

# The Ministry

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## Trenchant Truths

WE are not simply a denomination; we constitute a movement.

NEVER confuse contending for the faith with being contentious about the faith.

THE greatest human asset of this movement is the maintenance of the confidence of our laity in the integrity of the ministry. This will be merited and maintained only by immaculate personal integrity, irreproachable conduct, and a loyal, straightforward course.

THERE is a basic difference between believing a divine prophecy, and accepting human interpretations of that prophecy. The former is changeless, final, and eternally true; the latter is subject to advancing light on the question, and is governed by accuracy of information and observation.

A DUAL danger confronts the heralds of the second advent. One is that in our thinking and planning we shall crowd that transcendent event into a receding future. The other is that we shall be expecting Christ's return, but be unprepared according to His specifications of preparedness.

YOURS may be the last or only sermon some one will ever hear. Are you presenting in every sermon on prophecy or doctrine, or whatever the presentation, sufficient gospel to save the soul if accepted and followed? Such is a bounden responsibility none can evade.

LET us look askance upon any alleged defense of truth that has as its animating motive an attack upon some other personality with a differing conviction. Truth transcends personalities.

THE more deeply one delves into the Bible or the Testimonies, the less consequential will appear the slight difficulties and seeming inconsistencies of either. It is the superficial student, the pursuer of the letter rather than the spirit and influence of the whole, and who has thus missed their basic purpose, who is in distress over such details.

AN evasion of legitimate and recurring questions and the avoidance of issues and differences that should be studied through to wise conclusions, are out of harmony with the founding spirit of this movement. On some points there may never be unanimity, but there can be agreement on principles of procedure. It is wise to know what others believe and teach. It will either confirm, modify, or completely change our own positions.

It is a subtly erroneous idea that one will be marked through to the kingdom by simply belonging to the true movement of God for these last days. That blessed boon is wholly a matter of personal relation to God's proffered salvation. Many whose names are on the church books are doomed to bitter disappointment because of trusting to membership without yielding to the full claims of the Lord Jesus. On the other hand, it is not improbable that some will be saved whose names were not inscribed on the roll. Let us be careful about unwarranted consignments to weal or to woe. L. E. F.

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# Editorial Keynotes

## The Threefold Message to the Church

THE work to which the gospel laborer is called is so to reveal the gospel to sinners as to make disciples for the Lord Jesus Christ. Such disciples are to be more than formalists. They must be Christians, "saints of God." The gathering of these disciples within the fold is good evidence of the divine call to the gospel ministry.

But the work of the gospel laborer is not done when the disciples—Christians—are brought into the fold. The commission to the laborer is, "Feed My lambs; . . . tend My sheep." John 21: 15-17, R. V. We should never overlook the fact that God not only speaks very definitely to sinners, but that He speaks just as definitely to His disciples—to His church. And let us further bear in mind that the disciples must be just as attentive and just as obedient to the messages which the Lord sends to them, as sinners must be to the messages sent to them. Consequently, the gospel laborer must be as faithful to heed the command, "Feed My sheep," as to the command, "Go ye therefore, and make disciples of all nations."

In the study of the recorded messages which God has sent to His people through the ages, we find them always suited to the conditions which the church was facing and to the various situations into which it had drifted, and were designed to keep the church true to the high standard set before it. To the remnant church, composed of believers in the great threefold message of Revelation 14: 6-12, the Lord has sent three vital, all-important messages: (1) The Laodicean message,

(2) the righteousness message, and (3) the revival and reformation message.

The Laodicean message describes a defective condition of which God cannot approve, a spiritual state which He cannot accept.

The righteousness message presents the remedy for the Laodicean condition; it is a call to that fellowship with Christ which will in very deed make Him to be in the individual life "wisdom from God, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30.

The revival and reformation message presents the divine method by which the remedy is to be applied. This method is: (a) Place such an emphasis upon the Laodicean message as will lead God's people to sincere repentance (Rev. 3:18); and (b) urge these sorrowing, repenting believers to lay hold of the righteousness of God by faith in His dear Son.

Fellow workers, I would admonish you to give these three messages careful study as you find them set forth in the Bible and the writings of the Spirit of prophecy. First of all, let us each take the Laodicean message of divine rebuke personally to heart. Let us search our hearts in the light of the charges made in this message. Let us pray for true and deep repentance. Then let us, very definitely and fully, lay hold of the righteousness of Christ.

When we are thus made free from condemnation, and experience the joy of standing before God clad in the robe of His righteousness, we can then go to our brethren, and under the endowment of divine power, lift them

to the same level to which God, by His grace, has lifted us. This will bring the spiritual revival and the spiritual reformation in our churches to which the Spirit of the Lord is so urgently calling at the present time.

Let us ever bear in mind the encouraging promise: "When we give ourselves wholly to God, and in our work follow His directions, He makes Himself responsible for its accomplishment."—"*Christ's Object Lessons*," p. 363.

A. G. DANIELLS.

Takoma Park, D. C.

## The Query Corner

On Life and Labor

### The Message in Verity

*Why is the provision of "righteousness by faith" called the third angel's message in verity? Is not the third angel's message a specific warning against receiving the mark of the beast?*

Never should we forget that the expression "third angel's message" is the working program of the gospel movement for this last hour, rather than an epitome of its doctrines or a statement of its beliefs. Its *objectives* are clearly revealed therein, but its *beliefs* are all infolded and are to be sought in the key expression, "the everlasting gospel." Rev. 14:6. This is its condensed statement of belief, and its norm. The "everlasting gospel" is simply the original gospel in its purity and its fullness that Christ and the apostles defined and proclaimed, and which we are to re-annunciate. It is the same changeless gospel that Paul so fully and faithfully expounded and expanded, and which he forewarned would be perverted and constricted. And in the light of that great apostasy foretold, it is to be again believed and preached in all its pristine purity and persuasive power.

The threefold message is but the "everlasting gospel," as God designs it shall be specifically preached today. It is to be so heralded as to recover lost principles and forgotten truths, and so to correct inconceivable departures from "the faith . . . once delivered." It gives (1) to the world, the *Enunciation*,—"the hour of His judgment is come;" (2) to professed Christians, the *Invitation*,—"come out of her, My people," because of nominal Christianity's spiritual fall from gospel purity; and (3) to all touched by apostate Christendom's perversions, the *Warning*,—"if any man worship the beast," and so forth, he will receive the unmingled wrath of God for disobedience. And we need ever to remember that the negative warning is specifically for those who reject the positive "everlasting gospel," to proclaim which is our solemn obligation and bounden commission.

This movement is fundamentally a positive, saving message. But the faithful, fearless preaching of such involves exposure of all perversions and departures therefrom. So the negative feature is only the accompaniment of the positive corrective. Thus law and gospel have their rightful balance and relationship. Unfortunately, some heralds are so conscious of the obligation to declare the negative aspect that they fail to emphasize adequately the primary, positive side,—the changeless gospel of God's saving grace. Such a restricted presentation tends to become legalism pure and simple, or in other words, to offer salvation by human works instead of by divine grace.

Righteousness by faith is the very essence of the everlasting gospel, to preach which is our divine commission. And that righteousness by faith is neither antagonistic nor foreign to the third angel's message, but constitutes its very essence, is the unassailable declaration of the Spirit

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# Forward and Upward

Inspiration, Counsel, and Caution

## Think It Not Strange

(1 Peter 4:12, 13)

WHY do you ever think it strange  
That fiery trials should come to you?  
It is the common lot of all  
Who tread the way that God appoints,  
To bow beneath His chastening rod,  
And drink the cup of sorrow given.  
'Tis thus man walks the way once trod  
By Him who left His footprints there  
When o'er this way He walked alone,  
A man of sorrows, grief, and tears.  
Ne'er think it strange, O careworn soul;  
The lot that God appointed you  
Is needful for your destiny.  
'Tis thus the glory of His Son  
In you may be revealed.

O then, rejoice when trials come;  
And be exceeding glad  
To know that through your conflicts sore  
And the bitter cup to you oft given,  
The life once lived in Galilee  
By Him who trod this weary way—  
A man of sorrows, bent with grief—  
In you, e'en now, is seen again,  
And He is glorified.  
O be ye now exceeding glad  
To know that in your life below,  
E'en though through sorrow, grief, or pain  
His glory is revealed.  
If thus you suffer with Him here,  
'Twill be your lot in that glad day,  
When on His burnished throne of gold  
He reigns as King for aye and aye,  
His wondrous glory then to share.

FRANCIS M. BURG.

College Place, Wash.

## "Take Heed Unto Yourselves"\*

BY CARLYLE B. HAYNES

MY mind carries me back to a ministerial institute of nineteen centuries ago. This was not the first ministerial institute ever held, for I look upon the three and a half years' training of the twelve disciples by Christ as the first occasion of this nature. But the institute I have in mind was held shortly after that, and the instructor was the greatest human preacher, the

\*This begins a series of studies as conducted at Ministerial Institutes in South America.

most earnest and successful servant of God,—Paul, the apostle. Finding that on his way to Jerusalem there would be a brief stopover at Miletus, he sent word to the elders of the church at Ephesus to meet him there; and it was the instruction which Paul gave at this ministerial institute at Miletus to which I wish to call special attention.

There was a peculiar element of earnestness and sadness connected with this institute, due to the fact that Paul was on his way to Jerusalem, where bonds and affliction awaited him, and he knew that this was the last time they would all be together in such a meeting. After calling attention to his own example, and pointing to the content of his preaching as timely instruction to which all should take heed, he addressed the delegates as ministers. So it may help us to remember that we are considering Paul's message to a group of ministers who had come together at his call, just as we are assembled today.

Paul was deeply in earnest. He was facing the end of his own life, and with all the seriousness which that fact brought to his mind, together with the things which the Spirit of God had revealed to him regarding the need of the church, he pours forth the burden of his heart to the religious leaders of his day. He points out to them that apostasy is sure to come, and that this apostasy will begin in their own ranks, and then gives the admonition to which I wish to call particular attention: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath pur-

chased with His own blood." Acts 20: 28.

Notice Paul's starting point in giving this admonition,—“take heed . . . unto yourselves.” He talks to the ministers about their own needs before he talks to them about the needs of their work. That is putting things in their right order, and should serve as a guide in the program of all ministerial institutes. We would miss the whole objective of our coming together if we should spend our time trying to find more efficient methods of labor and leave out of our consideration our own spiritual needs. There is a ministerial tendency to think that we are a little different from the ordinary people, at least in the matter of Christian attainment—in other words, to feel that we, as leaders, are in a different class from the average run of the flock. And there is danger that this tendency become cherished to such a degree that we pass beyond the realization of our real need.

In meetings of this kind, we should deal closely and plainly with each other, and I think you will agree with me when I say that we, as ministers, must remember that we have the same sins to mortify as do other people; we have the same need of growth in grace. We must also recognize that we have greater works to do than are required of other people, we have greater difficulties to overcome; hence our greater need to “take heed” to ourselves, and to be instructed by the Spirit of God. Our first need is to have the work of saving grace thoroughly inwrought in our own souls. We who offer this saving grace to other people, certainly ought not to be stranger to it ourselves. God does not save men simply because they are willing to become channels for the offer of salvation, unless they themselves accept the same offer for their own needs. God does not save men because they are preachers, able and

efficient preachers though they may be. He only saves men who are justified and sanctified, and know from experience the things of which they speak.

An unsanctified *believer* presents a very sad situation, but an unsanctified *preacher* is the greatest tragedy; for when an unsanctified preacher opens his Bible and warns men of their sins and of the consequences of sin, he is thereby reading his own condemnation. And it is possible for a minister to be in this situation and at the same time to be unconscious of the fact. In other words, there is a tendency for preachers to feel that they are rich, increased in spiritual goods, and have need of nothing, and be entirely unmindful of their true condition. They may be relying upon their activities in the work of the church, or their knowledge of truth; they may come to rely upon the favorable impression made in the pulpit, or upon their official position in the conference.

They know the doctrines, they are faithful and successful in all the campaigns; they are preachers who know the truth, who teach the truth to others, and lead others in service; they commit no open sin, and are accustomed to reproving sin in others. There is ever a subtle danger that preachers place dependence on any or all of these things, and reach the place where they do not sense any particular need of their own, and think that they are getting along all right. It is a good thing for us as preachers to take heed to ourselves in matters of this kind. Let us preach awhile to ourselves, before we preach to others.

It is possible for men to become preachers before they become Christians. Some men have been set apart to the gospel ministry by the laying on of hands before they have been set apart by the sanctification of heart; and all such preachers worship an unknown God, preach an unknown

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## Our Relation to Peace Movements

BY F. D. NICHOL

A SHORT time ago I was privileged to attend a three-day convention of religious editors and secretaries of peace organizations, which was called by the Quakers to discuss the subjects broadly covered under the two titles, "Disarmament and Security," and "The State and Private Conscience." The meeting was a very representative one, drawing together editors and peace workers from many States in the Union.

It was felt by the Quakers that in view of Mr. MacDonald's visit to President Hoover, and the consequent increase of interest in the subject of disarmament, it was a most opportune time for religious editors, who so definitely mold the sentiments of the great religious bodies, to study together ways and plans whereby they can more successfully advance the cause of peace. Both the addresses and the discussions were calm and dispassionate. One central thought that ran through the convention was that all opponents of war, who are generally labeled pacifists, should get away from the strictly negative attitude of simply folding their arms and refusing to have any part in solving the nation's problems, but should develop a positive attitude whereby they will even outdo others in the tangible evidence they will display of interest in the welfare of the country and in maintaining its stability and prosperity.

The thought was brought out that both the militarist and the pacifist contend that they have the same objective; namely, maintaining the security and prosperity of the country. The speakers at the convention declared that with the evidence of the last war before us, with its demoralization of nations, economically and socially, that the pacifists can present the powerful argument that militarism

cannot insure security to a nation; but instead large armaments provoke conflict and make even greater the desolation of the country. It is now time, said they, for believers in peace to capitalize this fact and to set forth the doctrine that in co-operation and peaceful arbitration between nations is to be found the best pledge of security.

However, there was not revealed any general feeling that the millennium is just around the turn or that the dove of peace is about to take up her permanent abode in this earth. Instead, there was much serious study given to the question of the proper relation of a Christian to a future national or international crisis. One of the principal speakers declared that the only way in which any new conception of righteousness or true principles of peace could come to the world would be through the willingness of Christian men to stand for those higher principles, even at the cost of suffering.

There was a marked difference of opinion as to where the main emphasis should be placed in laboring for peace. Some held that we should concentrate our endeavors on obtaining disarmament, because, said they, the man on the street can grasp easily the idea of scrapping a battleship, whereas he would not understand the abstract principles of the relation of conscience to the government. But an equal number were definitely convinced that the primary stress should be placed upon generating in the hearts of men and women a love for their fellow men, an unselfish attitude toward others, and that if such a new viewpoint were gained, the problem of disarmament would soon solve itself.

Two things strongly impressed me: First, the sincerity of those who are devoting their energies to establish world peace. This was very evident, especially on the part of the secre-

taries of the peace organizations. Second, the dimensions to which the peace movement has grown. It is no longer an idealistic dream confined to a few visionaries, but has taken on very practical, matter-of-fact aspects and has won the support and active cooperation of a rapidly increasing number of high-minded individuals, among them the leaders of religious organizations. An immense amount of literature is now available on the subject of peace. It ranges all the way from small leaflets to ponderous volumes. Several tables were filled with the display of it at the convention hall.

Perhaps half a dozen times during the convention I was accosted either by some editor or peace worker somewhat on this fashion: "We understand that you Seventh-day Adventists believe that there must be wars and rumors of wars until the end of time, and that therefore there is no point to making any endeavor for peace." In fact some declared that they had received a very apathetic, if not mildly hostile, response when they had asked some of our people for the opportunity of addressing them on the subject of peace.

My reply, in substance, was this: Don't you think that it is hardly meet for those whose enthusiasm for peace is displayed chiefly in time of peace to say very much in censure of a body of people whose convictions for peace were displayed in war time, even at the risk of suffering and imprisonment? And don't you think that such people who, by their noncombatancy, give to the world a practical example in their lives of what they believe to be the principles of peace, cannot properly be said to be opposed to the cause of peace, even if they are not able to see eye to eye with the various peace movements as to the best means of bringing about this desired state?

This answer, of course, brought the discussion to a close. However, since

then, in private meditations, I have wondered whether perhaps the general attitude of our people toward all peace movements is wholly warranted. Most of us display at the present time a total apathy, if not mild hostility, to these organizations. Might we not perhaps be justified in displaying a little warmer and more definite interest in certain of the endeavors of these peace movements? If it is our duty to pray for kings and dignitaries and for the peace of the city in which we abide, what material responsibility is ours in endeavoring to fulfill such prayers?

Does it necessarily follow that because a group of people are working earnestly for peace, they are therefore merely deluding the world and bringing themselves and all associated with them under the terrible condemnation that God meets out to those who proclaim a false cry of peace and safety?

Again, if we should give any support to peace endeavors, would we to just that degree contradict our preaching as to future wars? But if we so conclude, then what shall we answer to those who declare us unreasonable when we work with all our might against Sunday legislation while admitting that it is inevitable?

None of us believes that all the endeavors of prohibition organizations will really reform the world. In fact we preach that the world will gradually grow worse and worse. Yet we believe in throwing all of the influence possible on the side of temperance, in an endeavor to at least stem the evil tide. We cannot agree with all the methods employed, or the objectives reached after, by the prohibition reform organizations in their political fight. Nor could we feel to make any organic alliance with them. Yet we believe it proper and right to give them a certain measure of cooperation. Might we not perhaps find



in this relationship to the temperance movement a suggestion as to how we ought to relate ourselves to the peace movement? What position should we take in this matter that will not necessitate our weakening any point of our message and yet will enable us to exercise an influence for peace even as we have for prohibition?

These are some of the questions that have come to mind in meditating upon this subject, and are presented not to be captious nor with a desire either to provoke controversy or to criticize, but rather, because I believe that such questions as these are very practical ones today and are worthy of most careful study. For beyond all doubt we shall have more and more occasion as the days go by, to come in contact with those who are working for peace.

Washington, D. C.

## Ten Rules of Demonstrated Value

BY C. LESTER BOND

**T**HE saving of our youth is a work involving more than organized departmental endeavor. This is the first work of the church, and in a special sense the responsibility rests upon every Christian worker. We read that "very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young. . . . How can we who claim to be the servants of God pass on day after day, week after week, indifferent to their condition? If they should die in their sins, unwarned, their blood would be required at the hands of the watchman who failed to give them warning. Why should not labor for the youth in our borders be regarded as missionary work of the highest kind? It requires the most delicate tact, the most watchful consideration, the most earnest prayer for heavenly wisdom."—*Gospel Workers*, p. 207.

Every true minister and gospel worker senses the truth of these state-

ments, and the need of this important work; and it is with a desire to aid in the accomplishment of more far-reaching, successful endeavor for the youth, that I pass on to the field ten rules which I have demonstrated are of value in working with young people:

1. Always endeavor to set the right example, for more depends upon example than upon teaching. 1 Tim. 4:12. Actions and speech to be especially guarded. 2 Tim. 2:15, 16. (See "Prophets and Kings," pp. 232, 348; "Patriarchs and Prophets," p. 556.)

2. Form close acquaintanceship with young people. (See "Gospel Workers," page 207.)

3. Be sympathetic with them in their sorrows and joys. (See "Gospel Workers," p. 209.)

4. Reserve a corner in every sermon for the children. (See "Gospel Workers," p. 208.)

5. Help parents to sense their responsibility in the work of saving the youth. This may be brought about by—

a. Making personal contacts with the home.

b. Preaching on home influences and home religion.

c. Encouraging parents to provide their children with Reading Course books, *Youth's Instructor*, and *Our Little Friend*.

d. Persuading parents to send children and youth to denominational schools. (See "Counsels to Teachers," p. 165.)

6. Continue personal interest, friendship, and work for the youth after their conversion. (See "Gospel Workers," p. 210.)

7. Attend the Missionary Volunteer meetings whenever possible, and seek to strengthen weak points. (See "Testimonies," Vol. VI, p. 435.)

8. Become thoroughly familiar with the Junior Missionary Volunteer plans, and help to promote them in the field. (Textbooks: "Missionary Volunteers and Their Work" and "The Junior Missionary Volunteer Manual.")

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# Delving Into the Word

Studies on Fundamentals of the Message

## The Atonement

(Concluded)

BY A. J. MEIKLEJOHN

LET us now turn to follow the unfolding of the plan of redemption as it is revealed in time. We begin with the sacrificial system of the Jews. It is difficult for us to reconstruct the religious customs and ideas of those days. It is almost impossible for us to put ourselves in the place of the ancient Jew as he offered his sacrifices, and to tell just what was in his mind, or what he considered accomplished by the offering of his sacrifice, nor yet how it was accomplished. The following points, however, seem to be fairly clear:

1. He knew that certain things were sin.

2. He knew that sin had caused a separation between him and his God.

3. He knew that atonement could be made, and reconciliation could be effected by an appropriate sacrifice. He must bring an animal as an offering, and lay his hands upon its head, after which the animal was slain as an expiation for sin.

4. He knew that he was now reconciled to God,—regarded by God as though the sin had not been committed.

But there was one more thing which the ancient Jew relied upon, and that was the service of expiation for the sins of the nation. Once each year there was a sort of annual clearing day, when the whole nation engaged in a service that expiated the sins of the whole people. Lev. 16:34. On this day the sanctuary was cleansed. Two goats were brought to the sanctuary; one goat was slain, and his blood

sprinkled before the ark of the testimony, while the other goat, after the priest had confessed the sins of the people over his head, was sent away to die in the wilderness. The nation was now considered as cleansed of the sins which had been accumulating through the year.

I doubt if we are justified in saying that the average Jew saw much more in the getting rid of sin than just these rules and regulations. All through Old Testament times there was a strong tendency to lapse into a mere mechanical system. The Jew may have felt that it did not make so much difference how much sin he committed, just so he offered the required sacrifices. Instead of seeing what God wanted,—a heart broken for sin and cleansed from sin,—he came to feel that all God wanted was sacrifices. It was against this perversion of truth that the psalmist lifted up his voice, when he said: "Sacrifice and offering Thou didst not desire; . . . burnt offering and sin offering hast Thou not required" (Ps. 40:6); "Thou desirest not sacrifice; else would I give it; Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Ps. 51:16, 17. In other words, what God wanted was genuine repentance. The prophets were strong exponents of this same truth. It is a fact never to be forgotten that anything of the nature of ritual or regulation is of value only so far as it produces a changed and godly character. God's whole effort for men is concerned with the development in them of a character like His own.

We turn now to the New Testament,

and here we find complete harmony with that revealed in the Old Testament. But the New Testament goes far beyond what is given in the Old Testament, and points out that the whole plan to cleanse men from sin centers around Jesus. The following points are made clear in the New Testament:

1. *It is in Jesus that the sins of the world are to be taken away.* The sacrificial system of the old dispensation did not, in reality, take away sin. A more efficacious sacrifice was required. Jesus was the Lamb of God who bears away the sins of the world; it is He who makes the expiation.

It seems to me that the life that Jesus lived was a very significant part of this. There was a living sacrifice before there was a sacrificial death. The moral vision that He held before men was a part of His work of cleansing them from sin. The old sacrificial system, as a means of ridding men from sin, was imperfect. When Christ came into the world, "He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me. . . . Lo, I come to do Thy will, O God." (See Heb. 10:4-9.) There the old system gave way to the new.

2. *Jesus' life must be offered up as a sin offering.* He died for the sins of the world. Expiation is made for every one who will accept of the plan of redemption.

3. *The sacrifice by which we are saved includes the life that Jesus lived and the death that He died.* But let us not overlook the doctrine of the trinity here. God the Father was so fully identified with Jesus in the life that He lived among men, and in the death that He died, that it would be an impossibility to say which of the two paid the bigger price for our redemption; and yet, for the purpose of our redemption, the Father permits Himself to represent the principle of justice in the Godhead, while Jesus

the Son represents the principle of love and mercy. We must think of Jesus, then, not as an innocent victim standing between guilty man and an angry God, but let us rather think of Jesus and God standing unitedly, and together paying the price of our redemption. 2 Cor. 5:19.

While God, as representing the principle of justice, demands propitiation, and Jesus is set forth as the propitiation (1 John 2:1, 2; Rom. 3:25), it might cause us less difficulty if we think of God as propitiating Himself. And let me add that the sacrifice by which we are saved is not the sacrifice which involved but a few hours on Calvary, but it is a sacrifice which has been in existence ever since sin entered the universe, and it will endure as long as sin exists. God suffers over the sins we commit today, right while we are committing them. On Calvary, the veil was drawn aside, permitting us to gaze on the bleeding heart of God, broken because of the sins of those whom He loves.

4. *Jesus, having made the sacrifice for our sins, ascends to heaven as our High Priest.* He does not take His literal blood to heaven, but He presents the merit of His sacrifice. In 1844 He entered the most holy place to finish the work of atonement as it relates to the heavenly sanctuary. But let us not forget that while the earthly sanctuary was being cleansed, there was a moral and spiritual work going on in the hearts of Israel outside the sanctuary. So today, while our High Priest is in the inner apartment of the heavenly sanctuary, there is a corresponding work of cleansing going on in the hearts of God's people on the earth. Our fathers in the 1844 movement were not so far wrong as we have sometimes thought. There was a cleansing to take place in the earth,—not a cleansing by fire, but by the Spirit of God operating upon the hearts of men, whereby God's church

was to be prepared for the end of all things.

As the object of the plan of redemption is to rid the universe of sin, it seems that we might add one more point. As in ancient Israel, all who would not afflict their souls were to be cut off, so at the close of this day of atonement in the heavenly sanctuary, all the children of modern Israel who are not cleansed from sin, must suffer for their own sins. While Satan must suffer as the *instigator* of every sin, the unrepentant sinner must suffer as the *executor* of sin,—the sinner in fact. As far as the sins committed by the righteous are concerned, there is no further suffering for them. And yet, let me say that I believe that God in His love will suffer with every sinner that suffers the second death. And one of the elements in the punishment of the wicked will be the remorse that comes from knowing that the soul is lost in spite of all the efforts of divine love; that even in death divine love suffers and would save if that were possible. There is no wrath like the wrath of the Lamb.

The essential points in this presentation on the atonement may be summed up as follows:

*First*, we must recognize that God is infinite in love, wisdom, power, and holiness.

*Second*, we must recognize that man is a free moral agent, and therefore fully responsible for his own sin.

*Third*, sin has caused separation between God and man, and only God can bridge the gulf.

*Fourth*, God has suffered on account of sin, and will continue to suffer as long as sin shall last. Calvary is the supreme representation of that suffering.

*Fifth*, the sacrifice by which we are saved, so far as its earthly manifestation is concerned, includes the earthly life and death of Jesus; but so far as its heavenly aspect and experience is concerned, it is a sin-long sacrifice.

*Sixth*, God propitiates Himself. God the Father was so fully identified with the Son in His earthly life and death as to make it impossible to say which paid the biggest price for our redemption. For the purpose of our redemption, however, God typifies the principle of justice, while Jesus typifies the principle of love.

*Seventh*, Jesus is now our High Priest, presenting the merits of His earthly sacrifice in heaven in our behalf before the Father.

*Eighth*, God must so deal with men as to cause them to renounce sin and turn to God that He might save them from their sins.

*Ninth*, those who will not be cleansed in their lives, must be cleansed in their deaths, for God must have a clean universe.

*Denver, Colo.*

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IN discussing "hell," instead of devoting most of our effort to demolishing the theory of never-ending punishment, had we not better stress the retribution that will come upon the sinner, that sin will not go unpunished? We need to bring before men a new sense of the awful, abhorrent nature of sin. The light of positive truth as to how, when, and where God will punish, will banish the errors of darkness.

ORTHODOXY is eminently proper and essential, but orthodoxy doesn't save. The devil and his demons are all orthodox enough, but they are doomed forever. Such orthodoxy is unavailing, for it is external, mental, futile. Hadn't we better turn our thoughts and interests to something that does save,—Jesus, and the soul's relation to its God? And then orthodoxy will be an inevitable corollary.

ARE WE preaching on nonessentials or on great throbbing fundamentals, stressing ephemerals or permanent values and living messages?

# The Association Forum

A Round Table on Efficient Methods

## Capitalizing the Newspaper for the Message

BY W. L. BURGAN

**F**OR sixteen years I have been engaged in newspaper work from the office of the Press Bureau of the General Conference. Prior to that time I had been a professional newspaper reporter and editor. As such, the third angel's message seemed to me the most wonderful thing I had ever heard, and I felt that through the press all the world should know about it. My experience during the years has served to intensify this conviction, and I feel warranted in saying that the newspaper is the one and only agency available whereby to reach all classes of people at the same time. It is also true that the newspaper reaches more people with the sermon in print than could ever be reached at one time by the sermon from the pulpit. The sermon delivered to an audience of four thousand people would, if printed in the newspaper, reach several hundred thousand people not in attendance.

I believe that the newspapers are designed by God to play a leading part in the closing proclamation of the message, and that we as a people will be enabled to accomplish God's purpose in reaching every nation, kindred, tongue, and people by making legitimate use of the press. There is great need of men who know how to use the press to the best advantage in proclaiming the most vital message that has ever been sent to the inhabitants of the earth,—the only message which offers a solace for the sorrows of a sinful world.

*Washington, D. C.*

## Gigantic Possibilities

BY L. K. DICKSON

**W**E are not utilizing the possibilities of the newspapers in the line of paid write-ups which give the message word for word. I am not unmindful of the heavy expense involved in this kind of advertising, but I believe we shall be able to reach many more than can be reached through other means of evangelism costing as much, if not more. Some part of the funds appropriated for evangelistic work in every conference should be assigned to this kind of newspaper work. Personal experience has taught me the value of this particular feature of advertising, for I have known of entire families coming into the truth by reading a very few carefully written articles in the newspapers.

The advantages which newspaper advertising offers are well worth considering: 1. The newspaper of any large city reaches hundreds of thousands of readers which cannot be readily reached, if at all, by our public efforts or house-to-house work. 2. The newspaper reaches the finest class of business and professional men, and I have found that such men are more willing to read the newspaper presentations of truth than they are to attend public services. 3. By the use of newspaper advertising it is possible to present the truth to men and women who read it around the breakfast table, when the mind is clear and retentive. The gigantic possibilities of a single newspaper article amply compensate for the necessarily heavy expense attached thereto.

*New York, N. Y.*

## A Unique Experience

BY STEMPLE WHITE

THE most common and the most effective medium for general publicity today is the newspaper. Since the word "news" means "information about something unknown; fresh tidings; recent investigation," from North, East, West, South, why should not the gospel, which is "good news," appropriately be included in the daily newspaper? The press eagerly broadcasts advance information regarding the expected arrival of king, queen, or prince, the achievements of science, the feats of "birdmen," et cetera; and if properly prepared notices of the progress of the everlasting gospel and preparation for the coming King of Peace are furnished to the editors, there cannot fail to be far-reaching results. One thing is certain, and that is, no newspaper will ever contain a historical write-up of the greatest event of all time—the second coming of Christ. This is a news item which must find its way into the press before the event takes place.

I am a firm believer in the value of newspaper advertising, and have often had the unique experience, while on my way to deliver my Sunday night sermon, to purchase on the street a copy of the first edition of a leading daily, and find there my sermon all in print ready to reach a half million readers, while I proceed to preach it to an audience of perhaps a few hundred people.

Back in 1920 I was making a trip across the country and stopped off at a city where I had labored for four years, during which my Sunday night sermons had regularly appeared in the leading dailies, and called to see the city editor with whom I had enjoyed most pleasant relationship. I have never received a more cordial reception by any man than on this occasion, and he urged me to tell him where I was located, where I was

going, and how things were moving. The minister who had succeeded me in evangelistic work in that city I knew to be successful in reporting to the press, and in the course of conversion I asked this editor how Pastor Blank was getting along. His reply was: "Just fine. He's a progressive chap. I seldom ever put the blue pencil to his stuff. He's onto his job." Then he put this question to me: "Do you Seventh-day Adventist ministers have special instruction in newspaper work?" I then explained the work of our Press Bureau, and he said, "That is wonderful! Clergymen ought to be awake to the value of the press in their work." As I left after that interview I felt a new sense of burden that every minister in the cause of God should realize the importance attached to the press work.

Some business firms spend a million dollars in advertising some product on which they reap a profit. When we remember that all genuine converts to this message turn into the treasury a perpetual one tenth of all their increase, plus liberal freewill offerings, supplying children and youth to fill our institutions, surely a reasonable amount of money spent in advertising the biggest and most enduring business in this world and the world to come, does not seem to be poor Christian business policy.

While we must be very cautious in buying space in the press for sermon reports on account of shortage of means, yet there are times when reasonable investment, properly conducted, would prove to be money well invested. In news stories, or free advertising matter, the city editor supplies the headings and subheadings; but when space is bought, the evangelist has the privilege of submitting copy with heading, cut, Bible text, and subheading, just as he wants it to appear. He also has the privilege of reading the proof before it goes to press. Thus the message, accompa-

nied by Scriptural proof, goes into thousands of homes; while the same amount of printed matter, in the form of folder or pamphlet, would cost a great deal more, and in addition there would be required the cost of delivery to the many thousands.

When space is purchased, one should guard against putting in too much, and to see that the matter is most carefully prepared. Sap boiled down is all the sweeter. If it is wise to think twice before you speak, it is doubly wise to think many times before broadcasting upon paper to the heterogeneous masses.

*Dallas, Tex.*

## Friendly Anakims of Our Great Cities

BY R. E. CRAWFORD

I WISH that something could be done to arouse our ministers in the great cities of New York, Boston, Philadelphia, Washington, Cleveland, New Orleans, Baltimore, Chicago, Los Angeles, etc., to approach fearlessly the editors of the great dailies, and find just the right way for making use of these friendly "Anakims" of our great walled cities for the onward march of God's truth; for I believe that these "Anakims" are not giants to be feared, but that we are well able to go up and meet them in the name of the Lord, and shall receive from them a cooperative reception.

Everybody reads the newspapers. Why not present the third angel's message in proper form to be read by the masses through this medium? Some are saying, It cannot be done. But frequent demonstration has proved that it can. To the glory of God, I wish to relate a few experiences in connection with providential openings.

In Denver we have two papers, with a combined circulation of around 300,000 daily, reaching not only Denver people, but circulating throughout the

State of Colorado, also Wyoming, Arizona, and New Mexico; in fact including the whole Rocky Mountain area. There was a time when it seemed practically impossible for us to get a word of mention in these columns, but when we started a series of meetings in one of the large auditoriums of the city, we decided to advertise through the newspapers instead of using handbills. It seemed to us that it would be wise to have the advertising matter presented by the same individual each week, with a view to establishing a friendly acquaintance. Copy was always placed with one particular editor, who appreciated this special consideration, as it gave him precedent, and he in turn was glad to grant any favors possible.

The results have been very satisfactory. Practically everything we sent in was printed. One of the dailies is 98 per cent Catholic, and here we had a difficult situation to encounter. They gave whole page write-ups to small Catholic institutions, while large Protestant establishments received mere passing notice. I sent thirteen articles to this paper before a line came to light, but later they printed everything passed in. It was a question of getting acquainted. One week, both papers together gave us fourteen write-ups. Our magazine workers said they noticed an increase in sales as a direct result of the favorable publicity.

In almost all large metropolitan papers there is a section called "Letters From the People," which can be utilized to advantage by our people. In Denver we average a little more than two letters per week. In every Saturday issue, the newspaper gives free announcements to churches. We cannot take advantage of this, as it comes too late for our purpose, but it is well to approach the editor in a tactful manner and ask if he could allow our "free announcement" to appear in Friday's issue. We succeeded in accomplishing this in Denver, and such a

notice, appearing alone on Friday, is more conspicuous than when printed with many other such notices. Newspaper editors are glad to receive interesting sermon reports, and we should take advantage of this means of publicity. We featured at least two of these sermon reports each week. The very unusualness of our message makes it "news."

As to economy in newspaper advertising, the facts are convincing. To cover Denver and surrounding territories with handbills or small literature, would call for 200,000 copies. The minimum cost on *Present Truth* for such use would be \$1,200, to which must be added the cost of distribution. The contents of an issue of *Present Truth*, printed in a Sunday paper, would cost \$408, and the newsboy would do the work of distributing.

Surely great possibilities lie before us in connection with the newspapers of our land.

*Berlin, Pa.*

## Jottings From Personal Experience

BY JOHN FORD

I HAVE never had time to sit down and figure out many theories as to how to do newspaper advertising most effectively. I have not taken a course in newspaper work, neither have I studied journalism. All I can do is to tell what has been done, which I hope will be of benefit to some one.

*Articles to Have Drawing Power.*—In the first place, I believe that the reporting of lectures for the newspapers is of greater value as an advertising medium than as a disseminator of doctrine. We must first seek to get people to attend the public lectures. The people who attend the meetings are the ones who accept the truth, while those who do not come to the meetings, even though they receive most of the information given through the sermons, seldom accept the truth. So

for this reason, I endeavor to make my articles attractive and to possess drawing power.

*Style.*—It must be kept in mind in the preparation of articles that they are for the newspaper, and not for a theological journal; therefore it is out of place to present a labored, coherent theological argument. The appropriate character of such an article is that it be short and made spicy by interspersing "catchy" sayings which give a true version of ordinary statements made by the speaker. Particular care should be taken to make the first paragraph of the article most attractive. It is the first sentence in an article which enables the newspaper editor to give the article a title. If the first sentence is a very striking statement, then the writer of newspaper headings will formulate a catchy, large-type title, with perhaps a subtitle. The heading and the first paragraph of an article are often all that people read, so the importance of beginning the article in a striking manner is apparent.

All copy should be typewritten and double spaced. Accuracy in English, spelling, and punctuation should be maintained. When these necessary precautions are taken, articles are usually published just as written.

Avoid making any statements which might appear to cast reflection on any church or organization. The newspaper is a business concern, and cannot afford to arouse the ill will of any organization or person in the community: therefore articles are critically examined to detect anything of this nature.

*Be Prompt With Copy.*—It is important that copy should be brought in early for each day's edition. If it is a morning paper to which you are contributing, the articles should be delivered to the newspaper office the preceding night, by not later than seven or eight o'clock. If it is an afternoon paper, the copy should be



in the preceding evening, or the first thing in the morning of the day of issue. There are some days when it will not be possible to get an article in the newspaper, even though all conditions are complied with, as frequently there are "tight editions" when some very important news takes up the space.

*Making Friends With the Editor.*—As a rule, I think it is safe to say that newspaper editors are a class of persons more difficult to approach than others. It should be remembered that editors are pestered by fanatics of all kinds, who persist in trying to get something into the newspaper which is not of general interest, although to them it is the all-important thing. There are also many individuals eager for personal publicity, and continually appealing to the editor. Then, too, it must be remembered that the editor is a very busy man, especially about the time the edition is going to press, and it is unwise to attempt to approach him at such a time. I endeavor to find the time when I think the editor will be the least busy, avoiding the two or three hours before the edition goes to press, and then arrange for an interview with him. If when I call he seems to have some urgent work in hand, I withdraw until another time.

But when I do succeed in getting an interview with the editor, I introduce myself as the publicity manager for an evangelistic campaign soon to be conducted in the city, explaining that this will probably be the largest event of the kind which has ever been conducted in the city, and giving some facts concerning the nature of the campaign. I generally have with me some feature articles which have been published in large newspapers of the country, giving photographs of speakers, and information concerning the audience, et cetera. I make sure to explain to the editor that the meetings are under the auspices of the

Seventh-day Adventist denomination, and that we are backed and supported by that denomination; therefore it is not our intention to make any great drive for money to pay the preacher or his associates, but that the money received as offerings at the meetings will be spent right in his city, and that a large share will be invested in newspaper advertising in his paper. I make no appeal to him for free advertising space at this time, even though we propose to buy considerable space in the paper; for I have learned that the business office and the editorial office are entirely separate, and the editor is supposed to pass on all articles handed to him as to their news value and general interest, rather than to consider how much paid space the customer is taking.

I assure the editor that we never start any tirade against any newspaper, or the officials or citizens of a city, in order to create excitement and draw a crowd, but that we consider the newspaper as our friend, and lend our influence in every way for the support of local interests. I also make plain that the evangelist and his associates will not seek to tear down the churches in the city, but that all the preaching will be from the standpoint of the Bible as the center of attraction.

Having laid my cards on the table, so to speak, I then ask the editor to permit me to write up a little story, announcing the opening of the evangelistic campaign; and send it in with a cut of the speaker. This request is granted in practically every interview. I further suggest that, if agreeable, I could furnish a short newsy story each day, concerning the development of the various features of the campaign, as I know there will be thousands of people in the city looking for such notices. And this also is usually agreed to. Thus the door for newspaper publicity is opened, and the opportunity afforded is of huge proportions.

*San Diego, Calif.*

## Gem Statements

From the Spirit of Prophecy

### Search the Scriptures

**H**OW shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions; or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying. Men entertain errors, when the truth is clearly marked out, and if they would but bring their doctrines to the word of God, and not read the word of God in the light of their doctrines, to prove their ideas right, they would not walk in darkness and blindness, or cherish error. Many give the words of Scripture a meaning that suits their own opinions, and they mislead themselves and deceive others by their misinterpretations of God's word.

As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded.

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. . . .

We have many lessons to learn, and

many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.

Could those who are self-sufficient see how the universe of God regards them; could they see themselves as God sees them, they would behold such weakness, such manifest want of wisdom, that they would cry to the Lord to be their righteousness; they would want to hide from His sight. The apostle says, "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." When our schemes and our plans have been broken; when men who have depended upon our judgment conclude the Lord would lead them to act and judge for themselves, we should not feel like censuring, and like exercising arbitrary authority to compel them to receive our ideas. Those who are placed in authority should constantly cultivate self-control.

I am thankful that God is a wise ruler, and every one who is a true disciple of Christ will be humble, lift his cross, and meekly follow where the self-denying, self-sacrificing Jesus leads the way. Disappointment may prove to be the greatest of blessings to us. We must learn that others have rights as well as we have, and when any of our brethren receive new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented on a new subject can be substantiated by the inspired word. . . .

We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently

### From Bondage to Liberty

taken positions on the wrong side, and if God would send a message and wait for these older brethren to open the way for its advance, it would never reach the people. These brethren will be found in this position until they become partakers of the divine nature to a greater extent than ever they have been in the past. There is sadness in heaven over the spiritual blindness of many of our brethren. Our younger ministers who fill less important positions must make decided efforts to come to the light, to sink the shaft deeper and still deeper into the mine of truth.

The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite with the messengers whom He shall send harmoniously to accomplish the work that He designs they should. The Lord has raised up messengers and endued them with His Spirit, and has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness.—*Mrs. E. G. White, in Review and Herald, July 26, 1892.*

THE apostasy of some is being matched by the increasing faithfulness of others, and our losses by deepening loyalty.

June, 1930

AS director in a needy portion of the mission field and pastor of the local church, I found myself facing a situation which alarmed me, due to the spiritual listlessness, apathy, and lethargy existing among the churches in my territory. So apparent and widespread was this condition that I was amazed, bewildered, and almost disheartened; for in going to the mission field I had expected to contend with the powers of darkness in extending the light of the gospel, but I had not anticipated that our own churches would be found in such a state as to make them positive and absolute deterrents in the wheel of spiritual life and progress. As I sought the Lord most earnestly for guidance in meeting the great need in the spiritual life of our own people, and surrendered myself entirely to be led by the Holy Spirit, a wonderful experience came not only to me but to those who had lost the spiritual vision, and marvelous results are apparent.

These results were not immediately apparent, however, but extended over a period of two years. During the year 1928 the wooing Spirit, in answer to prayer, gripped some hearts, and prepared the way for the deeply spiritual messages brought to us by Elder I. H. Evans and Elder Meade MacGuire at the time of our annual meeting in January of 1929. At this meeting, and during a series of studies which followed, which were designed to point out where we are in the tide of the third angel's message and our duty as believers in that message at this present hour, God answered prayer and breathed upon us the life of the Spirit. It was then that our blurred vision became clarified, the

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spiritual paralysis disappeared under the influx of spiritual life, and indolence gave way to dynamic Christian activities. The results attending the work of revival and reformation which went forward under the ministration of the Holy Spirit are too wonderful for words. Never have I experienced such power among God's people.

According to the program of the Spirit of prophecy, after the revival comes the latter rain and then the loud cry. Experience demonstrates that this is the order of God's program. Hearts are melted under the preaching of the message for this time, and this is accompanied by the power of experienced victory over sin in the life of the messengers. Supposedly hopeless people are being converted, and the transformed lives and characters molded during the revival and transformation period still bear the impress of the divine Architect. The work is abiding and permanent, and the activities of our members correspond to their inward experience. Prayer meetings and Bible studies are held everywhere in the homes of the people, and our prayer and praise meetings, which fall on two different days, are real times of refreshing, when God comes preciously close to us. Our people are truly grateful to the Lord for having brought them out of the land of Egyptian bondage into the Spirit-filled atmosphere of Canaan.

I believe we are on the threshold of the portal leading to stupendous spiritual experiences, and that God is waiting for us, His ministers, to sanctify ourselves wholly, that He may through our sanctified labor arouse the people and sanctify them in this solemn day of atonement, and seal them by His Holy Spirit unto the day of redemption. A FAR EASTERN DIRECTOR.

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BEWARE of the man who patronizes the preacher.

## Interne Items

### Appreciative and Happy

I CANNOT tell you how much I have appreciated the opportunity afforded me of being one of the Ministerial Internes this year. I was tent master in connection with an effort held during the summer, and when the evangelists were called to other places, I was left in charge of the new Sabbath keepers and the interested persons. This has given me opportunity to visit with the people, to study the Bible with them, and to conduct the Sabbath services. Since the first of the year, when the roads would permit, I have conducted meetings in a country schoolhouse on Sunday mornings, and there has been quite an encouraging attendance. We visited a little town where one Seventh-day Adventist woman resided, and held a few meetings at different times. Last week I again visited the place, and gave lectures in the schoolhouse on two evenings. A cordial invitation was extended by the business men to return and continue the presentations.

The happiest experience I have had since engaging in conference work, came to me last week, when a young man for whom we have been working accepted Christ as his Saviour, and began to keep the Sabbath. He has a wife and four children. His wife attended the meetings during the summer, but he was away from home and only attended a few lectures at the tent. I hope to see this couple unite with the church soon. They have already given up many of the customs of the world, and have adopted the tithing system. It makes me very happy to know that God can use even the weakest instrument in the proclamation of the third angel's message.

OLIVER W. LANGE.

St. Maries, Idaho.

# Around the World Circle

Echoes of Association Advance

## Ministerial Institutes in South America

BY A. G. DANIELLS

**D**URING the last winter I have been engaged in strenuous field work in Ministerial Association endeavor. It has been my great privilege to meet nearly all our conference workers in South America, including teachers and colporteurs. All told, they number 780; and to my surprise, nearly all these workers are South Americans. At the present time, there are only ninety North American workers in the South American Division; and this fact indicates that our work in South America is passing into the hands of South Americans. This is good; it is just as it should be. It is God's way of managing His affairs.

When I was laboring in the Australasian field, there were, at first, only North American workers there, and I well remember the time, some years later, when it began to dawn on me that the work in that field was destined to pass into the hands of the Australasians, and I was made to realize that the most important service I could render the cause of God was to do the most thorough work possible in preparing the men and women coming into the ranks of workers in Australasia for the administrative responsibilities that they were sure to take over. In due time the transfer was made, and for years our Australasian brethren have been in charge of the entire field. These brethren have not only carried on the administrative work, but have raised the necessary funds required to meet the demands of a continually growing work. All this has been a great help to the Gen-

eral Conference Committee, who at one time carried the financial and administrative burden of that field. The same principle has been demonstrated in parts of Europe, and now the situation is developing along the same lines in South America.

The Austral Union Conference, of the South American Division, has a list of 196 workers, of whom twenty-eight are from North America, and 168 are men and women who have embraced the truth in South America. In one of the largest and most important local conferences in the Austral Union, the president and all the members of the committee, save one, are South Americans. The conference is being well managed. In another growing conference there is but one North American on the committee.

As we study these developments we are impressed by the conviction that one supreme Mind conceived this glorious message and has directed in the adaptation of methods for carrying it forward in every land. But while the developing situation is a most encouraging omen, it is also a matter of deep concern, for it involves wise and careful direction. It is necessary that men of long and valuable experience in North America shall be united with the South American brethren in the general administrative work, and it is essential that the new workers have a clear, true vision of this message, and become experienced in right methods of administration. The young people in the training schools who are coming forth to enter the ranks of workers should be given the very best preparation possible for such responsibilities. They should be thoroughly instructed in the truths

of the Bible, and in right ideals and methods of labor. Above all, these young people should be led into a deep, genuine Christian experience. All this is very essential to the well-being of the Lord's cause as the work gradually passes from the hands of our older and more experienced leaders.

With such considerations and convictions growing upon us at each new gathering of the workers in South America, the grave import of the opportunity facing us in the institutes became more and more apparent, and the burden rested heavily upon our hearts. Elder C. B. Haynes, Elder J. W. Westphal, and I conducted the studies at the institutes, and it was our united aim to deal with only those subjects which seemed of most vital importance, i. e., (1) The work to which the minister of the gospel is called, and (2) The minister's fitness for the work. In dealing with the first phase of the study, we considered it under two divisions,—first, "Go ye therefore, and make disciples," which means Christians, or saints; and second, The proper care of the disciples after they are won to Christ. As this important work was outlined from the Bible and the writings of the Spirit of prophecy, a great longing came into the hearts of these workers for greater efficiency in the solemn work to which they have been called. In all the institutes, the workers manifested a great desire for spiritual help. They wanted closer, warmer, and more constant fellowship with Christ. Time and again they left their seats and gathered around the platform to engage in united prayer, and on their knees, with tears, they surrendered their hearts to God and reconsecrated their lives to Him for truer, better service. Those were serious, yet inspiring and cheering occasions, and we believe they mark a new era in the cause of God in South America.

There was an earnest desire for

studies on the Spirit of prophecy, and in order to serve the largest number at the centers where the meetings were held, these studies were given in the evening. Great interest was manifested in this subject. Our people in South America have not seen Sister White, and they have only a few of her books; they had heard but little regarding the marvelous work the Lord led her to do in this advent movement. Hence there was the deepest interest manifest in every study given.

The practical problems which confront the workers in the different fields and in the various lines of work, were given due consideration in round table discussion every day; and that this was a greatly appreciated feature of the institutes will be better understood when it is remembered that these workers are stationed at long distances from each other, many of them being cut off from everybody and everything in the world except their immediate surroundings, and that it had been four years since they had met together in meetings entirely devoted to the interests of gospel workers. The field in which they labor presents most difficult situations. Nothing short of the mighty power of God can deliver the people from the darkness that enshrouds them, and the bondage which holds them.

*(To be concluded)*

WE need to scan most earnestly and prayerfully our approach to the peoples of heathen lands. We have no commission to Westernize the Far East, India, Africa, or South America. Civilization and Christianity are not synonymous. The increments of Western civilization we are not commissioned to transfer. It is simple Christianity, without incrustations of the centuries in the West, that the heathen world needs.

# Confirming the Foundations

Historical, Theological, and Scientific Research

## The New Testament Gospel A Study of the "Good Tidings of Great Joy"

(Concluded)

BY W. W. PRESCOTT

IN developing the significance of the term Christ, or Messiah, the Anointed, as applied to the child born in Bethlehem, we should note that at the time when it was used by the angel it was generally interpreted as referring to the long-expected King in whom would be fulfilled the promise to David, "Thy throne shall be established forever." 2 Sam. 7:16. "The Messianic king is the central figure in the consummation of the kingdom."

That the expression "the Son of God" was used as equivalent to the Messiah is indicated by Peter's answer to the question of Jesus, "Who say ye that I am?" (Matt. 16:15): "Thou art the Christ [the Messiah], the Son of the living God." Verse 16. The same is true with reference to the demand which the high priest presented to Jesus the night of His arrest: "I adjure Thee by the living God, that Thou tell us whether Thou art the Christ [the Messiah], the Son of God." Matt. 26: 63.

It is clear, then, that whenever Jesus used or accepted the title "the Son of God," He declared that He was the Messiah. There is, however, another title assumed by Jesus, used only by Him and always applied to Himself, which ought to be considered in this connection. The significance of this title is well stated in the following quotation:

"But He sought chiefly to secure the acceptance of Himself in all His lowliness as the true Messianic king by His later use of His self-designation

as the 'Son of man.' . . . That He had the passage in Daniel in His mind is evident from the phrases He employs in describing His future coming. (Mark 8:38; 13:26 and parallels; 14:62 and parallels.) By this Apocalyptic use of the title He put forward much more clearly His claim to be the Messiah of national expectation who would come in heavenly glory. But He used the title also to announce the tragic destiny that awaited Him. Mark 8:31. . . . And those passages in which He refers to the Son of man giving His life a ransom 'for many' (Matt. 20:28 and parallels) and going 'as it is written of Him' (Matt. 26:24 and parallels) as well as Luke 22:37, indicate that He interpreted Isaiah 53 of Himself in His Messianic character. . . . Thus by the help of the title 'Son of man' Jesus sought, toward the close of His ministry, to explain the seeming contradiction between His earthly life and the glory of His Messianic kingship. . . .

"While His disciples believed Him to be the Messiah, they could not understand His allusions to His sufferings, and regarded His death as the extinction of all their hopes. Luke 18:34; 24:21. But after His resurrection and ascension they were led, by the impression His personality and teaching had made upon them, to see how entirely they had misconceived His Messiahship and the nature and extent of His Messianic kingdom. Luke 24:31; Acts 2:36, 38f. They were confirmed, too, in their spiritual conceptions when they searched into the ancient prophecies in the light of the cross. In the mysterious form of the suffering Servant they beheld the Messianic king on His way to His heavenly throne, conquering by the power of His atoning sacrifice, and bestowing all spiritual blessings. Acts 3:13, 18-21, 26; 4:27, 30; 8:35; 10:36-43."—*The International Standard Bible Encyclopedia*, p. 2043.

When therefore the angel announced the birth of One who was both Saviour and the Messiah, there was involved the declaration of the fulfillment of all those types, promises, and predictions which had kept alive the age-long hope of a coming Deliverer. Such was a part of the content of the good tidings to the shepherds, the content of the New Testament gospel.

The third title bestowed upon the child of Bethlehem, Lord, is a word which gathers up into itself a summary of the gospel of hope and triumph. To His disciples Jesus said, after He had manifested the humility of true greatness by washing their feet, "Ye call Me, Teacher, and, Lord: and ye say well; for so I am." John 13:13. In view of the use of the Greek word *Kurios* (Lord) in the Greek Scriptures as the translation of the Hebrew word for Jehovah, this assertion by Jesus that He was Lord became equivalent to saying that He was Jehovah God of the Old Testament manifested in the flesh. The character of Jehovah God was therefore the character of Jesus. The coming of Jehovah God was the coming of Jesus. The power of Jehovah God was the power of Jesus. The kingdom of Jehovah God was the kingdom of Jesus. The triumph of Jehovah God was the triumph of Jesus. All this was comprehended in the confession of Thomas after the resurrection when he said, "My Lord and my God." John 20:28. In accepting this confession, Jesus in effect declared that He was both Lord and God.

It is true that Jesus held in abeyance His prerogatives as God when He came on His mission of salvation as the Son of man, and became the suffering Servant of prophecy, but He did not cease to be God when He became man. He was the God-man. As the Son of man He won for all those who would accept Him a place with Him upon the throne which He left in order that He might become the Sav-

our of the world. Fittingly is He designated as "God our Saviour" and "our Lord and Saviour."

To proclaim Jesus as Lord was for Paul to preach the gospel: "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." 2 Cor. 4:5. The acceptance of Jesus as Lord brought the assurance of salvation, as the same apostle testifies: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." Rom. 10:9. Furthermore, such a confession could only be the outflow of a spirit-filled life, as we read: "No man can say, Jesus is Lord, but in the Holy Spirit." 1 Cor. 12:3. Although Jesus was "crucified through weakness," yet He was even then "the Lord of glory." 1 Cor. 2:8. After His resurrection He was recognized as "the Lord" (John 21:7), and it is "the Lord Himself" who shall descend from heaven at the second advent. Inasmuch as the word "Lord" occurs 730 times in the New Testament, it is evident that I have by no means exhausted its meaning as applied to the Babe of Bethlehem.

The New Testament gospel of Jesus the Saviour, the Messiah, and the Lord is "the everlasting gospel" which is to be proclaimed "unto every nation and tribe and tongue and people" as the last movement preparatory to the setting up of "the eternal kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:11. It is a comprehensive summary of the gospel of the grace of God as it is embodied in Jesus the God-man, in whom a mere theoretical theology is transformed into a living personality, the Son of God, the Son of man, "who was and who is and who is to come." Rev. 4:8. He who has come to know Jesus as Saviour, Messiah, and Lord, will be able to testify this gospel as it is set forth by prophets and apostles, and as it has justified itself in his own experience.



## Just Between Seminars

Glimpses of Ministerial Training

*Pacific Union College.*—Our work has been undergoing some reorganization, and we are now endeavoring to put into operation a missionary program for our seminar which will afford a breadth of experience to all members. At the beginning of our second semester our new organization came into being, and I will give a brief outline of the plan.

The present membership of the seminar is forty-five, which is divided into *study groups*, each member being assigned to a group, and to each group is assigned a definite topic pertaining to gospel workers' problems. This topic assignment is made by the executive committee, and each group is expected to do research work on the topic assigned, prepare a program and present it to the seminar at a specified date. This plan places a definite subject before every member of the seminar, to which he is to give undivided study.

In addition to the study groups, the total membership is again divided into five *working groups*. To each of these working groups is assigned a definite territory in the immediate vicinity, or in near-by country or town territory, and each group is responsible for all missionary endeavor assigned to the territory, thus giving to each and every person practical missionary experience.

In listing the working groups, we have endeavored to include in each group persons representing the various lines,—such as medical work, Bible readings, ministry, colporteur work, et cetera. By this plan we hope to find opportunity not only for missionary visits, distribution of literature, and conducting Bible readings and cottage meetings, but also for public evangelistic meetings. The de-

velopment of leadership is also an important feature of the plan.

The students are very much interested in the present working policy of the seminar, and although the plan is as yet in its infancy, we are expecting large results. The organization requires considerable time and attention, to keep everything in working order, but there are present indications of not only developing workers but at the same time reaching souls with the truth.

The seminar is also assisting in the young people's meetings in near-by churches, as invitations come in, and this is affording excellent opportunity to gain experience. We cannot expect the largest developments this present year, because of having started so late; but with the beginning of another school year we plan to be ready to do more far-reaching and effective work.

E. H. EMMERSON,

*Bible Dept.*

*Union College.*—Interest in the seminar is growing continually, and new students are asking to be admitted. Some drop out from time to time, in order to care for certain responsibilities which interfere with regular attendance at the seminar. We have a rule which makes three successive absences a forfeiture of membership, unless the absentee again presents himself for regular attendance. The \$500 provided for field work has been inadequate for our needs, and we are hoping for a larger appropriation next year. Thus far, 304 persons have taken part in field activities. (This figure represents not only the number of individuals, but also the number of times they have taken part.) Our automobiles have traveled 6,536 miles. We have spent \$34.68 in advertising. The ladies of the seminar have been doing Bible work in the city, and distributing the *Signs of the Times*. We plan to publish a special number of the *Clock Tower* in the interests of

the Bible department in the school, in which the seminar will be given a prominent place.

Prospects for Union College the coming year are more hopeful and encouraging than ever before. We have had a most excellent spirit in the school this year, and students and teachers have co-operated in an admirable way for the success of the work. Some improvements are being made, and these always indicate progress and bring encouragement to all connected with the school.

H. U. STEVENS,  
*Dept. of Theology.*

## Bible Workers' Exchange

For an Enlarged Service

### The Bible Worker and the W. C. T. U.

**A** BIBLE worker states her problem as follows: "Should a Bible worker lend her influence to the Woman's Christian Temperance Union? I gave Bible studies to one of the W. C. T. U. evangelists, and she was taken into our church about six weeks ago. I am proud of her. She is a full-fledged Seventh-day Adventist. She asked me to give a talk at one of the W. C. T. U. meetings, which I did, and since that time I have repeatedly been asked to speak to them. Of course my whole ambition is to gain entrance to the homes of these women and give Bible studies to them, and I have succeeded in doing so in several instances. I have just been asked to speak to the young people's organization of the W. C. T. U. What counsel do you have for me along this line?"

After considering the situation, it would seem that the results which have attended the contact of this Bible worker with the local chapter of the

W. C. T. U. give evidence that the Lord has led in this matter, and has opened the way for His representative to witness for Him in that circle.

Those who are proclaiming the truth of God for this time have no instruction to hold themselves aloof from others, either as individuals or as organizations. The divine plan has always been that His representatives should come in contact with those who do not have the light of truth, with a view to bringing them into fellowship with God through such association. Ancient Israel was placed in the land of Canaan, the highway of travel, for the express purpose of teaching those who passed through the land the knowledge of the true God. (See Isa. 19:23-25.) But Israel failed in this exalted mission, and instead of being leaders, they were led into idolatry. Daniel and his friends were sent to Babylon to witness for God, and they fulfilled their mission nobly.

The example of our Saviour emphasizes the importance of making contact with people wherever and whenever possible, for the purpose of witnessing to the salvation of God and sowing seeds of truth beside all waters. In His last prayer for the disciples, Christ said, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." John 17:15. And Paul, the great apostle to the Gentiles, gave the secret of his success, when he said, "I am made all things to all men, that I might by all means save some." (See 1 Cor. 9:19-22.)

The Lord has sent instruction to His workers in more recent years, which is clear and plain. Note the following statements:

"The Women's Christian Temperance Union is an organization with whose efforts for the spread of temper-

REMEMBER THE NOONTIDE HOUR OF PRAYER

ance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms. My husband and I, in our labors, united with these temperance workers, and we had the joy of seeing several unite with us in the observance of the true Sabbath. . . . We are to work with them when we can. . . . I have been shown that we are not to shun the W. C. T. U. workers. . . . They, by uniting with us, will hear new truths which the Holy Spirit is waiting to impress upon hearts."—*"Counsels on Health," pp. 436, 437.*

"We need . . . to show a decided interest in the workers of the Woman's Christian Temperance Union. None who claim to have a part in the work of God should lose interest in the grand object of this organization in temperance lines. It would be a good thing if . . . we should invite the members of the W. C. T. U. to take part in our exercises. This would help them to become acquainted with the reasons of our faith, and open the way for us to unite with them in the temperance work."—*"Gospel Workers," p. 384.*

The principles of co-operation outlined in the foregoing paragraphs apply with equal force when we are invited by the W. C. T. U. to unite with them, and all such opportunities should be improved. When the worker's vision is clear, and the honor and glory of God is kept uppermost in view, there can be no danger in entering any open door of friendly attitude, if there is recognized that "still small voice" saying, "Go in this thy might: . . . have not I sent thee?" The danger of defeat lies in the attitude of the worker, rather than in the contact. Too frequently we witness the sad plight of the worker who becomes giddy with the honor conferred by such invitations, and in order to maintain so-called prestige there is a sacrifice of principle, and consequent fail-

ure in the very mission which God designs to have accomplished. The difficulty lies in vision and valuation of things. The cause of God is the greatest and most holy cause in the world, and those who have been called to serve in connection therewith occupy the highest and holiest position ever committed to mortal man.

Many of the Bible workers of extensive experience will recall the experience of Mrs. S. M. I. Henry, who for many years held the position of national evangelist of the Woman's Christian Temperance Union, and while a patient at our sanitarium became fully convinced and wholeheartedly accepted present truth. Naturally, Mrs. Henry carried upon her heart a very heavy burden for the members of the W. C. T. U. organization, and her experience in espousing the truth and fearlessly proclaiming it, made a profound impression. The correspondence between Mrs. S. M. I. Henry and Mrs. E. G. White at that time was very interesting. The following is a quotation from one of the letters which Mrs. Henry received from Mrs. White, during the latter part of 1899:

"I hope, my sister, that you will have an influence to draw many precious souls under the standard of truth. The Lord Jesus is drawing many souls to an examination of the truth, and you need not fail nor be discouraged. Sow beside all waters. These are good waters in which you can sow the seeds of truth, even if you do not dwell upon the features of your faith publicly. It would not be wise to be too definite. Let the oil of grace in the conscious and unconscious influence of words spoken reveal the fact that you have the light of life to shine forth to others in a direct, positive testimony on subjects upon which you can all agree. This will leave a telling influence."

In the light of such clear and specific instruction, it would seem that the course to pursue by the Bible

worker in affiliating with the Woman's Christian Temperance Union, need no longer be considered a problem.

ROSE E. BOOSE.

*Loma Linda, Calif.*

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### Assisting the Evangelist

THE past six months have been exceptionally full of labor, but God has blessed, and wonderful has been the success both in Harvest Ingathering and in the evangelistic effort conducted by Elder J. G. Mitchell in the church. Last year seems to have been the hardest ever in Florida, because of disasters and calamities, and so the Harvest Ingathering campaign went exceedingly hard. Nevertheless God richly blessed my labors, so that I secured more than ever before,—about \$550, working in the same territory previously covered. Then right away our church effort began.

The advertising in the newspapers resulted in a large attendance at the meetings, and special attention was given to the people as they came. Six lady ushers, dressed in white, were stationed just inside the inner door of the church, their specified duty being to seat the people and take up the offering. I stood in the lobby to greet the people as they entered the church and pass to them the address cards. On Sunday nights, another usher is located in the lobby with me to assist in caring for the crowds.

All of us wear "usher" ribbons. This plan has proved very successful in securing names for literature and in the matter of offerings. Including pledges from lay members, our offerings for the eight weeks' effort amounted to \$500 above the running expense. Over 200 names were turned in for literature. Twenty-three people have been baptized, and we hope to have almost as many more ready for baptism very soon. Quite a few of the interested people have left Florida for

the North. This is one of our great problems down here in beautiful Miami, for a large part of the population is always shifting; and yet this is a wonderful center for scattering the truth to all parts of our country.

ADDIE MAE KALAR.

*Miami, Fla.*

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### Nurse Bible Workers

THE teachers' training course, as offered at Washington Missionary College, has been in operation for three years, and very satisfactory results are attending the work of the graduates now widely scattered throughout the home field and some in mission fields. The inspirational slogan set before the candidates for this teachers' training course is, "When you are ready for service, service is ready for you," the truth of which has been proved beyond question.

This course is open to graduate nurses, for we recognize that every nurse, whether institutional or field worker, in order to be successful must be essentially a teacher of others. The course covers college work for one year, and those subjects are included which are most essential in fitting the graduate nurse to do denominational work. In addition to public speaking, any nurse without credit in pastoral training is required to elect that course in Bible. The class work includes giving weekly Bible readings out in the field. The teaching process correlates classroom instruction with practice teaching. The college nurses, under supervision, conduct a home nursing class for the women of the vicinity.

Methods in health conservation include a detailed study of the duties of a school nurse in a secondary school or college. The class in field methods deals with the work of the evangelist nurse in efforts, in church school work, and health reform teaching at

camp meetings and in churches. The theory is based on actual observation and experience in the practice field. The nurses connect with the student theological efforts, and give health talks and demonstrations preceding the Sunday night services. They also visit interested people in their homes, conducting Bible readings, and giving advice on health and treatment for the sick.

These are some of the outstanding features of instruction which help the nurse Bible worker to plan her work and to learn how to co-operate with others. Then as a medical missionary she will be able to use the health work as the entering wedge in the saving of souls, which after all is the only true objective.

FLORENCE N. OLIVER, R. N.  
*Washington Missionary College.*

We are sent, not to preach sociology, but salvation; not economics, but evangelism; not reform, but redemption; not culture, but conversion; not progress, but pardon; not the new social order, but the new birth; not revolution, but regeneration; not renovation, but revival; not resuscitation, but resurrection; not a new organization, but a new creation; not democracy, but the gospel; not civilization, but Christ. We are ambassadors, not diplomats.—*Hugh Thomson Kerr.*

"PRAYER is not overcoming God's reluctance; it is laying hold of His highest willingness."

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## Ten Rules of Demonstrated Value

*(Concluded from page 9)*

9. Encourage Missionary Volunteer officers to meet regularly each week for prayer and counsel; and meet with them whenever possible.

10. In every prayer, whether public or private, make definite mention of

the youth. Bind them upon the heart as a breastplate, so that in every petition the welfare of the youth shall be presented before the Lord, and in faith claim the promise found in Isaiah 49:25.

The work of leading the youth to Christ brings a satisfying and lasting thrill to the heart. "There must be more study given to the problem of how to deal with the youth, more earnest prayer for the wisdom that is needed in dealing with minds."—*"Gospel Workers," p. 208.*

*Takoma Park, D. C.*

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## "Take Heed Unto Yourselves"

*(Continued from page 6)*

Christ, and pray through an unknown Spirit. There are such preachers, and only the power of God can bring about the needed transformation. In every ministerial institute, the admonition of the apostle Paul is needed, "Take heed therefore unto yourselves."

I came to a time in my experience, after I had been preaching for some years, when I had to face a new problem brought to me by the Spirit of God. It was this: "Am I saved? Do I know that my sins are forgiven?" Now I am ashamed to confess that situation; but it was a very real experience to me, and I had to settle it. It is a fact that I had been preaching, getting people to accept what I had preached, bringing them into the church, and baptizing them, while at the same time I did not have any absolutely certain assurance of my own salvation. That vital personal problem had been kept in the background while I diligently and enthusiastically studied how to preach on the subject of the 1260 days, the sanctuary, tithing, Sabbath keeping, the nature of man, etc. All these things were clear to me, and I was able to explain them to others in

such a way as to secure their assent and consent; but the question as to whether I myself was accepted of God, was not clear, and I had avoided it until the Spirit of God brought me face to face with the all-important issue in my own life and experience.

I think it is imperative for every preacher to know in his own soul that he is God's man, and that his sins are forgiven. Let us not take any risk in a matter of this kind. Have you come to Jesus Christ in saving faith, and do you know that the Christ of God has saved you from your sins, and that today you are saved in Him? I think this is what is involved in the expression, "Take heed therefore unto yourselves."

*Buenos Aires, Argentina.*

*(To be continued)*

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## The Message in Verity

*(Continued from page 4)*

of prophecy: "Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"  
—*Review and Herald, April 1, 1890.*

It is the undergirding principle thereof, the basic truth, the essential motive, the inner heart and vital spring of it all. Therefore the warning feature of the third angel—against the beast and everything that savors of the beast-spirit—must be against the opposite of righteousness by faith, which could only be righteousness by works. As the one is salvation by divine grace, so the other is attempted salvation by human obedience or endeavor. In the one it is wholly the power of God; in the other it is the power of man. In the first it is wholly a gift from God; in the second it is a reward of human merit. No two concepts of motivating principles could be more diametrically opposite. The

one provides for keeping the commandments of God solely through the divine faith of Jesus, while the other attempts to keep the mandates of God or man by the human works of the flesh. The distinction between the two is as wide as the poles. Its cleavage is as basic as light and darkness, holiness and sin, heaven and hell. Here is an issue as grim and relentless as death and eternity. It presents the consummation of the great controversy between Christ and Satan. The antipodes are here at grips.

It is solemnly incumbent upon God's last heralds of His approaching kingdom first to sense and experience, and then to proclaim, these basic distinctions and principles. There is more in the third angel's message than simply negative denunciation of Sunday observance as the mark of religious apostasy. It is the culminating essence of the issues between salvation by human obedience and works, and salvation by grace and faith. It is the culminating climax of the two conflicting principles that have been struggling for supremacy ever since man fell from the righteousness of God. The great conflict will close over this principle, and righteousness by faith shall endure.

Righteousness constitutes the essential nature of God, and is the unchangeable requirement of God for lost man. But this is humanly impossible. Therefore the sole purpose of the gospel is to provide for man such righteousness through and only through Christ. But Satan's scheme is subtly to substitute therefor, or to intermingle therewith, righteousness by our obedience, our endeavors, our laws, our strength or merit. It is against this that the whole genius of the third angel's message is to be directed.

Now it is in the everlasting gospel that the "righteousness of God" is revealed. Indeed, righteousness is the

whole issue of the gospel on the one hand, and of sin on the other. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1: 16-18. The two—the gospel and righteousness—are inseparable; indeed, they are identical. Therefore, in the true presentation of the positive aspect of the third angel's message, it is

the righteousness of God by faith that will be declared, and it will be placed over against righteousness by works and by sight, which is its antithesis.

Righteousness is revealed in the gospel because Christ, "who of God is made unto us . . . righteousness" (1 Cor. 1:30), is the unique, central Person of the gospel. The salvation of the gospel springs from Him. Its benefits to us are all gauged exclusively by our relation to Him, not simply by sincere assent to a certain body of correct teachings. Hence any true and adequate presentation of the everlasting gospel in this day must present the third angel's message as righteousness by faith. L. E. F.

## ATTENTION!

### Pastors, Evangelists, Bible Workers

Planning to Attend the General Conference in San Francisco

**AN INVITATION.**—Your co-operation and participation is cordially invited in the Ministerial Association endeavors there. Read again the suggestive topics on page 31 of the April and May Issues of *THE MINISTRY*, and be prepared to contribute to helpful discussions and wise conclusions.

**THE COUNCIL.**—Remember the three-day pre-Conference Council, beginning Sunday, May 25, at 9 A. M., in Room "F," fourth floor of the Auditorium.

**THE DAILY HOUR.**—The regular Association Hour of the General Conference comes daily at 1:30 P. M., beginning Thursday, May 29, in the large Polk Street Hall.

**EXHIBIT BOOTH.**—Bring with you charts, samples of advertising, newspaper work, or other helpful materials for exhibit purposes at the Association Booth, on the second floor front corridor.

**STENOGRAPHIC REPORTS.**—Both the special presentations of the daily Association Hour throughout the Conference, and the studies of the three-day pre-Conference Council, as well as the round table discussions, will be stenographically reported. Consequently they will be available later for the Association membership-at-large. Those responsible for the conduct of *THE MINISTRY* during the next quadrennial period will surely wish to use much of this priceless material through the columns of the Association journal. A feast of good things is unquestionably in store.

MINISTERIAL ASSOCIATION SECRETARIES.

## EDITORIAL POSTSCRIPTS

**FRANK!**—Surely it is one of the tragedies of the ministerial profession when one of its members earns and deserves the name of being smooth, sharp, long-headed, tricky, double. Let angels weep, while the church suffers! If any man on the face of the earth ought to be frank, faithful, fearless, straightforward, open, and sincere, it is a designated spokesman for God. Let us smite all vicious perversions.

**STANDARDS!**—Has not the hour come for a new standard for the ministry, educationally, spiritually, and in soul-winning results? Doctors constantly take "post" work; teachers take special courses. In nearly every line, special periodic advanced study is recognized as imperative to keep pace with the times. Departmental men have yearly conventions or institutes. The evangelistic ministry alone seems to be exempt. Has not the hour come for a change?

**MATERIALISM!**—The material is crowding the spiritual into the background just as verily as it was foretold in the charge against Laodicea. Institutionalism, material gains, tangible achievements,—these are in the foreground of our thinking, our speaking, and our writing. Prophecy is fulfilling within our own ranks. Hadn't we better heed the counsel of the True Witness written specifically for us? The things that are not seen are greater than the things that are seen.

**EXPEDIENCY!**—We must ever use tact, but we dare not truckle. The two are not to be confused. Men reveal their real caliber when under fire. If weak, they will trim their sails and soften their message for the sake of "expediency." Yet in the final analysis, "expediency" is often just a more euphonious name for moral spinelessness and spiritual softness, unworthy a true man of God. Fear of critics must not deter, nor fear of misunderstanding render faithless in the discharge of bounden duty. We are humanly prone to give too much weight to the criticisms of others. It is God we serve. It is truth we are to honor. Forward, march!

**UNWORTHY!**—There is a basic difference between steadfastly upholding impregnable truth, and questioning a faulty argument used in its support. The challenging of an unworthy argument or an alleged historical proof cited as supporting evidence, should never be confused with a denial of the truth itself. Rather, it is the truest and most consistent support of truth. He is unscholarly, uncandid, and unethical, who would, if undetected, continue to use a disproved and discredited argument or evidence, simply because its pioneer proponent was sincere, or the public was ignorant and it thereby passed unnoticed for a time. Immaculate honesty is demanded on the part of all proponents of truth. The honest support of truth will not tolerate unworthy arguments. Let there be sharp and abiding distinction here.

L. E. F.