

# The Ministry

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## Trenchant Truths

To think straight, to think incisively, and to think through, is not simply an art, but a necessity.

THE sure corrective of self-importance is the supremacy of Christ in the life. His enthronement involves the dethronement of self.

THE minister must be a gentleman in word, act, and influence under any and all circumstances. There are no acceptable excuses for failure here.

No man has the right to utter speculations or private interpretations from the pulpit. That sacred oracle is to be restricted to the revealed verities.

OF all the preachers in the world, Seventh-day Adventists should be known as outstanding preachers of the word, men of power with the Book; not as lecturers, dogmatists, doctrinaires, and strange purveyors of fanciful theories, but as sound, safe, sane Bible teachers—expositors without a peer.

THERE is a certain inner circle of verities or sureties in the doctrinal, prophetic, and experimental fields. Within these encircling bounds we are safe, sure, and satisfied. And these are reasonably few and easy to grasp. It is when we step outside this circle, onto ground of speculation, theory, surmise, and imagination, that our difficulties come, and differences arise with those who hold contrary and mutually exclusive views. Here is a point to guard.

THE human tendency is to turn to legislation instead of to the transforming work of the Holy Spirit on the soul.

WE are to recognize and respect a minister's position, though we may be compelled to dissent most emphatically from his personal acts or attitudes. Nor is this a mere captious play upon words. Remember the case of Saul and David at the cave in the wilderness of Engedi.

A PRINCIPLE must first be recognized and an ideal conceived before it can be applied to all the practical problems we face. Only thus can there be the outworking and adjustment necessary. Let no one scoff nor criticize those who are in the transition period of translating an ideal into a practical actuality.

A CAREFUL study of Christ's teaching methods, reveals the significant fact that He rarely combated the popular errors of His day by negative denunciations. Rather, He preferred to counteract by inculcating positive principles, and as the result, errors dried up and fell away like the autumn leaves before His method. We cannot improve upon the matchless methods of the Master Teacher.

Most violators of the ten commandments are sorry simply for the retribution—the thief in that he got caught, the philanderer because of his disease, et cetera. What we need to do is to lead people to sorrow for the sin itself,—the act, yea, the soul-solling desire that lay back of all. It is the sin against God that is heinous and serious. This we are to make crystal clear to men. The majority of mankind invert the whole thing.

L. E. F.

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# Editorial Keynotes

## The Heart of the Everlasting Gospel

IT should ever be kept in mind that the real issue in the final proclamation of the everlasting gospel is the clear knowledge and the full acceptance of the righteousness of God by faith. And what is true of the whole, is equally true of all the component parts of the gospel message. Consequently the basic issue of every vital truth or doctrine that is to be preached in all the world for a witness to all nations before the end comes, is the provision for obtaining the righteousness of God by faith. And whatever does not come within the scope of this encompassing principle becomes a non-essential, a secondary.

Righteousness by faith can be clearly set forth through any subject proper and profitable for us to present. And it can be vividly and effectually presented without ever using the expression. "Righteousness by faith" is not a question of terminology, but of always recognizing and setting forth the eternal, living heart of the everlasting gospel in any of its phases. It is a question of understanding the basic principle and purpose of the gospel, and of letting that guide and permeate in the presentation of its every aspect.

A question which has seemed to challenge reply during recent years, is this: How is it possible to preach the doctrines of the third angel's message, and still preach nothing but the righteousness of Christ, which is termed the third angel's message in verity?

But as we study what has appeared to some to be a difficult problem, we find that every phase of the third an-

gel's message emanates from the living heart of the gospel,—the righteousness of God by faith. For example:

The basic issue of the law, the Sabbath, and the judgment, is the righteousness of God by faith.

The basic issue of the second advent, the millennium, and the destruction of the wicked, is the righteousness of God by faith.

The basic issue of conditional immortality, the nature of man, and the resurrection of the dead, is the righteousness of God by faith.

The basic issue of the sanctuary, the atonement, and the new covenant, is the righteousness of God by faith.

The basic issue of all prophecies, whether of prophet, apostle, or Messiah, is the righteousness of God by faith.

The basic issue of stewardship, evangelism, and missions, is the righteousness of God by faith.

And the basic issue of regeneration, victory over temptation, and the triumphant life, is the righteousness of God by faith.

The foregoing enumeration is, of course, not an attempt to exhaust, but merely to illustrate the key thought. But the bounden obligation of the messenger in each and every instance, is to set forth these truths, singly or collectively, in their divinely appointed relation to the complete restoration of the righteousness of God to man. Or, to state the messenger's obligation differently, he is to present these truths as prime factors and issues in completing the restoration of righteousness in the individual life, and consequently throughout the earth and the universe; and thus the mighty prayer

*(Concluded on page 30)*

# A Personal Message

From Elder A. G. Daniells

## Momentous Questions

DEAR FELLOW WORKERS:

**A**GAIN I ask you personally, Do you understand that the return of Christ according to His promise is being delayed, that His purpose for the finishing of His work is being hindered? If this be true, what is the cause? What can be done to remove the hindrance? These are truly momentous questions. They should raise awakening and alarming thoughts in the mind of every minister who has accepted the solemn responsibility of warning the world regarding the coming of the Lord in "this generation." Matt. 24:34. They should lead to a sincere review of the message we preach, the profession we make, the kind of service we are rendering, and the lives we are living. We should diligently seek to discover the truth regarding the situation we are facing. As we are told by the Spirit of prophecy, "we must look our work fairly in the face."—*"Testimonies," Vol. VI, p. 22.*

This admonition was given thirty years ago. Thirty years covers a little more than one third of the entire history of our movement. Surely it is time to awake to serious thought in regard to our situation as the eighty-fifth year of "this generation" draws to its close.

In last month's study of this question it was shown that man may, to a limited extent, frustrate the purposes and plans of God. The history of Israel in the great exodus movement was cited in proof of this, as found in Deuteronomy 1:1-35. Concerning the experiences recorded in this chapter the following statement is made by the Spirit of prophecy:

"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the Promised Land."—*"The Great Controversy," p. 458.*

Just how Israel prevented the Lord from carrying out His purpose for

them and so fulfilling His promises to lead them, should be clearly understood:

"I was pointed back to ancient Israel. They had great light and exalted privileges; yet they did not live up to the light, nor appreciate their advantages, and their light became darkness. They walked in the light of their own eyes, instead of following the leadings of God."—*"Testimonies," Vol. IV, p. 43.*

Again:

"The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts."—*Id., Vol. V, p. 94.*

Now we know that the experiences of Israel in the exodus movement are set forth in both the Scriptures and the Testimonies as a warning to the remnant church. The course Israel pursued at Kadesh-barnea in defeating the purpose of God to lead them immediately into the Promised Land, is used repeatedly by the Spirit of prophecy to warn us against taking a course that will delay the coming of the Lord, and thus keep us wandering in this world of sin, sorrow, and death longer than the Lord planned that we should be here.

After reviewing Israel's course in preventing the Lord from carrying out His promise and plan to lead them directly into the land of Canaan, the Spirit of prophecy states, as previously quoted:

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

There is no uncertainty regarding the meaning of this statement. Because of the unbelief and failure of the church the Lord in mercy and compassion for lost men and women is delaying His coming.

"Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Testimonies*, Vol. VI, p. 450.

Behind this regrettable failure of the church is the wicked purpose and plotting of our great enemy:

"Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people."—*Id.*, Vol. V, p. 160.

Again:

"I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people."—*Id.*, pp. 75, 76.

With these statements we may with profit read the following:

"The Lord in compassion is seeking to enlighten the understanding of those who are now groping in the darkness of error. He is delaying His judgments upon an impenitent world, in order that His light bearers may seek and save that which is lost. He is now calling upon His church on the earth to awake from the lethargy that Satan has sought to bring upon them, and fulfill their Heaven-appointed work of enlightening the world."—*Testimonies to Ministers*, p. 458.

This counsel is very clear, and it is fundamental in this study. God is seeking to enlighten those who are groping in darkness. He is now calling upon His church to awake from the lethargy Satan has sought to bring upon them. He calls to His people to

(Continued on page 30)

## Turning Points

THERE are transition hours that come in a movement like this—turning points that mark a vital change in the very current of things. Sometimes they are not as clearly discerned at the moment as they are when observed from the advantageous perspective of distance. Such epoch-making hours are not upheavals, but quiet, solemn considerations, laying the foundation for significant and needed advance. Such an hour unquestionably came at the Omaha Autumn Council, just closed. The actions and the call to advance will appear in the REVIEW, but the presentations and discussions forming the background of these fundamental actions will appear in THE MINISTRY. Watch for the first installment in the January issue.

# The Round Table Hour

During Pre-Conference Council

## The Stereopticon and the Motion Picture

**C**Ross sections of evangelistic opinion and experience are of real value, especially when they do not become too dogmatic. This is particularly true in such a debatable field as the use of pictures, still or animated, in connection with evangelism. They are both used and avoided by men equally earnest and conscientious. Under the uniquely favorable opportunity afforded by the assemblage of ministers from North, East, South, and West, and from foreign lands, many such questions were briefly discussed at the Ministerial Association Council just preceding the San Francisco General Conference. These discussions were designedly educational, not legislative. No attempt was made to reach general conclusions, nor to formulate operative policies that were obligatory. No finalizing vote was taken. We believe these inside glimpses will be appreciated by our workers generally.

L. E. F.

**CHAIRMAN:** How many use stereopticons? Why do we use them? How many use them in place of charts only, with a three-way switch, using the picture to illustrate the subject, or to throw the text on the screen?

**J. W. RICH** (Huntington Park, Calif.): I use the stereopticon quite extensively throughout a series of meetings, as I find that people get a more lasting impression of the truth taught when they see it and hear it at the same time. I have had many people say to me that the lesson taught remains in their memory, and they get a better conception of the truth when it is illustrated by the stereopticon. I prefer to have the auditorium in semi-darkness.

**J. E. SHULTZ** (Boston, Mass.): The stereopticon is especially helpful in the song service. An illustrated song service will draw an attendance as nothing else will, and by the selection of songs that are generally known and that have strong spiritual appeal, it is possible to obtain a very gratifying response by the use of the song slides.

**A. J. MEIKLEJOHN** (Denver, Colo.): I find it is an excellent plan to have texts of Scripture printed on stereopticon slides, so the people can read the

texts as they are presented in the lecture.

**CHAIRMAN:** How many are using motion picture machines in connection with evangelistic effort? How? Why? What are the results?

**A. J. MEIKLEJOHN:** I have not had extensive experience in using the motion picture films, but to my mind, the most satisfactory way to use them is to have one film of about a thousand feet, which will require ten or fifteen minutes to run on the screen. I prefer to use films on health topics. We secured from the Battle Creek Sanitarium two exceptionally good films on tobacco, showing in a very nice way the effect of nicotine on various forms of animal life and the consequences of tobacco smoking. There are many so-called religious films that can be obtained, also films on various scientific and industrial subjects. The General Electric Company and the Ford Motor Company put out a good line of scientific films. I do not think we should go into the use of films very far, especially those of a religious or scientific type; but in teaching health reform, I believe there is a much wider and very effective field for the film.

**A. O. SAGE** (Fresno, Calif.): I would

like to inquire if it is considered out of order to use a film which does not deal with the subject of the evening lecture.

J. W. RICH: I do not think so. We have used motion pictures in connection with a series of meetings as preliminary to the service of the evening, and have used a variety of subjects with good effect, such as scenes in Bible lands, or other travel views. We found people coming early to be there when the pictures began, and they would stay all through the preaching service.

L. E. FOLKENBERG (California Conference): Some years ago I conducted an evangelistic effort in which the motion picture was used as a travelogue to interest and entertain the people. We selected very carefully, and had every film examined before we presented it, but notwithstanding every precaution, we failed to get a single picture that did not present some objectionable feature; and I do not think this is a proper phase of evangelistic work. I found there was serious objection to the use of the pictures, not only by our own church people, but by others also. I believe that the use of such things weakens our cause, and in making use of them we are placing dependence upon the wrong source.

CHAIRMAN: Much depends upon the objective which leads to the use of films. There is a higher use for the film than simply as a matter of entertainment.

MEADE MACGUIRE (Associate Secretary, Ministerial Association): I don't suppose I am entitled to say anything in this meeting on this matter of using stereopticon pictures, motion pictures, or any other kind; but I do wish to say that any picture representing the face of Christ is very repulsive to me. Many times I have shut my eyes to keep from seeing the features portrayed by the artist to represent the face of Christ, which to me reveals

an utter misconception of what I believe Jesus looks like. My conviction is that such pictures do more harm than good, and I have had many people say the same thing to me, after seeing some of the films displayed in connection with our meetings. Many of the popular Bible pictures are so utterly cheap and so misrepresenting, that I cannot believe there is a great deal of benefit to be derived from looking at them.

C. C. ELLIS (Southern California): I am sorry that Elder Richards [H. M. S.] is not here to speak for himself; but as his associate in evangelistic work, may I say that during the last effort we tried using pictures as a prelude to the sermon, devoting fifteen minutes before the song service to this feature. The plan did not prove to be a real success, although I do not consider it due to the fault of the idea or of the pictures. The reason that Elder Richards prefers using the pictures before the sermon, rather than during the sermon, is that his sermons are of such a nature as to end in a personal appeal for yielding the heart to Christ, and it seemed to be out of harmony to use pictures in connection with such a service. It seems to me that the use of pictures is largely a matter of educational value, and that it may be possible to carry their use to such an extent that Christ is left out of the experience. The film has its legitimate place in connection with evangelism, but this place is always decidedly secondary.

G. R. WEST (Kansas City, Mo.): Are there any men among us who have found out that they can get along just as well without using pictures, and secure just as good results? I have worked along both lines, but I am curious to know if any of our evangelists have reached the conclusion that they can get along without any of this paraphernalia. Personally, I have been deeply impressed with the

conviction that we are depending altogether too much on paraphernalia, and altogether too little upon God.

C. B. HAYNES (Vice-President for South American Division): I hope that impression will deepen, Brother West. In my evangelistic efforts I have never found it necessary to use pictures of any kind; in fact, I felt that they would be entirely in my way. Now my conclusion in this matter is not based on the belief that the stereopticon is of no value, but is largely due to the fact that I never took time to learn how to use the stereopticon successfully. On one occasion I attempted to make use of it, but I then made up my mind that never again would I try it. It got under my feet, and was decidedly an obstacle in my way, serving to divert the attention of the people. I will confess that I don't know how to use the stereopticon. But I feel quite sure in my own mind that the evangelistic work that I have done has been just as successful without this paraphernalia as it would have been with it.

P. E. BRODERSEN (President, Southern California Conference): Some of us attend these meetings as listeners, but I am wondering if it would be appropriate to express a reaction to the pictures. Personally, I would much prefer to listen to the sermon without having to look at pictures.

N. P. NEILSEN (South Brazil Union, S. A.): There was a time when I used pictures in connection with my public efforts, thinking this was necessary in order to draw a crowd. I think they did draw a certain class of people; but I am coming more and more to the conclusion that unless pictures are used very judiciously and carefully, they do more harm than good. The influence of the picture has a tendency to break the connection between speaker and people which is so necessary in order to touch the soul. Instead of pondering on the truth presented, the

mind is apt to be absorbed in wondering what the next picture will be.

T. G. BUNCH (Bible Teacher, College of Medical Evangelists): I have not had any experience in using the stereopticon. I never got started in using it, and personally I do not like it. When a stereopticon lecture is announced in our church, I do not attend unless I have to be there. I think the stereopticon lecture is fifty years out of date. It may be that pictures draw our own Seventh-day Adventist people fairly well, because we are not supposed to attend motion picture shows, but when it comes to attracting the public by that method, I think we are making a mistake by attempting to compete with the world. Many of the people who attend our services consider that the pictures we show are very cheap; and in this they are correct. We cannot in any way compete with the world, except in presenting the glorious message which we have. We have the start of the world there; we have something that has no competition anywhere. If we start to entertain along the picture line, we might as well give up.

I long for the time to come when we will not think we have to use these methods to draw a crowd or to hold the interest. I long for that Pentecostal power which drew the crowd to listen to Peter's sermon, and held them spellbound and brought them under conviction for sin. These discussions which we are finding so interesting here at these meetings are all good, but they ought to serve to remind us of the fact that we are greatly lacking in power, or we would not seek resort to so many methods for getting hold of the people. The situation which is revealed ought to bring us to our knees to pray for the outpouring of the Holy Spirit. The Lord can use the most simple means to make impressions and bring the honest-hearted to hear us.



J. G. DASENT (Cleveland, Ohio): I have found the use of the film very helpful in drawing the people to the services, and it has been my observation that those who come soon lose their interest in the pictures because of their deep interest in the message they listen to. I like to have people say to me, "We do not care very much about the pictures; we prefer the teaching from the word of God." While I am interested in the stereopticon, and believe that it serves to good advantage in the song service, yet I have come to believe that the power of the message is a stronger factor than pictures.

W. W. PRESCOTT (Washington, D. C.): I have heard of a preacher who did not have to advertise, who did not have to use any pictures, who did not even go into the cities, but he went out into the wilderness, and the people crowded about to hear him there. Why?

## Personal Testimonies

Deeper Life Confidences

### A New Language Experience

FOR twenty-seven years the hope of the soon coming of Jesus has been as an anchor to my soul, and the reality of that great event has been constantly with me. In my school life I recognized the presence of God in a very marked manner, strengthening me and enabling me to accomplish my work; and when later I responded to what I knew to be His call to enter the ministry, I distinctly realized that I was under bonds to preach the gospel of Christ, and that in all preaching Christ was ever to be made the center of every theme.

When called to the mission field, I found in my heart a willingness to serve anywhere, just so that I was sure that I was doing the Lord's will. Upon arrival at the mission station to

which I had been assigned, I was profoundly impressed by the impossible situation confronting the missionary until he had mastered the language of the people to that degree which would enable him to engage in personal heart-to-heart conversation and thereby point the soul to Christ. My one great desire was to be a successful soul winner, and the sense of my need spurred me to study as I had never done before.

Almost before I was aware of it, my language study had taken much time from my Bible study; and as the days went on, the study of the Bible was more and more neglected, and I became the sad loser. It is true that I prayed while working hard with my language study, but I did not feed on the word of God, and spiritual power grew weak. Leanness of soul was very apparent; I knew I was losing ground. Of what use would the foreign language be to me if, after I could speak it, I had lost contact with the Source of spiritual power?

In my desperation I came to the Lord and humbly confessed my neglect, and there came into my life a new and blessed experience. The study of God's word has become my meat and drink, and I have learned by experience that the sure promises of God will be fulfilled to the trusting soul. Since this new experience has come to me, God has helped me learn another language,—the language of His Spirit as taught in His word. I praise Him for this added power. My prayer is that I may ever lay all my burdens upon the One who has promised to bear them, and rest in His love. A new realization has come to me of the meaning of the Saviour's statement, "The words that I speak unto you, they are spirit, and they are life." MISSION DIRECTOR.

CRITICISM is inevitable. The issue is, Have I a clear conscience? Am I following the light and the right as God has given me to see it?

# Special Features

Ministerial Association Hour, General Conference

## The Minister as a Bible Student

BY T. G. BUNCH

**S**EVENTH-DAY ADVENTIST ministers ought to be the best Bible students in all the world. In view of the great message which has been committed to us, and the gripping times in which we live, there is no reason why this should not be true. When I hear a series of sermons by such deep Bible students as G. Campbell Morgan, and a few other such men in the world, I feel that I hardly know my A B C's. I am glad that we have had a few examples of deep Bible study here in this council, and I think these have inspired all of us to study the Bible as never before.

I think some of our advertising problems would be automatically settled if we were better Bible students. When G. Campbell Morgan reaches a city, a simple announcement in the newspapers is all that is necessary to secure a packed house. Dr. Morgan will not permit announcements in an elaborate way. Just one announcement is sufficient, and he can fill almost any church. When he gives a series of sermons on the subject of the cross, or on law and grace, it is very remarkable to see what he can draw out of a text and give to the people. The time has surely come when ministers of this great movement should search the Scriptures as never before.

May I read a sentence from "Testimonies to Ministers"? "Many have become lazy and criminally neglectful in regard to the searching of the Scriptures, and they are as destitute of the Spirit of God as of the knowledge of His word."—Page 155. The words "lazy and criminally neglectful" puzzled me for a time. If because of reckless driving of my automobile, I should run over a child, the court would not take into account that my motives were good. I would be held criminally neglectful, because of carelessness; and no matter what my motives were, I

would be pronounced guilty. When the minister to whom has been committed a life or death message for the people, neglects to study God's word, and souls for whom he is responsible are lost, I can understand how that minister may appropriately be pronounced "lazy and criminally neglectful."

In this remnant church, among the people designated by God to proclaim His final gospel appeal to all nations of the earth, is it not reasonable to expect that there will be giants in Bible knowledge—men who will teach with such clearness and forcefulness that people everywhere will flock to them to hear the word of God expounded more fully? Surely this should be true, but we know that we do not hold that position in the world today. And there are two reasons why this is not our present experience:

### Business Cares

The first is because of a situation that exists today, which began to creep into the apostolic church, but which the apostles met in a successful manner. In the book of Acts we read that when the apostles began to be unwisely burdened with business cares, they called the members of the church together and elected deacons. Notice the inspired record of that event:

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:2-4.

The rendering of the last sentence by Weymouth, is, "But, as for us, we will devote ourselves to prayer and to the delivery of the message."

Our time, as ministers of the word, should be continually devoted to prayer and the delivery of the message; and if I were to ask how many ministers here today would be glad to have such a plan as they put into operation, I am sure there would be a ready response from every one. We all realize that we have departed far from the apostolic program. And we can never have apostolic power and success until we get back to the apostolic program. I do not mean to say that God will again do things in just the same way as is recorded in the history of the apostolic church, but I do believe we must get back to the simplicity of the apostolic program before we get apostolic power. This is one point where a reformation is needed.

It is not necessary for me to tell you that Seventh-day Adventist preachers of this day are often more truly business men than preachers. They are attending to all sorts of business connected with this message and the carrying forward of the work of the church. They are campaigning, promoting and conducting churchly business of all sorts; they are dealing with financial problems, which they ought not to deal with if they follow the apostolic way, but should be devoting their entire time to prayer and the ministry of the word. There are able business men in the church who are consecrated and well qualified to at-

tend to business matters of the church.

Ofttimes ministers have to do a great deal of the work that rightfully belongs to the elder or deacon, or some other officer of the church; and sometimes the minister must do the work which the janitor ought to do. Many a janitor feels that, if he does not want to come and open the church, it is perfectly all right for the pastor to do it; or if he is in a hurry to get home after the meeting, the pastor can turn out the lights and lock the door. In many instances the minister becomes a mere flunky, doing all the drudgery of the church, and consequently he is deprived of time for prayer and study and the ministry of the word. Perhaps one reason why our people do not have due respect for the ministry is because they see the minister spending much time in doing the things which, as an ambassador for God set apart for giving himself continually to prayer and to the ministry of the word, he should not be asked to do.

I feel constrained to say that Seventh-day Adventist ministers ought to spend a number of hours each day in study and prayer; and I wish it might be arranged so that preachers would be expected to spend a considerable part of every forenoon within the walls of their study, reading the Scriptures, the writings of the Spirit of prophecy, and other good books, and in earnest prayer. Such a program would bring mighty life and power into the preaching of the word. When some one asked J. Hudson Taylor how it was that he had such freshness in his messages as he delivered them day by day when on deputation work, he replied that he could account for it only in one way,—that it was his custom to spend time with the Lord in the morning, and then pass on in the afternoon and evening what the Lord had told him. To my mind, J. Hudson Taylor's example should serve as a suggestion of the preacher's vital need.

Without any desire to minimize personal work, I think that in a way it is secondary to preaching. When we have opportunity to preach to two hundred, three hundred, or five hundred people, the possibilities are very great. But it is a serious matter to stand before an audience of that size and not give the people something of substance. The Sabbath morning service affords us our one opportunity of reaching the whole church. Perhaps it would take a whole year to visit all the church members personally, and often we cannot get around to them. But once a week we have the supreme opportunity in the ministry of the word. Let us not be guilty of failure to give to the people the spiritual food which will nourish their Christian life. If we are faithful to our calling in this respect, there will be no failure on the part of the church members to bring in all the money necessary to meet the requirements of the church.

#### Laodicean Attitude

The second reason for the situation which exists today is the Laodicean attitude manifested by preachers as well as lay members, which implies, "I am rich, and increased with goods, and have need of nothing." In other words: We have the truth! this is God's message! We present our doctrines to the world, and become self-satisfied with what we have learned and sorry for the rest of the world.

Over and over again the Spirit of prophecy applies the Laodicean charge to those who know the truth, and tells us that there are vast mines of truth yet to be discovered, and floods of light to shine upon God's word. The Laodicean attitude is one of the most serious causes of the great lack of giants in Bible study among us as Seventh-day Adventists.

I wish to call attention to the following extract from the writings of Mrs. E. G. White, copied from the *Review and Herald* of June 4, 1889:

"There are many mysteries in the word of God that we do not comprehend, and many of us are content to stop our investigation when we have just begun to receive a little knowledge concerning Christ. When there begins to be a little unfolding of the divine purposes to the mind, and we begin to obtain a slight knowledge of the character of God, we become satisfied, and think that we have received about all the light that there is for us in the word of God. But the truth of God is infinite. With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the minister's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure house of God, not the same thing over and over, but new beauty and new truth. . . .

"When ministers themselves taste and see that the Lord is good, when their minds are filled with thoughts of heaven, then the eternal realities of the unseen world will open to their understanding, and they will be able to present the truth of God, and it will make an impression upon human minds.

"Those who seek for more and still more of the Spirit of God, will not be disappointed. They will hold daily communion with God, and divine power will surely attend their efforts as they present the truth. As certainly as the truth is presented in the Spirit of Christ, it will reach the hearts of the people. Brethren, we should not go into the desk unless we have previously devoted some time to wrestling with God in prayer. We should not be satisfied to use the set discourses that we have preached over and over for the last ten, fifteen, or twenty years. We should draw fresh, new matter from the storehouse of God's word. . . . We should search for the hidden treasure concealed beneath the surface, as the merchantman seeks for goodly pearls. Light, great light, will reward the diligent searcher for truth."

With the great "mines of truth" before us, is it not a shame for ministers to use the same old notes which

they have used for many years, or to give the same message in the same way that it was given ten years ago, or even one year ago? In the earthly sanctuary, the twelve cakes representing the twelve tribes were renewed every Sabbath morning. It was not the old cakes brought in again and again, but they were fresh every Sabbath day. So today the ministers should feed the people every Sabbath morning with a fresh supply of the bread of life.

Note a further quotation from the Spirit of prophecy:

"A spirit of Pharisaism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, 'We have the truth. There is no more light for the people of God.' But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's word for truth. 'Light is sown for the righteous, and gladness for the upright in heart.' Some have asked me if I thought there was any more light for the people of God. Our minds have become so narrow that we do not seem to understand that the Lord has a mighty work to do for us. Increasing light is to shine upon us; for 'the path of the just is as the shining light, that shineth more and more unto the perfect day.'—*Review, June 18, 1889.*

The brilliance of the dawn is to illuminate our pathway as we daily advance in the proclamation of the message, until we come to that "perfect day," which is doubtless the predicted latter rain, when the earth will be flooded with the glory of God's truth. I think we have no idea of the great light to dawn upon us in the latter rain experience. We ought to be seeking and enjoying more of that light than we do now. The statement is made that "many . . . have a twilight perception, . . . have seen but the first

rays of the early dawn of His glory."—*"Testimonies," Vol. VIII, p. 313.* In our twilight perception we catch a glimpse of the first rays, and our hearts thrill with joy, and we long for more. Here is the assurance that more glory and more light is to be imparted:

"It is impossible for any mind to comprehend all the richness and greatness of even one promise of God. One catches the glory of one point of view, another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw all the glory, the spirit would faint. But we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how we lose sight of the fullness of blessing designed for us. We content ourselves with momentary flashes of spiritual illumination, when we might walk day after day in the light of His presence."—*"Testimonies to Ministers," p. 111.*

How strange that we should be satisfied with momentary flashes of divine illumination! May God reach down and lift us up onto higher ground, where we can "bear far greater revelations from God's abundant promises," and then *walk* in the steadily advancing glorious light which He is longing to impart to us.

"It is impossible for any human mind to exhaust even one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision. As we contemplate the great things of God's word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us we behold a boundless, shoreless sea."—*"Education," p. 171.*

We take one promise, one gem, one nugget, and begin to gaze into it through the illumination of the spiritual discernment. At first it appears

(Concluded on page 31)

# The Minister's Books

Ministerial Reading Course Symposium

## A Personal Tribute to Good Books

BY A. G. DANIELLS

IT has been said that "reading makes a full mind, speaking a ready mind, writing an accurate mind." Every minister should seek most earnestly to gain these necessary qualifications for service,—fullness, readiness, accuracy.

A moment's thought will lead us to see that reading is of first importance, for if the mind is empty, there cannot be true effectiveness in speaking or writing. That "an empty mind has only one gift—the gift of saying nothing at great length," is well stated; and the public speaker who talks fluently about nothing is a sorry spectacle.

The value of ready expression does not lie in volubility, but in richness of the thoughts expressed. "To fill the heart with heat, one must fill the brain with the fuel of ideas." Good books contain the choice thoughts of the best minds. They are the "juices squeezed from the cluster of the ages." Studious, systematic, continuous reading contributes fullness, freshness, and strength to both preacher and congregation. Neglect to fill the brain with the fuel of ideas results in serious impairment all along the line.

"The ministry is becoming enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work." "The mind gains in strength, breadth, and acuteness by active use. It must work, or it will become weak. It must be trained to think, to think habitually, or it will in a great measure lose the power of thought."—*Gospel Workers*," pp. 94, 95, 98. "Ministers should devote time to reading, to

study, to meditation and prayer. . . . Take a book with you to read when traveling on the cars or waiting in the railway station. Employ every spare moment in doing something."—*Id.*, pp. 278, 279. "Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour."—*Id.*, p. 278.

It will not be out of place for me to bear personal testimony to the great value of this instruction which we have from the Spirit of prophecy. Left fatherless, and in pinching poverty, when five years of age, I was deprived of school advantages until the age of sixteen. When I fully awoke to my great loss, I turned to books,—good books, containing the best thoughts of men who had been blessed with advantages denied me. I entered the ministry with limited preparation, but when I found in the writings of the Spirit of prophecy the many words of counsel and admonition to study, and to improve every spare moment, I felt inspired and encouraged to persevere in seeking to gain the needed acquirement of knowledge. I have not been as determined in my quest for knowledge as I now wish I had been, but I can testify that, as far as I have followed the counsel given, I have received great benefit and untold blessing.

I devoutly wish that all our ministers, the younger men especially, might keenly sense the importance of systematic, studious reading of good books, and I appeal to all to unite in obtaining the benefit to be derived through the Ministerial Reading Course plan. This plan has been in operation since 1914, and through the years has built up a library of sixty-six choice volumes.

## Systematic, Continuous Reading

BY O. MONTGOMERY

To even the casual observer who is in a position to note the character, efficiency, and results of the ministry as a whole, it is clear that there are many of our ministers who are not developing that degree of efficiency and success which is within the possibility of their powers to enjoy. It is quite apparent that many do not get down to that earnest, close, hard, and continuous study which would enable them to keep in the vanguard of those who are counted the most successful.

To those who have been so fortunate as to complete a course of training in one of our colleges, graduation day is truly the "commencement" day. Such training affords a wonderful advantage. It is, however, but preliminary to that larger, fuller, and ever-expanding education and training which must be hewn out of the rock of experience in service. The young man who has completed a college course is just ready to begin to apply what he has learned, and to prove his ability to use that training successfully. He has laid the foundation. He must now build upon that foundation the superstructure of a life of service.

There will be many, many lessons to learn, of which he has not had even a hint while in school. Many of the conceptions and ideas and theories gathered in the course of training, must be molded and shaped through the process of a developing experience in ministry. It is very apparent, therefore, that no man can wisely lay aside the tools used during the days of his training, with the idea that he has now reached the place where his mind is so filled with knowledge that he need not make further search for gems of inspirational and instructional thought, and the larger education that comes through careful and systematic reading of good books.

"Books are the masters who instruct us without whip or rod, without harsh words or anger, asking naught in return. If you seek them, they are not asleep; if you ask counsel of them, they do not refuse it; if you go astray, they do not chide; if you betray ignorance to them, they do not know how to laugh in scorn. Truly, of all our masters, books alone which inspire to noble deeds are among the best."

No man can keep abreast of the times who is not a careful and continuous reader. To fill the mind with rich thoughts, gleaned from books produced by men of successful experience, is a stimulus and inspiration, and leads to a fuller, brighter, deeper understanding.

Regarding the development of the powers of mind and heart, we read as follows: "The merchant, the carpenter, the farmer, and the lawyer, all have to learn their trade or profession. At first, for want of knowledge, they do imperfect work; but as they continue patiently at their vocations, they become masters of their several callings. Without close application of mind and heart, and all the powers of the being, the minister will prove a failure."—*Testimonies*, Vol. V, p. 528.

There are many of our workers who are long years away from their training in one of our schools, and there are others who have never had the privilege of such training. The reading of carefully selected books, in a thorough, systematic way, brings to such workers wonderful blessing and help. Continuously followed, such reading will serve as an effective post-graduate course.

I have in mind two young men. One has finished the ministerial course in one of our senior colleges; the other has finished the full college course. The first young man is very studious. He is a great reader. While about the house, caring for the baby,

# GIVE ATTENTION

Is the Divinely Inspired Counsel of the Great A

## BRING THE BOOKS—ESPE

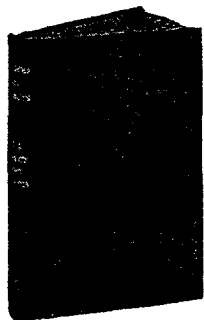
Was His Personal Reque

Following such a noteworthy example, the Ministerial Reading Course of 1931 presents the following choice volumes for united reading:

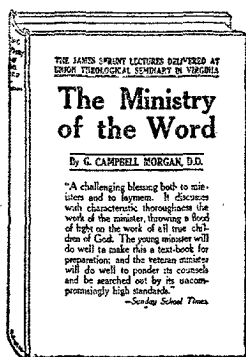
**"Patriarchs and Prophets,"** by Mrs. E. C. White. In this volume we have 755 pages of authentic information and specific instruction imparted to the remnant church. It covers the history of the world from creation to the last years of David, the mighty leader of God's chosen people in the days of Israel's kings, and under the clear rays of Holy Spirit illumination there is revealed more fully the character and purpose of God in unfolding to men the plan of salvation. A. O. Tait, veteran minister and editor of the *Signs of the Times*, says: "I have gone through 'Patriarchs and Prophets' something over twenty times, and each time I study it through in connection with the Bible it becomes more intensely interesting,

and the mind is stirred more fully to reach out for a grasp of the wonderful things that the Bible tells. One becomes impressed, as he reads the story of those men as related by Mrs. White, that he is getting the account of an eyewitness who has been led over the ground in the most impressive way by the angel of Jehovah.' The mere reading of this wonder-

ful volume is not enough. It must be studied, and the light that it throws upon the Bible be in consequence flashed upon the mind."



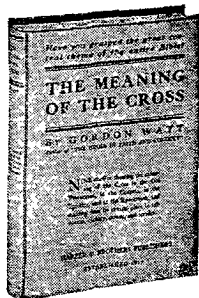
**"The Ministry of the Word,"** by G. Campbell Morgan. This is a book for preachers.



It discusses with the author's characteristic thoroughness, the work of the minister, throwing a flood of light on the work of all true children of God. The young minister will do well to make this a textbook for preparation, and the veteran minister will do well to ponder its counsels and

be searched out by its uncompromisingly high standards. Elder A. G. Daniells states: "I have used this book three or four years in ministerial institute work, and regard it very highly. All Seventh-day Adventist ministers would profit by reading it."

**"The Meaning of the Cross,"** by Gordon Watt, a Scotch preacher of power. A deeply spiritual book, showing the meaning of the cross in the Old Testament, in the Gospels, in the Epistles, in the Revelation, and making clear its central place in salvation, victory, power, and service.





# N TO READING

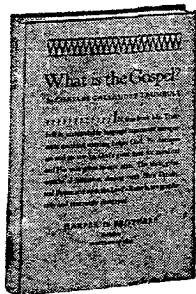
postle Paul to His Younger Coworker, Timothy

## CIALLY THE PARCHMENTS

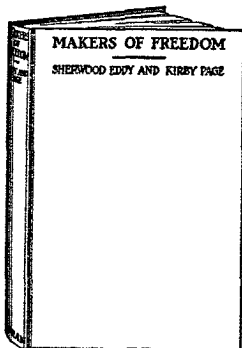
st for His Own Reading

Elder Meade MacGuire says: "I have read few books that present the fundamentals of the true Christian life in such a clear, practical way as 'The Meaning of the Cross.' Nearly every page abounds in forceful statements of experimental Christianity. This is a book that every worker can read with decided profit."

**"What Is the Gospel?"** by Charles G. Trumbull. In this small volume of seventy-seven pages there is set forth in most forceful language the living power of the unadulterated gospel in operation upon the hearts of men, placing true emphasis upon the world-wide proclamation of the speedy return of the Lord as the culmination to the advance of the gospel into all the world. The author has experienced a personal revival of spiritual life by the visitation of the Holy Spirit, out of which has developed this very simple and effective presentation of an all-important theme. Mr. Trumbull is a very pronounced Fundamentalist, and takes his stand squarely against all the Modernistic teaching which is doing so much damage throughout the world. This is a book which the reader will not wish to lay aside until finished, and it will entice rereading more than once.



for inclusion of biographical sketches. With amazing brevity, the life story of eight of the world's great reformers is set forth. The list includes William Lloyd Garrison, who stood for freedom from slavery; Booker T. Washington, freedom from ignorance and poverty; Francis of Assisi, from materialism; Martin Luther, from ecclesiastical bondage; John Wesley, from moral and spiritual insensibility; J. Keir Hardie, from social injustice; Susan B. Anthony, from man's domination; Woodrow Wilson, from international anarchy. The present-day struggle for freedom from economic, international, racial, political, and moral perils, is ably set forth in the concluding chapter. This volume is termed "a veritable arsenal of information; a book that preachers need to sit up with; it is full of inspiration."



### Enroll in the Reading Circle

Book and Bible Houses are prepared to fill orders, at the very low combination price of \$3.50, postpaid (in North America), which is one dollar less than the straight retail price.

Send your name to the office of the General Conference Ministerial Association as a member of the 1931 Ministerial Reading Course Circle—the eighteenth annual course selected for Seventh-day Adventist ministers and conference workers, and the first year in Ministerial Reading Course Certificate Period No. 5. Further particulars on application.

or waiting a few minutes for dinner to be served, he has a book in hand. He improves every moment. When he comes to the dinner table, he tells in an interesting and enthusiastic manner of some of the interesting things he has been reading, and thus his wife is privileged to share to some extent in the benefits of his study. This young man is an aggressive worker, and an earnest, vital, forceful speaker.

The other young man, to whom I referred as being a college graduate, is a person of very high principles and of splendid ability. He has a clear mind and pleasing address. Just a short time ago, while talking with a minister who had come in contact with this young man at the camp meeting, I inquired about him especially, as to how he was getting along, and what kind of preacher he was developing into. The reply to my inquiry was this: "I heard him speak. He gave a pleasant little talk, but all the time I was impressed with the thought, Young man, you are skimming the surface; you have not dug down very deep; you are not telling this congregation very much. And I wondered just how much real help and blessing came to the congregation through his message." That was the impression which this young man's sermon made upon the hearer.

Brethren, we cannot afford to be surface skimmers. We must dig deep into the mines of truth. We must search for gems which will attract, inspire, and firmly hold for God and victorious life, those who listen to our sermons. If we would be successful, efficient ministers for God, we must set the plowshare deep, and turn up the subsoil in all our study and reading. I believe that every minister should seize the opportunity to secure the books offered in the Ministerial Reading Course, as well as to supplement them with other carefully selected volumes.

## Thoughts of Worth-while Men

BY F. D. NICHOL

ALL of us occasionally have experienced the rare thrill of listening to an address in which the speaker presented some very vivid and stimulating thoughts with such clearness and force that there was immediately started in our brain a whole series of thoughts. We hastily took out of our pocket an old envelope, or any scrap of paper, to catch the suddenly generated ideas before they flitted away with the passing words of the speaker. I say, we all have this exhilarating experience once in a while, and we wish that sermons and addresses might more often stimulate our thoughts.

Here is where the value of books comes in. Most men who write have compressed into one or two works the whole range of their choicest and most invigorating thoughts. Any man who has personal contact with the routine procedure employed in the publication of a book, knows that only a small per cent of manuscripts submitted ever become books. The competition is keen, and the standards that have to be met are such that the mere fact that a man's thoughts have been put into book form is presumptive evidence in itself that those thoughts are probably worth reading. As a matter of dollars and cents, book publishers are not inclined to risk a thousand dollars or more in printing and promoting a book that is mediocre. Best of all, when a man's thoughts have finally been put into book form, it means they have been subjected to a literary treatment by editors and proof readers to give them the very greatest clarity possible.

As one who lives in the editorial world, I like to feel when I pick up a book that I have before me, compressed in a few pages, the cream of another man's years of meditation. And when I read the book, I don't have to grab

hastily for an old envelope on which to scratch some newly generated ideas of mine, lest they vanish with passing inspiration, for the book is always with me, and if I wish I can write in the margin of it, as I often do. Then if I want to pick it up a year or two later, I can compare his thoughts with my marginal ones, and perhaps out of the combination have a new series of thoughts. All of us ought to cultivate the practice of making marginal notations. In this way we can, in a sense, converse with the author. We come into communion with his mind.

A man who depends altogether upon his own private meditations for the food he feeds the people, is in grave danger of afflicting them with malnutrition. It takes a fire to start a fire. And it takes thoughts to generate thoughts. If you want your mind to be ablaze with the brilliance of thought, bring it constantly in contact with the fire of other men's thoughts.

Perhaps some one replies, that "of making many books there is no end; and much study is a weariness of the flesh." Doubtless so. But the man who doesn't study some of the best books is a great weariness to the flesh of everybody who has to listen to him.

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## Constant Improvement Necessary

BY W. H. BRANSON

THE 1930 Ministerial Reading Course books reached Africa, where I was laboring at the time, just before the beginning of the year, and I had the privilege of reading the two larger volumes on my trip into the interior. As I read these interesting books, I could but feel that it is a great pity that all our ministers and Bible workers do not follow these especially selected courses of reading.

In the choosing of books from year to year, the Ministerial Association and the General Conference Committee

endeavor to select the rarest gems that are obtainable, and no one can follow the Ministerial Reading Course without receiving great personal benefit therefrom.

Surely our evangelical workers must spend considerable time reading properly selected books if they expect to grow in efficiency and keep abreast of the times. The messages presented today must be clothed in a different setting from those of yesterday, and tomorrow other changes will become necessary. This is not because the truth is changing, but because the error that we must meet is constantly assuming new forms, and the signs of the times are continuing to unfold in rapid panorama before our eyes. For a minister to rest content with knowledge gained in the past, to the extent that he does not sense the need of constant study for improvement in his ministry, is to court certain failure. We cannot allow our minds to go to sleep and still be capable of arresting the attention of a pleasure-bent world with messages clothed in the spirit and power of Elijah.

Some of the greatest and most subtle apostasies of all time are now being encountered by the Christian world. The very foundations of Christianity are being swept away by the mighty wave of Modernistic teaching which is engulfing Christendom. New forms of error are appearing almost daily. To meet these issues requires highly trained and well-informed minds, as well as consecrated lives. When a minister ceases to improve by the attainment of advancing knowledge, he has crossed the dead line, and is rapidly approaching the superannuation list. God cannot use men in the ministry whose minds have become dormant.

Years ago the Lord sent to the ministry of this church the following pertinent message: "Men of God must be diligent in study, earnest in the ac-

quirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence. . . . Ministers should devote time to reading, to study, to meditation and prayer. They should store the mind with useful knowledge. . . . Take a book with you to read when traveling on the cars or waiting in the railway station. . . . Every one should feel that there rests upon him an obligation to reach the height of intellectual greatness."—*Gospel Workers*, pp. 278, 279.

There is great danger of becoming slothful in the Lord's business. But let us ever remember that "God has no use for lazy men in His cause."—*Id.*, p. 277. Let our watchword ever be, "Constant Development!" No opportunity for self-improvement for the success of our ministry should be passed by unimproved. We have entered upon the final struggle between truth and error, and we shall require the best possible preparation in order to measure up to God's standard for us in this critical hour. Let us read the best in books, and thus improve our ministry.

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## Intellectual Growth

BY M. E. KERN

WILLIAM JENNINGS BRYAN was once asked to suggest the motto for a graduating class. His response was, "Evergreen," and this caused the members of the class to be offended. But "Evergreen" is a good motto for a graduating class, and for ministers also, for the evergreen is a symbol of life, and where there is life there is growth.

The instructed scribe introduced in our Saviour's parable, brought forth out of his treasure things new as well as old. The work of the minister should always be attended by "a freshness like the dewy fields" as the result of constant intellectual growth

and daily communion with God. "A minister should never think that he has learned enough, and may now relax his efforts. His education should continue throughout his lifetime; every day he should be learning, and putting to use the knowledge gained."—*Gospel Workers*, p. 94.

Herrick Johnson, in his book, "The Ideal Ministry," very aptly suggests a common cause of failure in life: "Indolence in the study arrests mental growth, and leads finally to intellectual apathy if not atrophy. No amount of natural gift can be a substitute for persistent mental activity."

The Ministerial Reading Course provides an excellent means of putting into our minds the best thoughts of the best writers on the best themes. This annual Reading Course study will widen the vision and deepen the experience of any man who pursues it, and it will also point the way to an ever-widening field of study, which is a necessary continuation of our education.

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## Purposeful Reading

BY C. B. HAYNES

PAUL's advice to Timothy was, "Give attendance to reading." 1 Tim. 4:13. Not every one loves to read, but the art of reading can be and should be cultivated. To do this, begin to read, and keep at it until there is a real love for reading. By perseverance, we shall find that we have formed a wonderfully pleasant habit.

There are many persons who do not have the time for reading which they desire. There are others who have never acquired the art of reading systematically. Some are handicapped by an incomplete education. It ought to be a genuine relief to all to know that wonders can be effected by one who is willing to apply himself in this matter, and that a most valuable education can be obtained though school

days are far behind. Dr. Herrick Johnson was right when he said, "If a man will read four hours a day at anything, he will become a wise man."

Do not read with the intention of immediately forgetting what has been read, for everything read and forgotten tends toward the habit of forgetting. It is important to be selective in the matter of reading,—to read with a purpose, and to read the best books. For earnest, studious, purposeful reading, books should be chosen from the foremost ranks, and carefully read. Such reading will put us on speaking terms with the most profound thinkers and the master minds of the world.

The noble powers of the mind should be esteemed too highly to permit of degrading them by devouring intellectual trash. A few great books, like those which have built up the permanent literature of the world, well mastered, will put more backbone and moral sinew into a person than can result from skimming a multitude of ordinary and lightweight books.

In such purposeful reading it is a great help to have the benefit of the judicious care which is exercised by a representative committee in selecting the volumes which make up the Ministerial Reading Course. Time is well spent in reading these carefully selected books. Read them with care. Think about what you read. Make the matter your own; master it. Such reading will enlarge the mind, the viewpoint, the knowledge, and the experience.

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## Method in Reading

BY MEADE MAC GUIRE

It seems to me that feeding the mind is in many respects similar to feeding the body. Often in eating vegetables we are made aware that the necessary care has not been given to the removal of all particles of sand and grit. If the digestive organs took

up all this foreign matter and passed it on through the delicate tissues, the result would be disastrous. But the digestive organs have too much sense to do that. All such foreign material is passed by untouched, and is expelled from the healthy body without doing any damage.

To my mind, the same principle applies in the reading of a book. In the process of mental digestion, I am looking for truth, and as I find truth I appropriate it, leaving whatever of error there may be to pass on without causing any injury. Unless I am reading a book critically, with the chief thought in mind of being able to recommend it to others, I find myself at the end of the reading of a book unable to tell whether it contains error or not, unless it may be something of major importance. That which the book contained, which I did not need or want, followed the course of the familiar phrase "in one ear and out the other," only in this case it entered the mind through "one eye and out the other."

I do not see the wisdom of reading a book with the primary purpose of displaying keenness of mind in detecting error. The buzzard looked over the landscape, and was attracted only by the decaying carcass. The bumble bee, surveying the same landscape, ignored the carcass, but was attracted by the flowers, from which he diligently extracted the honey. We have much to thank God for in having the precious volumes of His word and the Spirit of prophecy, which contain no error; and the more we feed upon the pure truth from such a source, the more discernment we shall have to recognize and appropriate truth wherever it is found, and be better able to ignore error.

To me, the most helpful books are those which present vital truths in a fresh and interesting setting. Such truths, if well digested by the author and set forth in a clear, adequate man-

ner, can usually be condensed into a single pregnant sentence. Often the author himself does this. Such condensed and expressive statements I mark, and endeavor to memorize the thought, and thus it is possible to master to quite an extent the really great and essential thoughts which convey the message of the book, and adapt them to my own experience and ministry.

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## Books as Ready Tools

BY L. E. FROOM

THE minister is declared in Holy Writ to be a "workman." Good books are his necessary tools.

Now tools are not made for ornamentation, neither are books designed for making an impressive appearance in the bookcase. Tools and books are for service, and their value is in proportion to their serviceability in workaday tasks. As the minister's tools, his books should be freely marked, and indexed in such a manner as to make their contributions available at the moment needed. Each individual must, of course, develop a system of marking which is adapted to his personality and the demands of his particular line of work. But perhaps a suggestion regarding the method which has been used to advantage in some cases, may be of some service to younger workers seeking practical help from the experience of others.

1. *Marginal Notations.*—Margins on the pages of books can be effectively utilized for terse notations, such as brief catchwords of crystallized thought, which serve as a wonderful help in review or for later reference.

2. *Cover Index.*—References to statements on important subjects are indicated by an appropriate word or sign on the margin, and on the inside of one of the covers of the book, arrange a brief, special index, jotting down important statements, facts, or sug-

gestive thoughts, with the page number indicated. This enables the "workman" at a moment's notice to get practically the full value of the book in a panoramic survey.

3. *Envelope File.*—Then there is an added feature which I have personally used with great profit. In my reading and study I am constantly assembling material for sermons and articles on a wide variety of subjects, so there is a steady, quiet accumulation awaiting the moment of demand. Ofttimes the finished product along the line of an article or presentation from the pulpit is the result of years of gathering texts, quotations, et cetera. Only thus can the preacher be prepared against the emergencies and calls of a busy and varied life, and only thus can the most mature and complete results be obtained.

I have about 150 envelopes which are the repository of ideas that come to mind from time to time, and are jotted down on slips of paper for the envelope file. These envelopes also contain reference slips guiding to desirable quotations in books and current magazines. If a quotation or citation is lengthy, I merely indicate the thought by catchwords on the slip, giving the volume and page. In this way, a book renders the utmost service as it is read, and its essentials are conveniently available for ready reference. I find the little note pads furnished by the Southern Publishing Association, Nashville, Tenn., most convenient for pocket memoranda.

Let us *study* rather than merely scan our books. A book that is not worth such serious treatment is rarely worth the time expended in perusal. Remember that while you are reading one book you are automatically shut off from the whole world of other books. Such is the tragedy of reading. We have only so much available time and money to expend, therefore let us choose the best.

Let us put first on the list the 1931 Ministerial Reading Course books. They are tried and true. Their value is attested to by many different readers, and there is a distinct benefit to be derived from united reading of this limited group of books. Let us march forward in solid phalanx, making 1931 the banner year in Ministerial Reading Course study.

## Improving Every Opportunity

BY J. W. MACE

IN company with a prominent Seventh-day Adventist minister, I was walking along a business thoroughfare in one of our Western cities recently, when we happened to pass a church and observed on the bulletin board a very apt quotation. Immediately my friend drew from his pocket a notebook and pencil, and quickly made the quotation a part of his ministerial asset along the line of forceful illustration. His conduct seemed a little unusual, and I expressed some surprise, whereupon he assured me that such was the habit he had formed whereby to keep growing and developing in his ministerial work. I had observed on various occasions that this minister always had something worth while to say, and that he always clothed his thoughts in new form to make them interesting, and now I could understand the reason why he seemed different from many ministers.

Not long ago I had occasion to mention to a fellow worker that a certain book which I had just read was of very great value to me. Here again I observed notebook and pencil brought into action by jotting down the title and author. But in speaking of the same book to another worker, I was met with the remark, "I do not have time to read such books. I am too busy!" It was apparent that this man did not realize that the busiest men are the greatest readers, for the more

they impart, the greater is the realization of need for constant replenishing of the mind.

Today, as never before, opportunities for gaining worth-while information are on every side. The man who is really alive to the importance of his work, and anxious to make a success of his ministry, will be found improving every opportunity to build up his store of knowledge by the inspiration which comes from reading a deeply spiritual book. How useful to the minister is an apt illustration, which impresses truth upon the heart of the listener in a manner similar to that which Jesus employed when He spoke in parables as object lessons for the common people. And these illustrations and the wonderful thoughts which accompany them, lie within reach of every diligent reader.

Every minister and worker should first of all be very familiar with our own denominational literature. This is absolutely necessary for success. In addition to this field of thought, he may draw liberally from the great field of up-to-date books,—religious books of a deeply spiritual character, historical books, narratives of missionary travel, biographies, and authentic discussions of present-day conditions in the world. Thus the minister may become familiar with a wide range of subjects from which to draw in the preparation of his sermon or as the background for intelligent conversation as he mingles with men.

"Ministers should devote time to reading, to study, to meditation and prayer. . . . It was not His design that man should be content to remain in the lowlands of ignorance, but that he should secure all the advantages of an enlightened, cultivated intellect."—*Gospel Workers*," pp. 278, 279.

The Ministerial Reading Course presents to our ministers a wonderful opportunity to secure a set of very valuable books at a very reasonable price.

## In the Minister's Study Room

BY A WORKER \*

As a young minister, standing on the threshold of public work, there comes to me a forceful and timely suggestion as a preventive against failure in my ministry, in the following statements: "The merchant, the carpenter, the farmer, and the lawyer, all have to learn their trade or profession. At first, for want of knowledge, they do imperfect work; but as they continue patiently at their vocations, they become masters of their several callings. Without close application of mind and heart, and all the powers of the being, the minister will prove a failure."—*"Testimonies," Vol. V, p. 528.*

We expect the successful merchant to study the science of keeping accounts as well as the fluctuating scale of the market; we can understand why the carpenter and the farmer depend upon blue print and agricultural journal, and are constantly in search of better tools whereby to perform their work; and we observe that the lawyer gathers about him tier upon tier of massive books dealing with law and its application in specific cases. Through the Spirit of prophecy, these various professions are cited as examples to the gospel minister in making thorough preparation by "close application of mind and heart, and all the powers of the being," in order to attain efficiency and success in the highest of all callings.

It is often said that "the preacher must be master of many books, but servant of one." Just how to choose books worthy of being mastered by the servant of that one Book, is my prob-

\* We feel sure that our workers will find real pleasure in reading this article, handed in by one who is known to be a careful, studious reader of good books. The lesson pointed out is a good one. We hope that all our conference laborers will enter most resolutely into the studious life of "Elder Brown." We are not permitted to give the name of the writer.

A. G. D.

lem. There are so many books, and such a vast array of appealing titles in current book catalogues! It is stated that 7,000 new books came from American presses in a recent year, not counting new editions or pamphlets. Surely the general reader needs assistance in sifting the wheat from the chaff in present-day literature. But for this it is not safe to be guided by reviews in popular journals, nor by the publishers' statements, for their legitimate purpose is to sell books, not to guide readers. The advice of specialists in the particular field of thought open to heralds of the third angel's message, offers the safest guide.

There is Elder Brown, who has been in the ministry for many years! His sermons have always been an inspiration to me; they cause me to think deeply and to weigh words well, and the spiritual lessons which he never fails to impart have made a lasting impression. I think I will go to Elder Brown's home and ask permission to examine his library.

My knock at the door is answered by Mrs. Brown, who cordially bids me come in, explaining that her husband is at work in his study, as is his custom at this morning hour, but she is sure he will be willing to grant my request.

The home is cheery and inviting, but as I sit awaiting Mrs. Brown's return from her husband's study, I sense intuitively that the most sacred spot in all the house is that little room in the corner—the throne room, the audience chamber, the study room in which God's servant spends so large a portion of his time in study of the word and prayer, and in the companionship of his books. I am reminded of what a Seventh-day Adventist minister told me concerning his visit to the home of John Wesley, in London, England. He said that a thrill came over him as he went from room to room and recalled the many recorded experiences of that godly man's life. Especially



solemn was the impression made on entering the study room where Wesley prepared sermons which awakened all England and spread to other countries. The books and the desk he used still stand as witnesses to the past, and seem to impart a sense of the sacredness of the great work in which they served a part.

There also comes to mind the description of the study room of Dr. G. Campbell Morgan, the renowned Bible student and teacher of the present day. His biographer states: "It is a long room in which Dr. Morgan is busy at his daily task. Every available inch of space is occupied. The walls are as thickly studded with pictures as a portrait gallery, for the owner of the study loves to have about him the pictures of his friends. . . . Below the pictures and along the four walls of the room, range row upon row of crooked bookcases; on the center table a receptacle for lexicons and various translations of the Scriptures. Close at hand is an open Bible, bearing obvious signs of incessant use and constant wear. Over the doorway hangs a framed motto, 'One With God Is a Majority,' which has occupied this position in Dr. Morgan's study, no matter where located, ever since the days of his earliest ministerial charge. Everything is in order and in its place. All the books are marked inside the cover with the date of reading, and of every volume he reads he afterward makes notes in books specially made for the purpose. System and order prevail everywhere, not a pencil out of place, not a pen anywhere except in a container."

But as I am musing over these memories, the door to the corner room opens, and Elder Brown approaches with outstretched hand and fatherly greeting. Taking me by the arm, he leads me inside his study, and there he listens patiently to my expression of earnest desire to become a success-

ful workman for God, and of my need of counsel in choosing books which will prove of greatest value. As he tells me of his own experience, when as a young man he entered the ministry, I am sure that he understands me and my need.

"When I entered the ministry twenty-five years ago," he says, "we thought that the world had just about reached the zenith of King Solomon's observation that 'of making many books there is no end,' for there were thousands of volumes of choice Christian literature available. But today that stream of literature has widened and extended beyond all our early conception. And still more bewildering is the fact that this stream has become tainted with a subtle deadly poison, known as Modernism, infidelity, or 'science falsely so called,' which makes the choice of current literature all the more hazardous. My library, as you see, is not so large as you may have expected to find in my study, but during the years of my ministry I have sought to retain the genuine and to discard much that drifted in on the tide of popular opinion and which proved to be worthless. These books on my shelves are my companions in study and labor; they are tried and true friends, and their messages of inspiration, comfort, counsel, and instruction are always at command. I believe that every minister should begin to build a library of choice books from the very first year of his ministry, and possibly before that. This is just as essential to his success as for the artisan, the mechanic, the lawyer, or the physician to procure the best books dealing with his vocation.

"One of the most helpful provisions which the Seventh-day Adventist denomination has made for the efficiency and encouragement of its ministers, is the annual Ministerial Reading Course. It was in 1914 that this plan was first introduced, and I enrolled as a member

of the course at that time, and have followed the selected course each succeeding year. During this period of seventeen years I have added sixty-six volumes to my library, and you will find them all arranged in proper consecutive order in that end bookcase, which I term my Reading Course library.

"Under the provisions of this Reading Course plan, the service of an efficient 'reading committee' operates throughout the year in closely following the announcements of publishers, book reviews in current literature, examining volumes which give promise of being worth while; and from this field of continuous investigation, the committee makes decisions on a set of three, or possibly four, books which, from the viewpoint of Seventh-day Adventist ministers and workers, afford the best information obtainable. Each set of books offers a pleasing assortment of subjects, and at a combination price which greatly curtails expense. Thus, through this plan, I am saved a great deal of time which would otherwise be required in searching for books of true value to my work, and considerable sums of money which would be wasted in experimental purchasing. Of course, in gathering up good books I am not confined to the Reading Course selections exclusively, but am always on the lookout for that which I need, whenever announced. The Elective List provided by the Reading Course committee each year, is very helpful.

"But just step to the case and examine this Reading Course library, and observe the wide range of subjects indicated by the classification. In this section, for instance, are the volumes of the Spirit of prophecy. Each year one of Mrs. E. G. White's books is included in the Reading Course, until at the present time only two such volumes remain to be read. It is understood, of course, that every minister

will provide himself with a complete set of these books without any suggestion from the Reading Course committee, and study them constantly; but it is a great help to reread the volumes as assigned for united Reading Course study year by year.

"In the field of homiletics we have standard works by men of large experience in training for the ministry. For instance, 'Preparing to Preach,' by David R. Breed, D. D., professor of homiletics in Western Theological Seminary; 'The Minister as Shepherd,' by C. E. Jefferson—his published lectures at Bangor Theological Seminary; 'The Ideal Ministry,' by Herrick Johnson, D. D., professor of homiletics and pastoral theology in two well-known theological seminaries; 'The Work of the Ministry,' by Dr. W. H. Griffith Thomas—the substance of weekly lectures on ministerial life and service to the students of Wycliffe Hall, Oxford, covering a period of fifty years; and 'The Preacher: His Life and Work,' representing Yale Lectures by Dr. J. H. Jowett.

"In the field of history, we have the following volumes:

- 'Ancient World,' by Goodspeed.
- 'The History of Western Europe,' by Robinson.
- 'The New Era in Asia,' by Eddy.
- 'The Diplomatic Background of the War,' by Seymour.
- 'Church and State,' by Innes.
- 'One Hundred Years of Missions,' by Leonard.
- 'Modern and Contemporary European History,' by Schapiro.
- 'Modern Mission Century,' by Pierson.
- 'Modern Religious Liberalism,' by Horsch.
- 'Our Story of Missions,' by Spicer.
- 'Progress of World-wide Missions,' by Glover.

"Biography:

- 'Life of George Müller,' by Pierson.
- 'Wesley and His Century,' by Fitchett.
- 'Deeper Experiences of Famous Christians,' by Lawson.

"Commentary:

- 'Colossians and Philemon,' by Maclaren.
- 'Epistle to the Romans,' by Moule.
- 'Epistle to the Galatians,' by Findlay.

"Science:

- 'Monuments and the Old Testament,' by Price.
- 'Medical Science of Today,' by Evans.
- 'Back to the Bible,' by Price.

'Q. E. D.' by Price.  
'How to Live,' by Fisher and Fisk.  
'How to Write,' by Baldwin.  
'Effective Speaking,' by Phillips.  
'Scientific Christian Thinking,' by Johnston.

**"Doctrine and Devotion:**

'Will the Old Book Stand?' by Hastings.  
'Ministry of Angels,' by Evans.  
'Victorious Life Studies,' by McQuilkin.  
'Stewardship and Missions,' by Cook.  
'Many Infallible Proofs,' by Pierson.  
'The Christ We Forget,' by Wilson.  
'Quiet Talks on Home Ideals,' by Gordon.  
'Real Prayer,' by Myers.  
'Person of Christ,' by Schaff.  
'Crises of the Christ,' by Morgan.  
'Every-Member Evangelism,' by Conant.  
'Abide in Christ,' by Murray.  
'Power Through Prayer,' by Bounds.  
'Desire of All Nations,' by Smith.  
'Coming of the Comforter,' by Froom.  
'Cross in Christian Experience,' by Clow.  
'Certainties of the Advent Movement,' by Spicer.  
'Christianity and Liberalism,' by Machen.  
'The Glories of the Cross,' by Dixon.

"No amount of money could induce me to part with my Ministerial Reading Course library, as it has demonstrated its value in many ways. I feel justly proud of the four framed Ministerial Reading Course Certificates which hang over this bookcase, for they represent official recognition from our General Conference headquarters as a continuous reader of Reading Course books. A certificate has been issued at the close of each quadrennial period,—1918, 1922, 1926, 1930. There is no real value attached to the certificate itself. There is, however, a sense of satisfaction which often comes to me as I glance up from my desk and see facing me the row of certificates bearing the signature of the General Secretary of the Ministerial Association as acknowledgment of continuous study attainment which to me has been so worth while.

"A new quadrennial Reading Course period begins in 1931, and this would be an opportune time for you to begin Ministerial Reading Course study. I have just received the announcement of the new course, and I must say that it appeals to me as one of the best selections yet offered. The titles of the books are as follows:

'Patriarchs and Prophets,' by Mrs. E. G. White.  
'The Ministry of the Word,' by G. Campbell Morgan.  
'The Meaning of the Cross,' by Gordon Watt.  
'What Is the Gospel?' by C. G. Trumbull.  
'Makers of Freedom,' by Eddy and Page.

"May I add your name with mine on the Enrollment Card which I am sending in to the Ministerial Association office this afternoon?"

"Certainly, Elder Brown, you may send in my name as a new member of the Ministerial Reading Course," I reply, "and I am truly grateful to you for your kindly interest and advice. I believe that this Ministerial Reading Course offers just the needed stimulus to give 'close application of mind and heart, and all the powers of my being' for the perfecting of the work of the ministry which God intrusts to me."

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THE sea drinks all rivers which crowd from mountain levels to the sea sands; but all rivers become sea when once the mighty thirst of the ocean has engulfed them. So the reading of many books is in keeping with the preacher's manliness and ministry if all he reads he appropriates as the sea, and gives his multi-information the color of his personality and thought, as the sky may give its color to the sea.—*Quayle*.

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Books may cast a light on the soul and on soul forces as an artist conceals the light from the gaze of the spectator, but so placed that his picture is set out with splendor by the hidden lamp. So used, books are priceless in their soul use.—*Quayle*.

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"Do not seek illustrations. Let them find you, as you read. I am amazed at the unused treasure lying broadcast at our feet."

## The Query Corner

On Life and Labor

### Interruptions and Appendages

*Is it proper for a minister, whether seated on the platform near the pulpit or in the congregation, to make remarks and comments during a sermon? Recently I heard a sermon interrupted in this way, with the result of breaking the continuity of statement and causing some to lose the thought being presented by the preacher. Could not our ministers be advised to preach when they preach, and to keep still when a brother minister is preaching a sermon?*

Good judgment would indicate that it is not proper for a minister in the congregation to make remarks and comments during a sermon being delivered by a brother minister. A poor sermon, uninterrupted, may accomplish far better results than a good sermon spoiled by interruptions. Even though it is apparent that the speaker is failing to make his points clear, there is no justification for such interruption. It is often the case that a congregation is greatly moved and blessed by a sermon which, if judged by the highest homiletic standards, would be considered a failure.

Such interruptions are an indication that the interrupter considers himself able, on the spur of the moment, to contribute something so superior to what the speaker is saying as to justify the intrusion. But in the great majority of instances, the interruption breaks the line of thought and does not contribute anything whatever to the theme being presented. The people in the congregation seldom catch the significance of the point which the interrupter tries to make, and it is an annoyance to those who are endeavoring to follow the speaker. The principles of courtesy and ministerial

ethics should be sufficient to restrain any one from such a reprehensible practice.

Another practice, in equally bad taste, which is frequently noticed, is for one minister to preach a sermonette at the close of another's sermon, either in an attempt to amplify what the speaker has said, or to introduce some other line of thought. Such a practice is a plain, outstanding exhibition of egotism on the part of the man who does it, and it has the same effect as if he should say to the congregation that the speaker failed to make good in his sermon, and now, in order to repair the damage, something more needs to be said, and he will say it. Furthermore, it is evidence of forgetfulness in heeding the Scriptural injunction, "In honor preferring one another."

Of all people in the world, ministers ought to be good listeners. The cultivation of this art will be of benefit to each of us.

J. L. McELHANY.

Takoma Park, D. C.

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

### Message of Fossil-bearing Rocks.

—Christ constantly used concrete, objective illustrations; and I believe that if Christ were here today, preaching the third angel's message to the multitudes, He would use the lesson book of nature in much the same way as that suggested by a friend of mine in a recent letter, from which I wish to pass on a few paragraphs, in the hope that some of our young evangelists will catch the vision of the wonderful possibilities in the method and utilize it to the fullest extent possible. I might say, by way of introduction, that the letter from which I quote is written by a university graduate, with a law course on top of that. He has

been a member of the house of representatives of his State, and also deputy secretary of the State; he has also been a teacher and principal of a large high school, so is a man of good education and considerable experience. About three years ago he became a Seventh-day Adventist, and claims that his attention was called to the truth through the reading of my books on scientific subjects. He tells of a recent experience as follows:

"A few days ago I was called to give a lecture on evolution to an audience composed of country people. I decided to experiment on them, and took as my subject, 'The Age of the Rocks vs. the Law of God,' with a view to demonstrating whether or not I could make plain to these people the origin and fallacy of the rock-age theory. I took about 100 pounds of fossil-bearing rocks with me. I began my lecture by telling how Darwin held the view that each offspring is slightly different from its parents, and claimed to have discovered the system or laws which caused and regulated these changes.

"Then I referred to Haeckel, and explained his observations that at some stages in the growth of the chick in the shell, or the young in the body of the mother before birth, there are some vague resemblances to lower animals, and boldly asserted that therefore they were akin; that the higher was the product of the lower. From this hypothesis he constructed the supposed chain of evolution, naming all the animals or classes from the ameba to man. In brief, I endeavored to make clear to my audience that Darwin furnished the plausibilities for *how* evolution from lower to higher came about, and Haeckel furnished the supposed *order* in which it happened.

"The next step was to show that Haeckel, thirty-two years later, was found to have defrauded and falsified his drawings, and even to have created many of his drawings without any basis of fact. As proof of this, I ex-

hibited the fraudulent drawings which are found in Haeckel's book entitled 'History of Creation,' and also read the confession which he made before a board of professors. Then I made use of the weatherboarding on the wall back of where I stood to illustrate how the supposed rock-age theory developed, utilizing the boards for layers. I gave many examples to show that five, ten, and even as many as twenty-four ages, or layers, are often missing, without a trace or a break over hundreds of miles of territory, revealing no loss of time at all between them. Then I showed how in many large areas the layers were upside down and topsy-turvy in every possible way, but still with no sign of interruption or loss of time,—every rock on every other rock lying just as the waters deposited the material; and the conclusion was self-evident that evolution could not be substantiated when we found an upside-down condition anywhere along the line of its reasoning. Many questions were asked as I went along, and I asked many, and made sure that the people were following me in thought. When I told them that in only a few places in the world are *three* regular supposed rock ages found lying upon each other as the time chart calls for, and in only two or three places as many as *four*, the people to whom I was talking saw how impossible the whole theory of evolution was.

"Then I uncovered the commandment chart, and showed that this rock-age system was a stroke to blot God out of His universe, and to remove the fourth commandment from God's law. Many of the people in the audience had been having Bible readings on the Sabbath question, but this convincing light regarding the true Sabbath came so suddenly and unexpectedly as to make a profound impression. I knew that these people all stood firmly against evolution, and I asked them point blank how long they were going

to keep on trampling upon the fourth commandment, just as the god of evolution wished them to do.

"I used my fossils all the way, including some rich phosphate rock which I showed to the farmers. They all gathered around at the close of the lecture to examine the specimens and to ask more questions, and many people, even those who went out with me to the meeting from town, said they never before understood what the rock-age system meant, and did not realize its deceptive nature.

"This is the first time I have attempted to make this subject clear to the common people, and as far as I know it is the first time it was ever attempted; but it was a success. Every time I deal with any of these nature subjects, I am profoundly convinced that the Spirit of God is ready to come in His teaching power upon any audience to make these things clear now, because they are a part of the message for this time."

GEORGE MCCREARY PRICE.  
*Berrien Springs, Mich.*

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## The Heart of the Gospel

*(Concluded from page 3)*

of the ages will be answered, "Thy kingdom come, Thy will be done in earth, as it is in heaven."

This petition "is a prayer that the reign of evil on this earth may be ended, that sin may be forever destroyed, and the kingdom of righteousness be established." This "kingdom will not come until the good tidings of His grace have been carried to all the earth. . . . Only those who devote themselves to His service, saying, 'Here am I; send me' to open blind eyes, to turn men 'from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified,'—they alone pray in sincerity, "Thy king-

dom come.'"—"Mount of Blessing," pp. 161, 166. Here again is emphasized the heart of the gospel to be the forgiveness of sins,—righteousness imputed, which leads to inheritance among the sanctified,—the imparted righteousness of God by faith.

So we are to preach the gospel of the Sabbath, the gospel of the sanctuary, the gospel of the judgment, the kingdom, the law, and all the different truths comprising the component parts of the third angel's message, as radiating from, and a part of the heart of the everlasting gospel, which in all its fullness and reality is the provision whereby the righteousness of God may be substituted for the sin of the sinner. Such must be our procedure in order to meet the mind and the purpose of God in fulfilling our assigned commission. To attempt to present any or all of these doctrinal truths as well-established and irrefutable theories, separate and distinct from the basic issue of the righteousness of God by faith, is to miss the mark, to fail of God's purpose, to jeopardize the destiny of our hearers, and to find at last that after we have preached to others, we ourselves have become castaways.

L. E. F.

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## Momentous Questions

*(Continued from page 5)*

arise and quickly fulfill their Heaven-appointed work of enlightening the world.

This is an urgent call to the greatest, most consecrated, Spirit-filled evangelistic endeavor we have ever put forth. It is within the bounds of possibility if we shall undertake it in the Lord's ordained way. And it must be done, for we are told:

"The Lord God of heaven will not send upon the world His judgments for disobedience and transgression, until He has sent His watchmen to give the warning. He will not close up the

period of probation until the message shall be more distinctly proclaimed, . . . that the people may be brought to decide for or against the truth."—*"Testimonies," Vol. VI, p. 19.*

As this article has reached the limits of its space it must close with the following very encouraging word:

"It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last harvest would be ripened, and Christ would come to gather the precious grain."—*Id., Vol. VIII, pp. 22, 23.*

All that is involved in entering into this wonderful experience is made very clear, and will be presented in the next study.

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## The Minister as a Student

*(Concluded from page 13)*

deep,—we cannot see the bottom; then it begins to broaden and deepen until it becomes a boundless, shoreless sea. Never is there any stage in our investigation of truth when we can find bottom and rest content in our attainment, considering ourselves rich in spiritual findings, and increased with goods.

There is a chapter in Volume V of the "Testimonies," entitled "The Mysteries of the Bible," to which every minister should give careful study. I wish to call special attention to the following statements:

"But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion. The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding

fast to sound doctrine. . . . When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what. . . . When God's people are at ease, and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them. . . . There has come in a self-confidence that has led them to feel no necessity for more truth and greater light."—*Pages 706-709.*

I could read much more to emphasize that thought, but will just refer to that chapter in "Testimonies to Ministers" which is entitled, "The Study of the Books of Daniel and Revelation." In that chapter there is a statement which reads like this: "When we as a people understand what this book [Revelation] means to us, there will be seen among us a great revival." I believe that. In the book of Revelation are to be found the messages which prepare a people for translation. The last phase of the last message which is to be carried to all lands is the announcement that "Babylon is fallen," and the call to God's people to "come out" of Babylon. There are many ministers among us today who do not have a satisfactory, intelligent understanding of what the term "Babylon" in this connection involves; and yet that is the last phase of the last message under the loud cry. May God haste the time when we who have been called to preach the gospel shall so continually give ourselves "to prayer, and to the ministry of the word" that we may take our place among the outstanding Bible exponents in this eventful "time of the end."

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## EDITORIAL POSTSCRIPTS

**INEXCUSABLE!**—Sneering criticism from an unsympathetic world is to be expected, and is unavoidable, but it should always be unmerited. Never should it come because of the crudity of our public deliverances nor the unwisdom of our written utterances. Such declarations as deserve the ridicule of the intelligent publicists of the world are inexcusable. Let us set ourselves to avoid them.

**OBLIGATION!**—The minister who has been invited to preach in some pulpit, and who accepts such a weighty responsibility, is under solemn bonds before God actually to preach the word. He is not at liberty to entertain, to lecture, to merely quote from the press, to discuss the political or social situation of the world, to talk on ethics and the humanities, or a dozen and one things that outside the sacred desk may be right and proper, but which within the desk constitute a prostitution of its appointed purpose. Let us guard the pulpit from the insidious encroachments of the hour.

**PREPAREDNESS!**—There are two opposite ways of meeting the changes that growth and enlargement thrust upon us. One is to accommodate ourselves to the inevitable, as it were, when it comes upon us, without planning for it in advance, and thus without a comprehensive and intelligent scheme for the whole. The other is wisely to anticipate the situation, planning and preparing in advance for the approaching changes, meeting them instead of letting them overtake us, and thus each part is fitted into its appointed place in the larger scheme of the whole. This constitutes foresight. The other way is but afterthought. The old adage about grasping time by the forelock is sound.

**SIDETRACKS!**—It is the devil's pet scheme to divert us from the main line to tangents. Our commissioned task is to preach the everlasting gospel to every creature in the light of vital developments in the plan of salvation. If Satan can deflect us to narrow speculations, strange interpretations, or even right and proper things in a partial or distorted or mechanical setting, he scores. The heralding of the gospel of the kingdom embraces the enunciation of its prophetic developments and of its clean-cut doctrines. This includes the matchless prophecies of Daniel and John the revelator, and the prophetic utterances of the disciples and the apostle Paul. There must be no failure here.

**PUBLIC!**—Paradoxical as it may seem, the private life of the minister is of public concern. In the case of the lawyer, the doctor, the merchant, the mechanic, if they give value received for their services, are honest, pay their bills, and are good citizens, their private life is purely their own personal concern. But not so with the minister. His private life,—his home life, his language, his friendships, his pleasures, his reading, his eating and drinking, are all inseparable factors in his public influence and life. They are all part and parcel of his ministry, for he labors by example as well as by precept. Let no one say therefore that it is "nobody's business what I eat, drink, or do." It is everybody's business.

L. E. F.