I praise God for the new ideas which I have obtained during this year by reading the books in the English course. Full of hope, I wait for the day when a reading course will be provided for the religious development of the workers of my own country." We shall continue to do our best in planning and working for the uplifting of the spiritual standard among both the workers and the churches.

J. C. RAFT.

WILLIAM H. LEACH says it takes six things to make a great preacher. Here they are:

1. A divine call which will not be evaded.

2. A consciousness that he has a message for hungry souls.

3. A well-grounded knowledge of God's revelation to men.

4. The passion for souls which will not let him rest.

5. An enthusiasm for work which makes his task joyous.

6. Praying laymen to hold up his hands.

Given these six conditions, even the one-talented man will challenge the attention of the world.

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### Ministerial Standards

(Concluded from page 4)

glow of Methodism of those days is now dim, and that this fact is recognized is indicated by the following almost pathetic statement made by the editor of the *Methodist Times*, published in Great Britain:

"The Methodist churches have largely ceased to function as soul-saving institutions. The cry of the penitent is seldom heard within their walls. Conversions do not take place. The spiritual miracle has ceased to happen. What is worse, there is no expectation that it will ever happen. Sermons either are not made to convince men of sin, or if so made, fail in their purpose. The plain truth is that Methodism has settled down into a church organization, and is no longer a great evangelistic movement compelling world-wide attention. The glow has gone."

All who know what the Methodist Church was when Wesley and his associates were alive, must feel the deepest regret over the change which has taken place in that great religious body.

But what is the security of Seventh-day Adventists against the repetition

of such a situation of deterioration as the result of departure from the standards of our pioneers? Is security assured by our denominational name, by conditions in the age in which we live, or by a feeling of superiority over those stirring religious movements of historic days because of the great truth which we hold and the great advancement which we have made in numbers and growth? No, in none of these can we trust. Our only security against rapid and widespread departure from God's way, as so plainly set forth during the first fifty years of our history, lies in absolute loyalty to the standards revealed to us during that time. Unswerving loyalty to God's way will retain the approval of God upon us, it will increase our power for service, and it will hasten the finishing of God's work in the earth.

Great is the responsibility resting upon leaders in official positions in causing this echo from our last Autumn Council to be heard by each individual worker and also to become effective in changing lives. The Spirit of the Lord has set before us a solemn fact and the great need in the following words:

"The church will rarely take a higher stand than is taken by her ministers. We need a converted ministry and a converted people. Shepherds who watch for souls as they that must give account will lead the flock on in paths of peace and holiness. Their success in this work will be in proportion to their own growth in grace and knowledge of the truth. When the teachers are sanctified, soul, body, and spirit, they can impress upon the people the importance of such sanctification."—*Testimonies*, Vol. V, p. 227.

May the Holy Spirit, who indited the writing of that stirring "Appeal to Our Workers," burn the message into every heart. A. G. DANIELLS.

Rio de Janeiro, Brazil.

## Editorial Postscripts

**PREJUDICE!** — Blind, unreasoning, distorting, and ugly, the prejudice of man cannot see the good in another's words or acts. Everything is visioned through blue or jaundice-colored spectacles. Words are criticized, expressions are vivisected, and motives are impugned. Variance and criticism result, even among professed Christian workers. Let us pray God to protect us from this hateful, unclean, un-Christian thing.

**DIVERSITY!** — Never crush a man's personality. Because he does not speak, write, or labor as you do, is not proof that he is less effective. It would be a tragic situation if all were to be forced through a single mold. God designedly gave a variety of talents and a diversity of personalities, that wider appeal might be made to different minds. "He that is not with Me is against Me," is Christ's dictum.

**HONESTY!** — The passion for truth demands all the known facts of the obtainable evidence, faithfully and fearlessly drawing an honest conclusion therefrom. That method which seeks and admits only evidence substantiating a theory previously held, but blinds its eyes to other and modifying evidence, is unscholarly and unworthy a herald of this movement. It is a species of regrettable dishonesty, inconsistent with the essential Spirit of truth. Let it not be named among us!

**PERSPECTIVE!** — We can become engrossed and fascinated by examination of secondaries which, because of being in the immediate foreground of one's study, loom all out of proportion to their importance, and so fail to fix the thought on the mighty primaries that are paramount for ministers and for people. Sometimes it is wholesome to step back and view the whole range at a single sweep. Thus we will distinguish clearly between the mountain peaks and the little foothills.

**UNITY!** — It is the devil's studied purpose to weaken the efforts of the remnant movement and vitiate the power of a united front through internal dissensions over fancied fundamental teachings or practices. This leads to demanding personal rights of speech and agitation, and seeking to deny the same to a brother minister who, though agreeing on the established pillars, begins to contend over architectural accompaniments of the structure. Such plots of the enemy must be foiled. We cannot afford to be trapped by his subtle schemes. Remember, "*United we stand; divided we fall.*"

**FRANKNESS!** — There has grown up on the part of some through the years an unfortunate lack of frankness in expression of real conviction. When they discuss a subject publicly, we incidentally wonder what their personal opinion is. That is the method of diplomacy. It is of the earth, earthy. It should have no place in the church of Christ, and should be banished forever. Men should be free to express honest convictions without fear of decapitation, and never should men stoop to curry favor. In apostolic days it was not so. In the pioneer days of this movement there was frankness, sincerity, and regard for the sincere convictions of fellow workers. This is the spirit we need.

L. E. F.