

# The Ministry

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## Trenchant Truths

LET us distinguish sharply between facts and interpretations of facts.

DEVELOPMENT does not mean destruction nor change, but unfolding, enlarging, perfecting.

WHENEVER a man's scholarship, brilliance, or erudition is seriously lauded, both Christ and His wisdom are usually crowded into second place. Let us not spoil men, nor rob Christ of His praise.

WE must press together as we press forward. No church through the centuries has escaped the blight of schism or split, and the devil is unwilling that the remnant church should be an exception to the rule. This fact should never be forgotten.

It was the devil's plot to divide Israel up into the sects of the Pharisees, Sadducees, Essenes, and so forth, over particulars of interpretation and over secondary matters. Thus they were consuming much of their energy and time belaboring one another. The wily foe succeeded in his plan. Beware lest he attempt the same hellish scheme against the remnant church.

THE cocksure comments of certain workers upon almost any question that may arise, betrays such a complacent omniscience as to be laughable were it not so tragic. How we need to cultivate modesty and humility! Usually, the more profound a man's knowledge, the more he senses the limitations of human knowledge in general and of his own in particular. Consequently, the less dogmatic are his dictums.

ARE you preaching to feed the souls of men, or just to keep up your reputation?

IN our earnest endeavor to honor and exalt the law we have often invited misunderstanding and opposition on the part of many honest Christian men and women. Let us profit by the mistakes of the past. No one has ever been saved by the keeping of the law.

WHEN a truth of the word or of the Spirit of prophecy is obscure or perplexing, let us not begin to question revelation as a whole, but review the fundamental certainties that are clear and impregnable, and then in confidence search on for an understanding of such secondaries.

WHAT kind of glasses are you looking through,—blue or rose? Prophets of doom see everything—even cheering things—through the blue. Blind optimists see everything—even retrogression and reaction—through roseate spectacles. We need clear vision through clean, untinted glasses.

WHENEVER a man is placed upon a pedestal by his contemporaries, flattered, praised, courted, and extolled as a paragon, he is thrust into the greatest possible danger. That is why God permits our need of abasement, chastisement, and criticism—to keep us humble and dependent upon Him.

It is the devil's double design to foster division, to foment distrust, and to consume the energy of the church in discussion of artificial issues and digressive tangents, knowing full well that every ounce of energy and every hour of time so consumed is diverted from our legitimate and commissioned task. Let us thwart his plot and counter his attack.

L. E. F.

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# Editorial Keynotes

## The Consummation of the Gospel

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

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

Therefore the conclusion is both unavoidable and irresistible that the last gospel movement and message of God on earth, specifically directed to preach the everlasting gospel (Rev. 14:6), that is, the same changeless good news

of the revelation of God's righteousness which is revealed from faith to faith, and which was presented to Paul, to Abraham, and to Adam—it was inevitable, I say, that righteousness by faith should in the gospel's consummating phase be its great heart, its center, and its circumference in verity.

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

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

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

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

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

pel is to prepare a people to see and dwell with God without first tasting death, passing through that dread period of anguish when there is no longer a mediator for sinners, when those who are accounted righteous have been declared such forevermore, and those who have been found unrighteous still, are obliterated from the universe. Thus it is cleansed eternally from all unrighteousness.

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

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

No other program is conceivable or commensurate with an hour like this. There is therefore no excuse for contentment with the things and the conditions of the past. Sufficient are they unto themselves. This is a day without a parallel. It is a period unique and unmatched, and will never be re-

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# A Personal Message

From Elder A. G. Daniells

## Is Christ's Coming Being Delayed? If So, Why?

DEAR FELLOW WORKERS:

FOR a long time I have carried in my heart a great desire to discuss, or shall I say confer, with you regarding the serious subject suggested by the questions heading this study. I say serious subject, because it is indeed a very serious one. It seriously concerns you and me, for it vitally affects the supreme purpose of our ministry. The subject to which I refer is this: Is that great event, the second coming of Christ, being delayed? If not, what explanation can we give for the passing of "this generation" of Matthew 24:34? If it is being delayed, what is causing the delay? And further, what can be done to remove the cause, and to hasten His coming?

We are well aware of the strong faith and positive teaching of the pioneers in this message regarding the signs of His coming as given by our Lord and recorded in Matthew 24. We are also aware of their positive views and teaching regarding "this generation" of verse 34. They sincerely, wholeheartedly believed that the signs recorded in that chapter were sure heralds of His coming. They believed and taught with great assurance that "this generation," which "shall not pass away, till all these things shall be accomplished," was the generation in which they were living, and that the Saviour would come in that generation.

More than fourscore years have come and gone since those earnest, God-fearing leaders reached these conclusions. The Saviour has not yet come. Those pioneers are now in their graves. But the conclusions they reached and the deep convictions that moved them did not go to their graves with them. The faith of those fathers and mothers in Israel has laid hold of hundreds of thousands of intelligent men and women in all parts of the world, and inspired them to join in giving the great proclamation.

In this all true believers rejoice. But the passing of so large a part of the generation without the coming of the glorious event for which we looked so hopefully, is causing anxiety, uncertainty, and questioning in the minds of many. Were the pioneers right in their interpretation and teaching of the Scriptures regarding the signs of the second coming of our Lord? Were they right in their interpretation of Christ's statement about "this generation"? Are we still to believe and teach what they believed and taught? Are we to look for the Lord to come before the remnant of the generation upon which they had entered passes? Is it possible that something has delayed His coming? If so, what can it be? Can this hindrance be removed and His coming be hastened?

These are some of the thoughts that are running through the minds of many of our people. How can any thoughtful, sincere believer in the message we hold help feeling disturbed and anxious as the years roll by without bringing the long-looked-for event? Personally, I confess to feelings, at times, of great concern and sadness of heart. It has fallen to me to take part

in the last tender farewells to some of our noble leaders—J. N. Loughborough, Uriah Smith, George I. Butler, S. N. Haskell, and our dear Sister White. It has seemed terrible to look into the lifeless faces of those saints who had to go down into the dark valley instead of living until translation day. To see my saintly mother, who for sixty years had cherished the fond hope of seeing the Saviour come, go down disappointed, has been one of the most heart-piercing trials of all in this matter.

Now I realize that thousands of my fellow ministers and brethren and sisters have shared in all that has brought sadness to my heart and uneasiness to my mind. We can all see just what is ahead of us unless the Saviour comes very soon.

Here I raise a burning question: Can anything be done to change the situation? And with confidence in what God has revealed to us I make bold to answer, Yes; something can be done that will hasten that long-looked-for event.

First of all I wish to make a concise statement of the convictions that still press upon my heart at the close of fifty-two consecutive years in this ministry:

1. That the signs of His "coming, and of the end of the world," as recorded in Matthew 24, occurred at God's appointed times to warn the world of coming doom and the church of the glorious consummation and realization of its hope.

2. That it was God's purpose that the Saviour should come to the generation that recognized these signs as heralds of the day of God.

3. That that generation began not later than 1844, when the hour of His judgment came.

4. That from that day there was laid upon God's people the solemn, yet glorious responsibility of hastening the coming of the day of God.

5. That there was also left with the

church the awful responsibility of delaying the coming of that day.

6. That because of their failure to co-operate fully with the Lord, His people have hindered the progress of His work and the speedy consummation of His purpose.

7. That we, ministers and people, should now speedily and deeply repent of our great wrong, and by the grace and power of God make such a complete change of life and service and such a full surrender to God's purpose that He can use us in quickly finishing His work, so that the Saviour may come for His people.

I am aware that some who may read these statements of my faith regarding the subject under discussion will not agree with me. However, I believe that my statements have a sound basis in the word of God.

The question of the most serious concern in this study is the possibility that God's people possess the power either to hasten or to delay any of God's purposes and plans. The Bible account of the great exodus movement—the removal of the children of Israel from Egypt to Palestine—shows very clearly that the course pursued by the people delayed their entrance into Canaan forty years. The whole story shows that it was the Lord's purpose to lead into the land of Palestine the very individuals He led out of Egypt. He made a wonderful beginning. He succeeded in getting them all up to the southern boundary of the land. There the orders were given to go in and take possession of the land.

But here the unbelief, fear, refusal, and insubordination of the people (the church, Acts 7:37-39), defeated the purpose of God. This is made very clear by the account given in the first chapter of Deuteronomy. After holding the people at Horeb long enough to instruct them in all things relating to their salvation, the Lord said: "Ye

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# The Round Table Hour

June 5, 1930, in Polk Street Hall

## Radio and the Message

THE introduction of radio has revolutionized man's most effective approach to man. It has revamped his mode of wide appeal and of transmitting thought to the masses, and thus molding the sentiment of men widely separated in location and in thought. That radio has often been prostituted to pander to the unworthy, is undeniable. But that it offers a mighty beckoning challenge and opportunity to the gospel herald is also undeniable, and is a fact which is being increasingly recognized. The following stenographic report of a round table hour on "Radio and the Message" should be both stimulating and suggestive to all evangelists and pastors.

L. E. F.

J. G. LAMSON (Portland, Oreg.): My work with the radio began as the result of receiving a circular letter from a local radio station, making a special price to churches. The proposition interested me to the extent that I placed the matter before five members of my congregation, and they guaranteed the cost of the radio for twenty hours at approximately \$20 an hour. (The radio cost us \$15 an hour, and the remote control cost \$5 an hour.) We chose to broadcast from our church, where we could make use of the pipe organ and put on a strong musical program. We rented a wire from the telephone company, and they ran a special wire to the church, and then from the telephone station to the broadcast station; and the wires were equalized, so the microphone in the church gave just as good service as in the studio.

Just at this time I was holding a series of meetings in our church on Sabbath afternoons, from three to four o'clock, and I decided to make this the radio service, taking up subjects which would be of timely interest both to the people who came to the church and to those who listened over the air. The regular audience ranged from 350 to 400, and the radio audience extended over a wide area, as evidenced by let-

ters which we received from people residing in the eastern part of Montana, in Northern Canada, Southern California, and west almost to the coast.

In my lectures I gave the doctrinal messages, and as the trouble between the Arabs and the Jews in Palestine was current news at that time, I began by dealing with the prophecy concerning the Jew. I announced my subject as "The Arab and the Jew," which attracted the attention of the people, and I carried my listeners right along down through the prophecies very much as we do in tent efforts. I talked to the people just as if there were no radio connection; and for myself I find it is easier to talk to a visible audience than to an imaginary one behind the microphone.

Our station's power was 500 watts, and our broadcast continued for seven months. We added to the attractiveness of our efforts by putting on several fine musical programs, which were well received, and the owner of the station was so well pleased with the music and the lectures that he came right to the church, sat in my study with his amplifier, and personally handled the broadcast from the church, so as to make it as near perfect as possible. After the first pro-

gram was put on the air, we received a personal call from a prominent citizen of Portland, who said he wished to compliment us upon the program and the presentation of the subject that was given. We also received many telephone calls from those who were interested in what had been given, and special requests for musical numbers were sent in. Especially gratifying were the letters received from shut-ins, and from people living back in the mountains, who had not heard a sermon for many years.

One man who had been a Sabbath keeper for forty-two years, but because of deafness had not been able to get any good from public services, happened to put his ear trumpet down close to the loud-speaker, and caught a faint sound. He went immediately to the tinsmith and had a large bell made for his ear trumpet, by means of which he was able to hear every word of my sermon. He was so happy that he wrote me a letter about it, expressing his great joy in what the Lord had permitted to come to him over the radio. A great many sick people listened in, as we arranged for amplifiers to be placed in the corridors of the Portland Sanitarium, with connecting wires in the rooms, so that patients in the sanitarium could listen to the sermon as they lay in bed.

As an indication of the influence exerted by our broadcast in the immediate community, I refer to the case of a lady who had received a check from me, and went into a bank in the city to get it cashed. As she was a stranger, the cashier asked for some means of identification; but as she did not know any one in the bank, and was not known by any one connected with the bank, the situation seemed doubtful. But glancing at my signature on the check, the cashier asked, "Is this the man who gives the Lamson lectures over the radio?" and on being assured that it was, he replied assuringly, "Well, we can fix that all

right," and the cash was turned over. It seems that this banker's family were regular listeners to the Sabbath afternoon lectures, and the only identification needed was the fact that the check was signed by the lecturer.

One time I was feeling a bit despondent, and questioning in my mind whether or not I was really accomplishing anything definite and specific through the radio effort. But as I came out of the church at the close of the service, the Bible worker came to me and said, "Well, Brother Lamson, your sermon this afternoon certainly did something for us, because one of my readers, for whom I have been working so hard to get across the line, has just told me that your sermon on the Sabbath in the New Testament had settled the matter for her." That gave me much courage, and still I wondered if there could be any others who had been reached by the message. Just a few days later I was in a near-by town, and a sister came to tell me, "We have a new convert here in Salem who gave her heart to the Lord after listening to your sermon on the Sabbath." Just a few days before I left home to come to this meeting I received a letter from another sister, telling me that her neighbor had begun to keep the Sabbath as a result of the lectures. I believe in the possibilities which lie in the radio, and I hope that all who make use of this modern means of communication will have as happy a time as we have had in radio work in Portland.

C. T. EVERSON (Pueblo, Colo.): During the last three years I have conducted radio services in connection with the evangelistic campaigns held in various cities throughout the State of Washington,—Tacoma, Seattle, and Spokane, and more recently in the city of Pueblo, Colo. The most effective influence of the radio service, when combined with the evangelistic campaign, to my mind, lies in creat-



ing a sentiment in favor of the meetings at the tabernacle.

I prefer to broadcast from the studio, rather than the tabernacle, as I find the large building is not well adapted to broadcasting, and the voice sounds hollow when it goes out over the air by remote control from there, while from the studio the voice sounds absolutely natural; and I consider this a matter worthy of careful attention, for the sound of a person's voice plays a large part in establishing confidence on the part of a radio audience. Another reason for my preference in this matter is that we can broadcast from the studio cheaper than from the tabernacle by remote control. In some places the remote control broadcasting would cost us \$50, while we can go out over the air from the studio for \$20, or even less.

My plan has been to broadcast once a week, on Sunday afternoon. While we cannot reach so great a distance in the daytime as at night, yet on Sunday afternoon there is the advantage of having only a few stations on the air, as the stations from a distance cannot get in, and the National is on only at certain periods. In Seattle the National was on from one to two o'clock, and we came on from two to three, so we practically had the entire field to ourselves. In the evening, programs are coming in from everywhere, and it is necessary to divide up the time with everybody else. We found that our Sunday afternoon broadcasting extended within a radius of two hundred miles. When we went to Victoria to start our effort there, we found at one of our early meetings that there were nearly two hundred people in the audience who were present because they had heard us over the air in Seattle.

While we cannot always, with propriety, preach our distinctive truths over the radio, we can always preach the wonderful character of Jesus, and such preaching finds its way into a

person's heart. After his heart begins to soften, and he thinks the matter over, he says, "I really think I would like to go and hear that preacher." Just a short time ago, in the city of Pueblo, a man and his wife were listening to our service over the radio, and at the close of the service the man turned to his wife and said, "I don't know who that man is, but I am going down to hear him." They have been baptized and are rejoicing in the truth today as the result of the radio influence.

We have a message to preach which exalts Christ in a way that no other evangelists can do. When the people see this precious Saviour placed before them from the standpoint that we are called to present Him, their hearts are touched, and they begin to reach out to find the rest of the truth bound up in Christ's message to the world at this hour. To my way of thinking, the only way to bring people to decide for truth is to blend that truth so thoroughly with Jesus Christ that they cannot possibly separate the two. If a man can separate Jesus Christ and the Sabbath, Jesus Christ and immortality, or any other doctrinal truth, he will do it. But if he cannot separate Jesus Christ and the truth, he will, if honest, take them both. I think that is the secret of getting people to accept and conform their lives to the solemn message which we are commissioned to proclaim in these last days.

H. A. VANDEMAN (Allentown, Pa.): For nearly six years I have been broadcasting every Sunday afternoon, from 5:30 to 6:30, and I have abundant evidence to prove that we have a radio audience of between fifty and sixty thousand people, scattered over an area of between forty and fifty miles from Allentown. I am glad to be among those who are seeking to do the greatest possible service for God through every possible avenue of ap-

proach to the people. As I pass through the great cities of our land and see the millions of aërials, I am reminded of that statement in the Scriptures, "that which ye have spoken in the ear in closets [the microphone in the studio] shall be proclaimed upon the housetops," and I believe we are witnessing the modern fulfillment of that prediction at this day.

The experience of being initiated into standing before the microphone is different from any other phase of public work. To stand and talk to cold steel with all the enthusiasm and emphasis which is required to interest an audience, causes one's knees to shake. It is necessary to learn how to use the voice over the microphone, so as to speak distinctly, but in a quiet conversational tone. Sometimes the thought of addressing fifty thousand people causes the speaker to become excited, and to raise his voice to a high pitch, and begin to shout, just as he would feel it necessary to do were he facing such a large audience in an auditorium. But this must be avoided.

I have endeavored to have every minister who comes to Allentown speak over the radio, and the various experiences have been very interesting. One of our well-known missionaries from South America was asked to speak before the microphone, and when he had talked for eleven minutes, he turned to me, and said, "Say, I am through!" The inspiration of the visible congregation was lacking, and he soon came to the end of his talk. A missionary from India spoke for me one evening, and he did well. On our way to the train the next morning we stopped at one place where I knew the people had been listening in to the radio talk, and I said to him, "I want you to see one of the men who heard you last night." As the man came out to the automobile to talk to us, I saw a smile

of satisfaction come over my brother missionary's face as he realized that some one actually heard what he said over the radio.

I find that a radio address requires a great deal of preparation. Some people have asked me what I talk about over the radio. I am glad to hear Elder Everson say that the Christ of the message which we have to proclaim is more attractive than any other presentation of Christ. That is the main point which I emphasize in my work. Someway there is a freshness and a buoyancy to this blessed message which just keeps springing up perpetually. I see more in the message today than I saw fifteen years ago. Thousands of Catholics are listening in. I give the message from A to Z, and keep emphasizing it through my question box.

Our touch with the homes of the people opens up avenues for successful endeavor by our workers in the Harvest Ingathering and the Big Week. Solicitors for mission funds are often met with the familiar statement, "I have my own church, and give to that," but when mention is made of "The Little Church on the Corner," by which our radio work is known, the attitude changes at once, and they say, "O well, I have something to give for that."

There are times when I am tempted to feel discouraged, and wonder if it is worth while to go on without having my congregation before me. Then suddenly letters begin to roll in from distant points, telling of interest and help received from the sermons, and my enthusiasm for the radio work is quickly revived. Sixty-five people have been baptized as a direct result of the radio contact thus far during my six years' experience. I hope the time will come when all our ministers will have a radio outlet.

ALGER JOHNS (Matheson, Colo.):  
We have been fortunate in being per-

mitted to broadcast without a cent of cost, through the courtesy of the owner of the radio station, to whom I explained the nature of our work. We were given one hour a day for three days in the week,—Sunday, Tuesday, and Thursday. The most interesting phase of our broadcasting proved to be our Bible class. There would be several speakers, and questions were answered from the Bible, covering all points of the message. As a result, we know of six converts to the truth during the eight months of the broadcast, and since that time we have received word that two or three other persons have taken their stand for the Sabbath. This was a small station, of about fifty watts, which reached a radius of fifty miles, and we feel that the radio effort was well worth while.

JOHN FORD (San Diego, Calif.): When we take into consideration that we are paying about a dollar a minute for the time spent in broadcasting, we realize that we should not send forth any program which is not worth while. Usually the first impression is made through the music, and if that is not of the best order, the other features of the service will not have the attention they ought to have. I seek to make the radio song service as personal as possible. I see in imagination the audience before me, and ask that all bow the head while we pray. Many times I work out short stories in connection with my songs, and find that this is very helpful. If we are to have a lecture on the second coming of Christ, I work out a little song story which blends with the theme. This prepares the hearts of the people for the sermon, and the results are much more effective. It should always be remembered that we are singing, not for our own glory, but for the glory of Jesus Christ, and that the good old gospel songs are always appreciated by the listeners.

*November, 1930*

H. N. WILLIAMS (Newfoundland Mission): I have had experience in broadcasting over several stations, and have seen good results. At least half of my converts during the last eighteen months have been reached through radio work. The Sabbath before I started to the General Conference I baptized a number of people who were entirely the result of radio work, and they had been keeping the Sabbath for several weeks before our workers found them. I am convinced that in order to make radio work successful, attention must be given to thorough follow-up work. It is like casting out seed over a vast field and never cultivating it, when we broadcast and do not follow up the work. We must get the personal workers into the field to find the people who are interested, before the enemy steps in and sows the tares which so quickly choke the impulse to investigate truth.

In regard to the music in the radio program. I agree with what has been said about the desirability of having the very best, and I note that some of our evangelists feel that it is necessary to call for the services of professional singers. Personally I believe in doing the best we can with whatever ability is available among the brethren and sisters in the church, by training them to sing the good old gospel songs in the spirit and the understanding of the message which is presented. We had an experience along this line a short time ago. Our little group of brethren and sisters had been furnishing the music for our radio services as best they could, but one night two professional singers, who had been listening in to our services, offered to sing for us. They were Christians, and took leading parts in the church choir, and also made a specialty of singing over the air. We accepted of their offer, and they came and sang hymns for us.

Before they got through singing, telephone calls came in to the station

*Page 11*

requesting that these singers should not take the place of the former chorus. The people who sent in these telephone requests were not Seventh-day Adventists, and I found that three of them were members of the very church to which one of the singers belonged, but they did not know this. They said that while those professional singers are singing gospel songs, and are doing it well, there is not the old ring to it, and "we know they do not belong to you people." I believe that singing by consecrated voices, in which the Spirit of God is recognized, is just as necessary and just as vital to success as is the prayer or the sermon.

Some are in doubt as to what subjects are appropriate to deal with over the radio. I believe we should broadcast the message, making Jesus the central theme of every sermon. There are some things, of course, which we cannot preach to a public audience, but in general I preach the same things over the radio that I preach in a theater or a tent. There are some things that we have no business to preach in a theater or a tent that may be all right in our own Seventh-day Adventist churches. There is a way of giving the message without offending people of any church affiliation. Roman Catholic priests, both in Newfoundland and in the States, have telephoned to me and have written me concerning their interest in the themes presented over the radio. One priest in Massachusetts has written me three times to assure me of his interest. Catholic nuns have also responded, saying, "It is against the rules of our church to attend Protestant services, but no one can prevent us from listening to your lectures over the air."

Souls are accepting the message as the result of the radio broadcast, and there is being created a widespread respect and better understanding of Seventh-day Adventists.

## The Query Corner

On Life and Labor

### The Character of Personal Visitation

**QUESTION.**—*What do you understand to be the preacher's objective in visiting people in their homes?*

**ANSWER** (by Meade MacGuire).—I will read a paragraph from "Special Testimony, Appeal and Suggestions to Conference Officers," page 18:

"Men who are accustomed to preach and not to minister should not go into foreign countries. Better have one real shepherd who will care for the flock as a faithful shepherd than to have twenty idlers who will excuse themselves, saying, 'It is not my line to visit; I cannot visit the people in their families.' Then let there not be a moment's hesitation in telling them, 'We do not propose to accept you and give you credentials; you cannot labor. But educate yourself to do a shepherd's work, to care for the sheep and lambs, and you will not be like Ephraim—a cake unturned. You will give full proof of your ministry.' Those who can only preach are not missionaries and never can be until they learn the skill, the watchful, tender compassion of a shepherd. The flock of God have a right to expect to be visited by their pastor, to be instructed, advised, counseled in their own homes."

Now I think that explains what a preacher's visit to a home should be. He should instruct, advise, and counsel the believers in their own homes; talk to them in regard to their spiritual experience, and make sure that they are having a true, living Christian experience; and manifest such a personal interest as to win their confidence, so that in case they need help because of becoming indifferent or worldly, and are slipping away, they will readily listen to the pastor's admonition and appeals to press on in the Christian life.

# Special Features

Brief Presentations Without Discussion

## The Importance of Accuracy

BY C. P. BOLLMAN

I HAVE been asked to give a ten-minute talk on the importance of accuracy and dependability in the use of quotations and historical data by ministers, writers, Bible workers, and our people generally. To illustrate the need of carefulness along this line, I will refer to an incident which occurred quite recently in connection with a series of evangelistic meetings in the city of Philadelphia, Pa. In delivering his sermon the evangelist read a quotation which is found on page 410 of the "Source Book for Bible Students," as follows: "If it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the pope."

This statement, translated by Elder W. W. Prescott from the original Latin of a standard Catholic work entitled, "Ferraris' Ecclesiastical Dictionary," was denied by two prominent Catholic laymen who were present when it was read, and the evangelist was challenged to produce the Catholic authority. This he was able to do a few days later, producing the original work, with the result that not only the Catholic laymen who challenged the quotation, but also the head of a Catholic college who was with them, acknowledged the authority of the statement and the accuracy of the translation, and manifested a very courteous and friendly spirit. How vastly different would have been the result if the evangelist had been unable to prove the accuracy and dependability of the quotation!

I think that all our editors can testify to the fact that there is great need

of writers' exercising more care, both in quoting and in giving accurate references to citations. Frequently we receive clippings from newspapers without any information as to the source or the date of publication. Such clippings are of little value.

But at this time I wish to deal, not so much with the mistakes of the rank and file of our good people who are unskilled in the technique of making and using quotations, but more particularly with the carelessness of not a few of our public speakers and writers who not only fail in the technique of the use of quotations, but who, in their zeal, actually read into quotations meanings which are not there at all.

An example of this tendency is found in the use made by some of our good brethren of a statement by Mr. George Eastman, which appeared in print a year ago last February, which was, in substance, that almost a century ago the identical plan of calendar revision, now sponsored by Mr. Cotsworth and Mr. Eastman, had at that time received ecclesiastical sanction; and also that some thirty-seven years later, practically the same plan had again received ecclesiastical approval. In the two instances referred to, the ecclesiastical sanction meant nothing more than the *imprimatur* of a Catholic bishop or other important ecclesiastic. "Imprimatur" means simply permission to print. But the statement has been made, and printed in some of our own papers, that this century-old plan had received the approval of two popes, and that the present pope had practically promised to "submit the question to the next ecumenical council," which he is planning to convene in the near future.

Now the fact is that, so far as the official records of the Congressional hearings show, no pope has ever approved this particular scheme of calendar revision, neither has the present pope committed himself upon the subject. The papal nuncio at Geneva, in reply to a questionnaire sent to the Holy See, said that "the Holy See would not be prepared to consider the question except on the advice of an ecumenical council." May I be permitted to suggest that it is not prudent, ethical, or in any way helpful to the cause of present truth to inject into any statement, for the sake of emphasis, anything that is not fully warranted by the facts in the case.

In an article printed not long ago in one of our denominational papers, one of our accredited ministers, referring to the division of the Roman Empire into its ten parts, said: "The division was fulfilled in the fifth and sixth centuries." He should have said in the fourth and fifth centuries, because the breaking up of the colossus built by the Cæsars occurred between 351 and 476 A. D. I recognize the fact that in some of our publications the years are given as 351-483, but I know of no authority whatever for the latter date.

Perhaps all have had occasion, in years past, to refer to 538 as the beginning of the 1260 years of papal supremacy. Now I am not attacking that date. It works in very nicely with the giving of the wound by the sword in 1798, and can, I think, be defended reasonably. But it requires defense, for the monarchy of the Eastern Goths survived their defeat of 538 for fifteen years, during five years of which they maintained their capital at Ravenna. Twice within that fifteen years they sacked Rome itself.

In "Italy and Her Invaders," Volume IV, page 286, Thomas Hodgkin says: "Rome did not, as might have been expected, immediately bring about the

fall of Ravenna [the Gothic capital], Unskillful as was the strategy of the Ostrogoths, there was yet far more power of resistance shown by them than by the Vandals. In three months the invasion of Africa had been brought to a triumphant conclusion. The war in Italy had now lasted for three years, two more were still to elapse before the fall of the Gothic capital announced even its apparent conclusion." But of their defeat before Rome in 538, the same author says: "Some of them [the retreating Goths] must have suspected the melancholy truth that they had dug one grave deeper and wider than all,—the grave of the Gothic monarchy in Italy."—*Id.*, p. 285.

In speaking of the 1260 years of papal supremacy, we should be careful to avoid giving the impression that during all that long period of time the popes had everything their own way. We need go no further than to Volume VI of the Catholic Encyclopedia, pages 427 and 428, to learn that Pope Vigilius was by Justinian summoned to Constantinople where he was detained by the emperor for eight years, a virtual exile, from which he never returned. Though he finally obtained permission from the emperor to turn his weary steps toward Rome, death overtook him at Syracuse in the spring of 555.

The case of Henry IV, of Germany, is one that we often choose to enlarge upon as showing the great power which enabled the popes to bestride the necks of kings, but seldom is mention made of the fact that Henry later unseated and drove into exile that same pope who had humiliated him. The pope lamented his fate thus: "I have loved righteousness, and hated iniquity, therefore I die in exile."

The real facts do not change the lessons of history, but a knowledge of all facts may save us from serious embarrassment, and at times from defeat which might otherwise come to us.

## Personal Testimonies

Deeper Life Confidences

### I Found Him

THE blessings which came to me following our workers' meeting in January have enabled me to understand better the meaning of that statement by Andrew, Simon Peter's brother, when he said, "We have found the Messiah, which is, being interpreted, the Christ." I went to the meeting greatly troubled over failures and lacks in my Christian experience, and while there I received much mental and spiritual food, but the real problem remained unsolved. When I left the workers' meeting, although I recognized that I had received spiritual uplift, I was still somewhat disappointed. But the studies I had listened to, and the few words I had had with Elder MacGuire personally, set me to thinking and searching along some lines that have since brought real help to me. That help is Christ. I was looking for an experience—something which I could do to bring me into a more satisfactory way of living; but instead of an experience such as I was seeking, I found *Him*. Christ has become real to me in a sense never known before. My attention is now centered on Him, rather than on an experience; and through the operation of the Holy Spirit changes are being wrought in my life.

One of the most amazing things of my life is the effect which this new knowledge of Christ has already had in the personal work for individuals which I have done. It has always been difficult for me to talk with a person about his soul's welfare, but now I find it easy. I don't know when or how the change came; it has seemed to be somewhat progressive; but it is a very definite change.

The particular thing that the Lord

used to help me see Jesus as my personal Saviour, was a tract entitled, "The Perils of the Victorious Life." But now that I have grasped some of the things presented there, I wonder that I did not see them long ago in the writings of the Spirit of prophecy, for now I see them so plainly traced through these inspired writings. I have been feeding on those two chapters in "Testimonies to Ministers and Gospel Workers," entitled, "The Preciousness of Christ to His Followers" and "The Victorious Life." I praise God for His unspeakable Gift, and rejoice in the blessed privilege of fellowship with Christ.

A LICENSED MINISTER.

## Bible Workers' Exchange

For an Enlarged Service

### An Appeal to Experienced Bible Workers

(From one who considers herself an "inexperienced" worker)

A THEORETICAL course in the art of giving Bible readings is a prime essential in training, but this alone will not bring most satisfactory results. Much depends upon willingness to receive help and advice from experienced workers who, during years of study and practical application of various methods, have established certain fundamentals leading to increased efficiency.

The Bible worker who is just entering upon her chosen work will encounter grave dangers, trials, and disappointments; she must pass through many bewildering experiences as she seeks to find a firm footing for progressive and successful work, and it is most essential to seek counsel from those who have passed over the way before.

We read that "the important conception of the disciples as to what it

meant to teach, grew out of their three years' personal association with the greatest Teacher that ever lived." In somewhat less degree, might not the same principle apply in the relationship which should exist between the experienced and the inexperienced Bible workers? The younger laborers need to gain wisdom, strength, and confidence through association with workers of long and successful experience, in order to hasten this important message to the world.

1. *Order and System.*—Realizing that we should constantly improve our opportunities, and knowing that organization and systematic planning of our daily schedule should receive careful attention, we need help in arranging and rearranging our studies, and in rightly dividing our time between hours of study, missionary visits, calls, home work, and self-improvement.

2. *Methods in Operation.*—Visualization is a prime factor in indelibly stamping facts upon the mind. Careful observation while accompanying the experienced worker in her visits, affords the best possible opportunity of reviewing her methods in operation, as to the best avenue of approach and the manner of procedure and presentation of subject matter. Information obtained in this way by the beginner serves as a bulwark in building a firm foundation for future development.

3. *The Need of Tact.*—That peculiar ability to deal with others without giving offense, known as tact, must be possessed by the Bible worker, and the cultivation of this gift is of great importance. Along this particular line the experienced Bible worker may render much assistance by warning of developments in a certain course of action which might prove detrimental. To be able to deal with a sudden and unexpected situation, and yet remain firm, composed, patient, and free from embarrassment, requires a preparation and a drill which is based on experience. For example, let us assume

THEN—A

BY J. W. V

ONCE I studied the Bible to learn  
now I study it to find how much

Once I searched the word to see  
to see how good God is.

Once I read the Scriptures to see  
it to see how holy God is.

Once I studied the Book to see  
study it to see how much I must rec

As I study in this way I learn  
siously I become a sharer in the lat

Through the first method I develo  
reference to myself; by the other way  
Lord.

that the Bible worker of meager experience is in the midst of a study on the seal of God and mark of the beast, during which time a Catholic neighbor or friend enters the room and decides to remain for the study. Here is a situation which places a draft upon the resources of tact, and much depends upon success or failure in ability to deal with others without giving offense. Personal experiences in meeting such situations would be of interest and help to those who are subject to meeting similar situations at any time.

4. *Helpful Illustrations.*—The experienced worker has, through acquaintance with individuals and realities, a reserve storehouse of choice, but simple, illustrations or object lessons. There is no better method of vividly portraying or imparting Bible truths to individuals, no matter what the station in life may be, than through object lessons. Jesus made use of the common everyday events of life to teach lessons of vital importance to the people in every walk of life. Eternal truths were more clearly discerned



ND NOW

VESTPHAL

how much I ought, to be able to do;  
God is able to do.

how good I must be; now I study it

how holy I should be; now I study

how much I should achieve; now I  
give.

with reference to the first, and uncon-  
ter.

oped discouragement and doubt with  
I develop courage and faith in my

when illustrated by water in the well, the busy ant at work, the birds of the air, and the flowers of the field. The same method for presenting truth is most effective in our day. The inexperienced worker needs to enlarge her fund of illustrations, and if workers of experience would consider this need and contribute from the accumulated storehouse, it would be greatly appreciated.

5. *Constructive Criticism.*—It may be that the beginner in the Bible work has some undesirable habits, mannerisms, or traits of character which she does not recognize, but which, if not checked, will undoubtedly work hardship and failure. The experienced worker who will frankly and with discretion point out these shortcomings, and suggest a remedy, will prove to be a great blessing. Have we not a rightful claim to greater dependence upon our leaders in this respect?

Therefore, we workers young in experience, appeal to workers of a broader, deeper, richer, and fuller experience, to help us avoid every apparent failure or danger which threatens to hinder

our progress. We solicit suggestions, reproof, guidance, and sympathetic constructive criticism; and it is our earnest desire to unite with you in more concentrated effort, keeping a broader scope of the work in view, and witness an ever-increasing number of souls brought into the truth.

OKAREDA KETTERMAN.

Lansing, Mich.

## House-to-House Ministry

(Concluded from October)

BY ROSE E. BOOSE

THE house-to-house method of proclaiming the gospel did not cease with the days of the apostles, when the example of Christ in this respect was so faithfully followed and so signally blessed. We find that during the days of the Reformation of the sixteenth century, when the foundation for the third angel's message to be proclaimed in later years was so firmly established in the message of justification by faith, house-to-house ministry was the most effective means of extending the message for that time. This was the method followed by the Waldensian youth, who went from home to home quietly planting the living seed of truth, which brought forth a bountiful harvest. Concerning the work of the Waldenses we read: "In secret places the word of God was thus brought forth and read, sometimes to a single soul, sometimes to a little company who were longing for light and truth. Often the entire night was spent in this manner. . . . In many cases the messenger of truth was seen no more. . . . But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the judgment."—*The Great Controversy*, pp. 74-76.

John Calvin, one of the great lights of the Protestant Reformation, did

more than any other man toward formulating the doctrines of the reform church. We read that "his work began with the people at their homes. Surrounded by the members of the household, he read the Bible, and opened the truths of salvation."—*Id.*, page 222.

Calvin lived at a time when the battle against the Bible and Protestantism was at a very high tension. In large degree, he faced the same issues which confront us today, and he recognized that the most effective effort to counteract these perversions centered in house-to-house ministry. In proof of this, note the further reference on page 222 of "The Great Controversy:" "Calvin, though an able combatant in the fields of theological controversy, had a higher mission to accomplish than that of these noisy schoolmen. The minds of men were stirred, and now was the time to open to them the truth. While the halls of the universities were filled with the clamor of theological disputation, Calvin was making his way from house to house, opening the Bible to the people, and speaking to them of Christ and Him crucified."

When the time came for the final phase of the everlasting gospel to be proclaimed to the world, as announced by the first, second, and third angels' messages, a spirit of earnest Bible study pervaded the hearts of honest people everywhere. Far into the night, singly and in groups, they met for prayer and study of the prophetic word, and the Spirit of God illuminated the Scriptures, establishing the solid platform of eternal truth upon which the remnant church is to stand during the last crisis of the ages.

It was in the year 1832 that "the plan of holding Bible readings" came as "a heaven-born idea" in the proclamation of the final reformatory message to the world. The circumstances under which the Bible reading plan,

as now known, was developed were these:

At a camp meeting in California, Elder S. N. Haskell was preaching a sermon in the customary manner, when suddenly a severe storm came on, attended by such a rumble of thunder and continuous clashing of the elements, that the sermon had to cease, because it became impossible to make the audience hear the voice of the speaker. It was then that the Spirit of the Lord impressed Elder Haskell to try a new method of teaching, and immediately he stepped down from the pulpit and gathered a group of people around him in the center of the tent. Instead of continuing to preach to them, he gave out texts of Scripture to be read by different ones in response to questions which he asked; and the truths presented in this manner made a deep impression on the minds of the people.

Although Mrs. E. G. White was attending the camp meeting, she was not present when this incident occurred, but upon being told of the Bible reading service which had been held during the storm, she sent at once for Elder Haskell, and told him that what he had done was in harmony with the light which she had received from the Lord; and she then explained that in vision she had witnessed hundreds and thousands of people going from house to house, carrying the Bible with them, and teaching the truths of the third angel's message in this very question-and-answer manner. It was still further specified that "consecrated women should engage in Bible work from house to house."—*Testimonies*, Vol. IX, p. 120. "Will our sisters arise to the emergency? Will they work for the Master?" it was asked.

There was a most encouraging response to this appeal to women to engage in this house-to-house ministry, and during the years immediately following 1832 the development of Bible

workers became a prominent part of the organized work of the Seventh-day Adventist Church. For example, at the General Conference of 1889, it was recommended that especial attention be given in the various States to seeking out intelligent women, and encouraging them to gain an experience in the Bible work. In 1891, further action was taken as follows:

"We recommend, That the Bible work be encouraged as an important auxiliary in the carrying forward of the message.

"That greater care be exercised in the selection of workers for this branch. They should be persons of mature judgment and sound Christian experience."

"That in some of the larger cities, such as San Francisco, Chicago, New York, and London [England], there be maintained training schools for actual experimental Bible work, and that a corps of experienced workers should be kept there, who could direct and assist the new workers."

For a period of about twenty years, from 1890 onward, much attention was given to city mission work for the training of young women for Bible work, and a strong force of capable workers was developed,—women who, upon leaving our colleges, turned to the Bible work as a life calling, and whose faithful, efficient service has been an element of strength in the rapid advance of the message throughout the earth.

While there has been a sad decline in the development of the Bible work during recent years, there has never been any rescinding of the divine approval placed upon it, and the effectiveness of this house-to-house ministry is still being demonstrated by the comparatively few who are now in active service.

May the example of the Great Teacher, and the messages He has given to us through the Spirit of

prophecy, bring courage and inspiration to every loyal Bible worker who has dedicated her life to follow in His footsteps and open up the word of truth in the homes of the people. Remember the promise: "God will not permit this precious work for Him to go unrewarded."—*Gospel Workers*, p. 192. And may God hasten the day when "hundreds and thousands" will be seen "visiting families, and opening before them the word of God."

*Loma Linda, Calif.*

## Effective Illustrations For Sermon or Song

### Bowring's Majestic Hymn

"In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

"When the woes of life o'ertake me,  
Hopes deceive, and fears annoy,  
Never shall the cross forsake me;  
Lo! it glows with peace and joy.

"When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming,  
Adds new luster to the day.

"Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there, that knows no measure,  
Joys that through all time abide."

This beautiful hymn was written by Sir John Bowring, England's representative to China in 1840-41. It was at the time of the Opium Wars. Foreign merchants, leaving behind them all that they possessed, were forced to flee for their very lives. Their business houses at Canton were burned, their cargoes were dumped into the sea, and their Chinese middlemen were strangled to death. By these circumstances stripped of official dignity, deprived of worldly power, and robbed of earthly goods, the fugitives, with pride of position and authority now humbled in the dust, fled from the wrath and vengeance of Chi-

nese officials, to Macao, an old Portuguese colony established in 1557, and situated thirty-five miles from Hong-kong.

The São Paulo cathedral at Macao, built by the Jesuits in 1594, and destroyed by fire in 1835, was in ruins at the time of Bowring's visit there. Of that once beautiful structure, only a single façade crowned with a bronze cross remained standing. Gazing upon the scene, Bowring's glance fell upon the sun-lit cross still held high above the ruins. Mindful of untoward political conditions imposed by the war, reflecting upon the mass of ruins before him, and meditating upon the enduring nature and joys of Christian religion and experience, Bowring was inspired to write the famous hymn.

O. B. KUHN.

*Nanking, China.*

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

"A HISTORY OF SOME SCIENTIFIC BLUNDERS," by George McCreedy Price. One hundred thirty-eight pages. Fleming H. Revell Co., New York. \$1. 25.

In this latest contribution to the literature of creationism Professor Price shows the limitations of human theory, both in the past and at the present time. Just as the Ptolemaic theory of astronomy and the phlogiston theory of heat have now been completely abandoned, so some of Darwin's ideas are on the way to the discard. And with them is going much that has lately passed for gospel in scientific lines.

This new book is especially strong in its advocacy of the immediate power and presence of the divine word. Materialism will find it hard to stand before the smashing conclusions that Professor Price brings from the latest scientific findings. Einstein, new theories of light and electricity,

new discoveries in all lines of science, reveal the truth that the universe is in the hands of a Creator who governs every minute detail of its operation.

H. W. CLARK, B. S.,  
*Pacific Union College.*

This book, as its title indicates, is a discussion of certain outstanding scientific blunders that have been made by the so-called scientific world through the years. But it is much more than merely a portrayal of these blunders. It is a vigorous argument as to the limitations of the much-vaunted science of our age that has been put up as an authority in place of the Bible.

As one after another of the scientific blunders is discussed, the reader is more definitely impressed than ever before that some power besides that of man and material forces must be invoked in explanation of the mysteries of nature.

Every one of our ministers and public workers ought to read this book carefully. Fortunately, it is written not only in an understandable, but interesting style, so that one need not be schooled in scientific language in order to enjoy it.

F. D. NICHOL, Associate Editor,  
*Review and Herald.*

### Beware Commercialized Rating

I DEPLORE the tendency today to measure all success by commercial standards. There is danger that the ministry of the church itself shall be regarded as a mere business or profession, where the ability to raise money is the test of efficiency, and where the outlying places in the country may be neglected, because the young men of ability who enter the ministry are not ready for sacrifices and plain living.—*Bishop Thomas F. Gailor, Protestant Episcopal Church, Diocese of Tennessee.*

# The Daily Bible Study

Monday, May 26, 7:45 P. M.

## The Goal of the Gospel

BY W. W. PRESCOTT

LET us briefly review our former study on "The Gospel of Experience."

1. Our mission is to preach the everlasting gospel to every nation, kindred, tongue, and people.

2. The only gospel that saves from sin is the gospel of experience.

3. The only theology that is of real value is the theology that has been translated into personal experience.

4. The only effective preacher of the gospel is the one who preaches the gospel of experience.

You will notice that Revelation 14:6 is the only place where that expression, "the everlasting gospel," is found in the Scriptures. It is not a new gospel in this closing message; it is "the everlasting gospel." It is the gospel that was announced in Eden,—"I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15); the gospel that was preached to Abraham, "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. It is the gospel that was preached unto David in the announcement that his house and his kingdom should stand forever. 1 Chron. 17:12. It is the gospel of the Person opened up to us in the New Testament, in the facts contained in the four Gospels concerning the birth, the life and work, the death and the resurrection of Christ. It is the gospel which was preached by the disciples after Pentecost in the power of the Spirit, in which preaching they pointed to Jesus, the crucified and risen Saviour. It is the gospel that is interpreted to us in the Epistles, in

which we have unfolded the meaning of the facts that are set forth in the four Gospels.

To get a little touch of the breadth of this one word "gospel," I wish to call your attention to some of the phrases found in the New Testament combining, as it were, or suggesting the meaning bound up in the mere word "gospel." And remember this,—that the gospel is *good news*; not simply good advice.

Note some of these phrases:

1 Thess. 2:8: "The gospel of God."

1 Tim. 1:11: "The gospel of the glory of the blessed God."

Phil. 1:27 (and many other places): "The gospel of Christ."

Mark 1:1: "The gospel of Jesus Christ."

2 Cor. 4:4: "The gospel of the glory of Christ."

Eph. 1:13: "The gospel of your salvation."

Eph. 6:15: "The gospel of peace."

Acts 20:24: "The gospel of the grace of God."

Matt. 24:14: "This gospel of the kingdom."

Rom. 1:1-4: "The gospel . . . concerning His Son." "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which He promised afore through His prophets in the Holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord."

In those first four verses of Romans is found the fullest statement of the meaning of the gospel to be found in any one place in the Scriptures.

Think what is bound up in all those expressions. Take just one, "the gos-

pel of the grace of God"—*good news!* What is the good news? Man was made in the image, or character, of God, and crowned with glory and honor, but through disobedience he lost that character. The good news is that provision has been made whereby that character can be restored to man. That is the "gospel of the glory of the blessed God" that is granted us in the person of Christ. The gospel of the glory of God is the gospel of the glory of Christ. The gospel that brings peace to the soul, that brings salvation, restores the kingdom, is the gospel of the kingdom. All this is bound up in the one expression, "the gospel . . . concerning His Son." I think that whole scripture expounds to us this Person,—who He is, what He has done, what He is doing, what He will do. And mark this: The value of what He has done, or is doing, or will do, depends upon what He is. That is all. We must put emphasis upon the statement that it is good news concerning the Son of God, the Son of man. It is in Him and through Him that the blessings of the gospel come to us. As I tried to point out in our previous study, there is bound up in that simple statement in the Scriptures,—*"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ"* (Eph. 1:3),—this one feature of the gospel, the good news, and this is what I desire especially to emphasize in our study at this time.

As stated in the previous study, in this gospel of the kingdom the central person is Jesus Christ, who is Himself the gospel. The gospel is not a philosophy; it is not made up of theological terms or abstract propositions. The gospel is embodied in a Person, who is Himself the gospel,—the "I AM." Note His own words again: "I am the bread of life," "I am the light of the world," "I am the door," "I am the

good shepherd," "I am the resurrection and the life," "I am the way, the truth, and the life," "I am the true vine."

### Fellowship With Christ

Now the blessed thing about this is the central experience of the gospel,—fellowship, union with Christ. It is well to stop and muse a bit on that thought. It is so easy to repeat words without much real thought of the meaning contained in the words. Let us take the central thought,—fellowship with Christ: think of Him; think of who He is; think of the place He occupies. Make it very real that He, bearing humanity as our own brother, is really seated on the throne, at the right hand of the Majesty in the heavens, and yet that He offers personal acquaintance, fellowship, with me and with you in a more intimate sense than it is possible for us to have fellowship with each other. Think of it, brethren! Fellowship with the Son of God, a fellowship which is more intimate than is possible between us! That is the privilege which is offered to us in the gospel. That is the good news.

Now turn to 1 Corinthians 1:9: "God is faithful, through whom ye were called into the fellowship of His Son Jesus Christ our Lord." Note that we are called into that fellowship. Then to 1 John 1:3: "That which we have seen and heard declare we unto you also, that ye may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus Christ." The apostle John was very intimately associated with Christ when He was here in the flesh,—lived with Him, talked with Him, heard His teaching, saw His works; but in his first epistle, written at least sixty years after that Person had left him—apparently left him—he states, "our fellowship is with the Father, and with His Son."

That we may better comprehend just what "fellowship" with Christ means,

I call attention to brief extracts from the writings of the Spirit of prophecy:

*"Christianity—how many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus."*—*Testimonies to Ministers,* page 131.

Christianity is "a life inwrought with the life of Jesus." That is what is meant by fellowship with Him,—our life and His life in absolute union; our life inwrought with His life.

"Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle, that takes possession of mind, heart, motives, and the entire man."—*Id.*, pp. 421, 422.

In these statements we have, not a dictionary definition of Christianity, not a theological phrase, but the very essence of the meaning of Christianity—*it is an experience.*

Have you ever noticed the apostle Paul's definition of a Christian? I do not mean to say that he formally gives a definition, but he speaks of himself, as you will remember, and says, "I know a man *in Christ*." That is the definition—"a man in Christ." That relationship is mutual: when one is in Christ, Christ is in him. And if you will read thoughtfully the epistles of Paul, you will find him using such expressions as "in Christ," "in the Lord," "in Him," over and over again.

Ephesians 1:4: "According as He hath chosen us *in Him* before the foundation of the world." Christianity is this relationship of life with Life, spirit with Spirit, person with Person,—we in Him, He in us.

Now, what is involved in this fellowship? I know that what I am going to read to you may sound a bit heavy, but still I have enjoyed it, and I think you will:

"The Scriptures declare that, through the operation of God, there is constituted a union of the soul with Christ different in kind from God's natural and providential concursus with all spirits, as well as from all unions of mere association or sympathy, moral likeness, or moral influence,—a union of life, in which the human spirit, while then most truly possessing its own individuality and personal distinctness, is interpenetrated and energized by the Spirit of Christ."

That is to say, this union, though real, does not destroy our individuality; it does not destroy our personality; but is so fully energized by His Spirit that, while we are truly ourselves, we are also truly in Him,—our life inwrought with the life of Jesus.

"The human spirit . . . is made inscrutably but indissolubly one with Him, and so becomes a member and partaker of that regenerated, believing, and justified humanity of which He is the head. Union with Christ is not union with a system of doctrine, nor with external religious influences, nor with an organized church, nor with an ideal man, but rather, with a personal, risen, living, omnipresent Lord. . . . This doctrine of the union of the believer with Christ is 'the central truth of all theology and of all religion.'" [Quotation from "Union With Christ," by Augustus Hopkins Strong, D. D., LL. D., pp. 16, 17.]

Does that statement mean anything, or is it simply words? It is an experience beyond any other experience possible to a human being.

You ask *how*—how is it that there can thus be a union with a Person? Turn to 2 Corinthians 3:17, 18, and note the language used there. "Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as

# My King Divine

L. E. F.

L. E. FROOM

Musical notation for the first system, including treble and bass staves with chords and a melody line.

(Lower notes for the voice.)

1. Je - sus, Thou ra - diant King, Mon - arch di - vine,
2. Keep through temp - ta - tion's hour, Sav - iour di - vine;
3. Use me in time's last hour, Mas - ter di - vine;

Musical notation for the second system, including treble and bass staves with chords and a melody line.

Musical notation for the third system, including treble and bass staves with chords and a melody line.

Reign Thou with - in this heart Thy love has won.  
Meet Thou the wi - ly foe, Thy power dis - play.  
Fit me for serv - ice, Lord, Thy love to tell.

Musical notation for the fourth system, including treble and bass staves with chords and a melody line.

Musical notation for the fifth system, including treble and bass staves with chords and a melody line.

Take Thou this yield - ed throne, Thy will be done;  
Give vic - t'ry hour by hour, O'er all the way;  
Win souls Thy - self thro' me, Thy praise to swell;

Musical notation for the sixth system, including treble and bass staves with chords and a melody line.

Musical notation for the seventh system, including treble and bass staves with chords and a melody line.

Live Thou Thy life with - in, My King di - vine.  
Lead on tri - umph - ant - ly, My King di - vine.  
Grant Thou my heart's de - sire, My King di - vine.

Musical notation for the eighth system, including treble and bass staves with chords and a melody line.



## My King Divine

### CHORUS

My King di - vine, My King di - vine,

Live Thou Thy life with - in, My King di - vine.

from the Lord the Spirit." Mark those two phrases: first, "The Lord is the Spirit;" and second, "even as from the Lord the Spirit." The Christ with whom we are to have fellowship is "the Lord the Spirit;" and this fellowship is the fellowship of spirit with Spirit. That is not explainable by any human philosophy, but that is the heart of the good news.

Man was made in the character of God, and he lost that high privilege by a deliberate and rebellious act of his own; but the goal of the gospel is to restore that privilege. This fellowship is fellowship of spirit with Spirit. When man separated himself from God by his rebellious act, he lost his intimate touch with his Creator; and in order that that fellowship might be restored, it is necessary that the Son of God should become the Son of man, —yield Himself as a man, to be filled with that spirit; that spirit becomes

the Spirit of God; the spirit of man the Spirit of the God-man; and (if I may express it this way) by His becoming a man and becoming filled with the Spirit, the Holy Spirit became accommodated to, accustomed to, a human dwelling place. I cannot explain that. I am telling you what was meant by His coming here, and becoming just as really man as humanity itself is real, and yet has retained His divinity just as really as when He was in heaven before He came down to earth. And He was filled with the Spirit because He was a sinless man, a moral miracle in the world; and the Holy Spirit could take up His abode in that sinless man, and thus humanity would become a dwelling place of the Spirit.

"He that is joined unto the Lord is one spirit." 1 Cor. 6:17. That, it appears to me, is what is meant by "fellowship with His Son." It is not that we may shake hands and have a little

talk together. No. "We have fellowship one with another." Human fellowship may come far from being real fellowship. It is possible for a man whose heart is breaking because of sorrow, worry, or anxiety, to meet a friend who may shake hands with him, and say, "I am glad to see you today," and this may bring forth a smile of appreciation; but the friend does not know that behind that smile is an experience of abiding grief. Why does he not know it? Because he does not really enter into fellowship with that person. But in this fellowship which I am talking about, a man really knows Christ. It is not simply to attract His attention, not simply a look, as it were; this fellowship means knowing Him because of that intimate, personal, conscious nearness to Him, so that He reveals Himself so completely in us that, while the will, the personality, the individuality, remains untouched, the person is absolutely transformed and absolutely changed. "If any man be in Christ, he is a new creature"—the same, yet not the same. He recognizes himself, yet he recognizes he is not the same. He has been changed, remade, re-created. And he knows it. He knows he is different, yet he knows that he is himself.

There is another thing that he knows, and that is that he can separate himself from Christ, if he will, at any moment. He has absolute freedom. The apostle Paul delighted to call himself the "bondslave of Christ," yet he is the one who has announced perfect freedom in Christ. Paul sets forth that there is absolute freedom in Christ, never any compulsion; and he knows that he is free, and yet he gladly pronounces himself the "bondslave of Christ,"—a slavery in which there is perfect freedom.

#### **The Provisions for Fellowship**

How is this fellowship obtained or entered into? Every provision for this fellowship has already been made. It

only remains for us to accept the provision which has been made. And I would suggest, just briefly, that in the fourteenth, fifteenth, and sixteenth chapters of the Gospel of John, this provision is more fully opened up to us.

When Christ had finished His work here on the earth—and let me pause right here to call your particular attention to how real the gospel is. Let us get entirely away from the idea that the gospel is a system of theology to which we give our assent. It is essential that we get away from that. Christianity is not a creed; it is not union with a doctrine. Christianity is an experience of fellowship with a Person. That is the real heart and reality of it. It is essential to see how real is this provision, how real is the gospel.

The second Person of the Godhead had His definite part to perform. This is all a settled plan, a very real plan, planned before times eternal. Sin did not take God by surprise. The Father and the Son had entered into a covenant, the covenant of grace. According to that covenant, the second Person of the Godhead, the Son of God, was to come here and become a man. He was to be born of a woman, He was to do a certain work here, including the final act of His self-sacrifice on the cross and His resurrection; and then, having done the work assigned to Him, and the work which He had agreed to do, He was to return to the place from which He came. This we must consider as being just as definite a transaction as though Brother Blank had agreed with me to do a certain work in a certain place, and then come back. The Son of God came here according to that agreement. He did exactly what He agreed to do, and then the time came for Him to go back. When He went back, then, according to the terms of the covenant, the third Person of the Godhead, the

executive of the Godhead, was to enter upon His part of the work. That is, when the second Person went back, the third Person came down to this earth and began His work. What is the work of this third Person of the Godhead? It is just as definite a work as the work of the second Person of the Godhead. It is different, but just as real and definite.

What was the purpose of the work of Christ when He was here upon the earth? Note the scripture found in Galatians 3:13, 14: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree." What is the purpose stated in that scripture, and concluded in the next verse? He redeemed us "from the curse of the law . . . that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith."

What was the goal of Christ's work? His part in the covenant of grace—taking upon Himself the nature of sinful man, living His life on earth as a man, and suffering death upon the cross—was all voluntary. Christ said, "I lay it down of Myself;" "no man taketh it away from Me. . . . I have power to lay it down, and I have power to take it again." John 10:18. It was absolutely voluntary. He entered upon His work voluntarily; He completed the work by the voluntary sacrifice of His life; He was then raised from the dead and took His life again. Note the intimacies, the absolute union between the Father and the Son in this work. We read that "God was in Christ reconciling the world unto Himself." 2 Cor. 5:19. So absolute was this union that Christ speaks concerning the giving of His life as a sacrifice for sin in the following words: "I have power to lay it down, and I have power to take it again;" and yet we read that He was raised from the

dead "by the glory of the Father." Rom. 6:4. Such scriptures can be understood only when we understand the absolute union.

Now the second Person of the Godhead does His work here on earth, and returns to the place from which He came in His human body. He retains the human body forever. But before He went away, He promised to send the Comforter. Note how the promise is stated: "But the Comforter, even the Holy Spirit, whom the Father will send in My name." John 14:26. "But when the Comforter is come, whom I will send unto you." John 15:26. Such is the union that what one does, the other does.

What is the office of the third Person of the Godhead when He comes?—He comes to make effectual in us what Christ did for us.

Now these are distinct provisions in the gospel plan, and the work of the second Person of the Godhead, and the work of the third Person of the Godhead is just as definite and real as we would understand by two or three individuals' engaging in some work whereby one individual did one part, and another did another part, and both contributed to the final result. And what is the final result in the work of Christ and of the Holy Spirit? It is the fellowship of life with Life; the indwelling of power for righteousness; the operation of an absolutely new life.

We must guard against confounding this conclusion as to the final result of the work of Christ and of the Holy Spirit, with a bit of feeling or emotion. Don't confound the two. Remember it is a new order of being, a new life, a new experience, something absolutely different. And it lifts up the human being to the plane of the divine. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." 2 Peter 1:4. That is to become reality. You

know what human nature means. You do not need to be told anything about the reality of human nature. The divine nature is just as really an experience here on this earth as is the human nature, brought about through the gospel. The divine nature is absolutely different from human nature; it is on a higher plane altogether.

Perhaps it will help to make this point more clear if I state it in this way: Here, we will say, is the plane of absolute unity of the Father, the Son, and the Holy Spirit—the plane of uncreated beings. Next to that is the plane of angels—created beings. And next is the plane of man, made a little lower than the angels. Then below that is the plane of fallen man—man far down from the place in which he was originally placed.

Now, when the Son of God started on His errand "to seek and to save that which was lost," how far down did He come? Was it to the plane of the angels? or was it still farther down, to the plane of man made in the image of God, as he was before sin came into the world? How far down did the Son of God come? "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same." Heb. 2:14. That word "same" is plural in number—the same flesh and blood.

When the Son of God started back, after He had accomplished His work, how far back did He go in His humanity? Did he go back to where Adam was before he fell, or back to the plane of angels—created beings; or did He go back to the original plane of existence from which He came? The answer is clear: "When He had made purification of sins, sat down on the right hand of the Majesty on high." Heb. 1:3.

When Christ returned to that plane which is above angels, humanity went back there with Him. Therefore this fellowship which we are permitted to

have with Him, this intimate union of life with Life, means the uniting of divinity with humanity in the final work of the everlasting gospel. Humanity is lifted, not to the plane where man was originally, not to the plane where angels are, but to the plane of God Himself and His Son, Jesus Christ. Is that good news? [Voices: "Praise His name!" Amens!] Do you think that is too good to be true? Is that fanciful, philosophical theory worked out? Is that the gospel? Is that good news?

All that is made possible because the Son of God came down to where we are, and when He, the sinless One, went back to be with His Father, He took humanity with Him. He is our Elder Brother; He still bears our humanity; and He wants us with Him. That is Christianity. That is the good news.

*(To be concluded in December)*

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

**Cultivate Church Decorum.**—Catholics are worthy of emulation in the reverence exhibited in their churches. And the same is true of certain other denominations, as the Episcopalians and the Society of Friends. While conditions vary, it must be admitted that the majority of Protestant churchgoers are less quiet and respectful in the church building than are the Catholics. One prime factor in the situation is the gorgeous ritual of the Catholic Church. Without doubt, outward ceremony helps to awe the spirit of the unthinking and frivolous, and by occupying the mind, induces quietness and proper decorum. But the reverence, while it may be influenced by external conditions to some extent, is not dependent upon them.

Reverence may be cultivated by the hush of the woods and the wide ex-

pause of field and sky; it is fed by meditation upon the deep and sonorous utterances of Scripture; it is established through cloistered prayer whereby is revealed the sacred presence of our Father who seeth in secret and answers the heart's petition. Let young and old enter individually into this experience of communion with God, and the atmosphere of our churches will be revolutionized. No substitute of external decorum, however desirable, is comparable in value to cultivated reverence of the soul.

Yet we must acknowledge our people to be remiss in the matter of church decorum. Clear instruction has been given through the Spirit of prophecy concerning this, and yet there has been little improvement. One of the causes of the regrettable bustle and confusion often seen in our large churches just before the service, is due to lack of proper seating arrangements. When definite seats are not assigned to families, and the service of ushers is inadequate, the result is often a really disgraceful scramble for favored places. This may be remedied through action of the church board in arranging for families to be seated by groups, and providing a sufficiently large corps of ushers to seat every person quietly and satisfactorily. But all external aids to church decorum are secondary to the inculcation of a spirit of reverence in the life.

A. W. SPALDING.

*Takoma Park, D. C.*

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### **Camp Meeting Suggestions.—**

1. Evening services should be evangelistic and soul winning in nature, for which secure the best speakers available.

2. At the very beginning of the camp meeting conduct at least two, and if possible three, evangelistic services.

3. At the very beginning of the camp meeting arrange for the baptismal class, and impress upon every minister

and departmental worker the need of co-operation in definite endeavor for bringing people to join this class.

4. Arrange for a prayer tent in some quiet spot, and have this tent appropriately labeled and dedicated to its purpose. If the supply of tents is limited, it would be better for one or two individuals to give up their tent and rent a room near by, than to fail in providing the prayer tent at camp meeting.

5. Appoint a prayer committee, composed of three to five ordained ministers, and let the people know that the members of this committee stand ready to give counsel, to pray for special cases as requested, and to anoint the sick and claim the promise of healing. It is possible that the prayer tent will be the scene of more victories than the large pavilion.

6. There should be a camp meeting communion service as a definite part of the program, for the special benefit of believers who, because of isolation or illness, have long been deprived of this divine ordinance.

7. At one of the main services of the camp meeting, arrange for a minister of experience and influence to speak on the proper attitude of believers toward our denominational campaigns, giving the proper emphasis to the balanced relation between spirituality and activity.

8. Give opportunity on several occasions during the camp meeting for the people to ask questions on points of truth, policy, and methods which are not clearly understood by them, and have such questions answered publicly.

9. Place upon the local conference ministry a proportionate share of the spiritual interests of the camp meeting. This means more than filling empty chairs on the platform. If the General Conference and union laborers are sufficient to care for all the main services of the meeting, the local workers should be called on to review

the Sabbath school, present the appeal for missions, assist in the young people's meetings and the parents' meetings, and to help in the opening exercises of the main services.

10. Properly and adequately advertise the camp meeting, reaching our own people through the medium of the union conference paper and by correspondence, and nonbelievers through the newspapers, and by printed announcements distributed from door to door, as well as window cards and posters.

MILTON S. CONGER.

Camden, N. J.

## Illuminated Texts

Side Lights From Translations

### John 20:22

"AND when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit."—*American Revised Version*.

"And when He had said this, He breathed on them, and says to them, Receive the Holy Spirit."—*American Baptist Improved*.

"And having said this, He breathed into [them], and says to them, Receive [the] Holy Spirit."—*Darby*.

"When He had said this, He breathed on them; and He said to them: Receive the Holy Ghost."—*Douay*.

"And having said this, He infused Himself into them, and said, 'Receive Holy Spirit.'"—*Fenton*.

"And when He had said this, He breathed on them, and saith unto them, 'Receive ye the Holy Ghost.'"—*Moulton*.

"And when He had said this, He breathed on them, and saith unto them, 'Receive ye the Holy Ghost.'"—*Newberry*.

"And this saying He breathed strongly, and said unto them—Receive ye Holy Spirit."—*Rotherham*.

"And this having said, He breathed on them, and saith to them, 'Receive the Holy Spirit.'"—*Young*.

"And when He said this, He breathed on them, and says unto them, Receive the Holy Spirit."—*Davidson (Von Tischendorf)*.

"As He said this He breathed upon them, and said, 'Receive the Holy Spirit!'"—*Goodspeed*.

"And this having said He breathed into [them], and says to them, Receive [the] Holy Spirit."—*Interlinear Greek*.

"And with these words He breathed on them, and added, 'Receive the Holy Spirit!'"—*Moffatt*.

"And as He said these things, He breathed on them, and said to them: Receive ye the Holy Spirit."—*Murdock*.

"When He had said this, He breathed on them, and said: 'Receive the Holy Spirit.'"—*Twentieth Century New Testament*.

"Having said this He breathed upon them, 'Receive the Holy Spirit.'"—*Weymouth*.

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## Christ's Coming Delayed

(Continued from page 6)

have dwelt long enough in this mountain." Deut. 1:6. They were instructed to go northward to the border of Canaan; to "go in and possess the land," as "far as the great river, the river Euphrates." Verses 7, 8.

They journeyed to Kadesh-barnea near the border. There they were told by Moses: "Behold, Jehovah thy God hath set the land before thee: go up, take possession." Verse 21. How clearly this shows that it was the Lord's purpose and plan to take into the Promised Land the whole nation that He led out of Egypt. How terribly sad, how dreadful the sequel! Says Moses: "Yet ye would not go up, but rebelled against the commandment of Jehovah your God." Verse 26.

Now comes the acknowledgment of the failure of God's purpose: "Jehovah heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see the good land which I sware to give unto your fathers." Verses 34, 35. An exception was made of the two men, Caleb and Joshua, who had been true and loyal to God. What the Lord did for those two He would have done for all had they followed the Lord wholly as did they.

This experience shows clearly that to a certain extent there lies within the decision of man the power either to advance or to thwart the purpose, plans, and promises of God. To fall into line with the plans of God is the greatest achievement of human existence. To hinder, delay, and thwart the purposes of the Most High is the greatest rebellion of which man is capable.

The terrible course pursued by Israel is held up by the inspired writers as a solemn warning to God's people to the end of time. Says Jude: "I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not." Verse 5.

Paul tells us that "these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." 1 Cor. 10:11.

I will close this first study of this most important subject with the following clear, positive statement from the Spirit of prophecy:

"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they

perished in the desert, and others were raised up to enter the Promised Land.

"In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out."—"The Great Controversy," p. 458.

It will be seen that the last part of this statement has a vital bearing on the subject under consideration. This statement will be given special study in the next number of THE MINISTRY.

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## The Consummation of the Gospel

(Concluded from page 4)

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

L. E. F.

## EDITORIAL POSTSCRIPTS

**CONSECRATION!**—Just what is meant by that expression? It is not a synonym for conversion. Peter was “consecrated” in the sense of leaving all to follow Jesus, and even in taking up the sword in bloody defense of his Lord. But he was not converted until the divine miracle of Pentecost transformed him. Until then he was controlled by impulsiveness and ambition, mingled with cowardice, and this despite his ardor and activity. Let us not confuse genuine conversion with seeming consecration.

**OBSERVED!**—The motion picture actor has the glare of the spotlights thrown full upon him in the filming of the scene. Every detail of his professional life before the camera is faithfully registered for the theater patrons. This calls for rigid care and self-control in deportment before the camera’s eye, though away from the camera, his private life may be foul and fetid. But the minister of God is under the glare not only of continuous human observation, but also divine, both in public and in private, and his every word and act should be correspondingly scrupulous, for he labors not only for human observation, but for divine approval; and not merely for time, but for eternity.

**HONESTY!**—If all the ministers of this movement were just like *me*, what kind of movement would this movement be? No, this question is not thrown out to elicit the complacent answer, “A perfect movement.” It is to stimulate sober meditation about our weaknesses and deficiencies which would be multiplied to the *n*th degree if all workers were just like *me*, and if the movement were not balanced by others with strength and poise where many of us are weak and lopsided. God wants well-rounded men.

**DISHONESTY!**—To use terms designedly to which denominational usage has given but a single content, and that consequently produces but one understanding in the mind of the unsophisticated hearer (the speaker holding mentally to a materially different meaning), may convey a disarming yet false impression of orthodoxy, but it is a species of indefensible dishonesty. Let us be honest in what we are, and not masquerade under false habiliments. Every man has a right to his own convictions; but let him be straightforward. We ought to define our terms honestly.

**STUDY!**—The incessant impress upon the brain cells by the daily trash called news—the sensational recital of the erratic, erotic, abnormal, distorted, perverted, and unusual—has its unconscious but reactionary effect on life and its ideals and standards, unless counterbalanced by a daily study of eternal and unchanging principles of righteousness and truth as found in the Bible and the Spirit of prophecy. Never have times been so perilous in these subtler, insidious aspects. Never did we so need the safeguarding of the word of God. This is the hour for a revival of its study by the workers in this cause.

L. E. F.