

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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## GOING—WEEPING—REAPING—REJOICING

AN EDITORIAL



O the psalmist there was given a true vision of soul winning. In his day there was little evangelizing. Wars, continual wars, were ever eating up the resources of the people and thinning the ranks of the able-bodied men.

But in the face of these unfavorable surroundings, the psalmist uttered a prophecy which has rung clear and true through the ages, and is recorded in the one hundred twenty-sixth psalm and the sixth verse: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The first specification of this prophecy is that a man must *go forth*. The bearer of seed is not the man who remains at home. There must be a going forth in seed sowing before there can be any gathering of sheaves; in other words, there must be earnest and genuine activity in planting the seeds of truth in order for souls to be won to Christ.

Much will be lost if the seed sower delays to go forth into the field. Of course, temperaments vary; but too many hours spent in the library, too many social functions, too many trips with the auto just for pleasure during seedtime, will not tend to a rich harvest. A visit is delayed because of inclement weather—cold or hot, rain or snow. The Holy Spirit brings to mind the opportunity for going forth with the seed, but trivial personal matters are allowed to hinder. Thus the harvest which might have been reaped is to some degree lost through the unwillingness of the worker to respond to the leadings of the Spirit and to cooperate fully with Him. "He that goeth forth" is not lying in bed, nor sitting at his ease in a

study; he is equipped and ready to go to the front in the field of service, and is ever on the march in search of the lost and perishing.

But more than merely going forth is involved in this prophecy. Note that the seed sower is in earnest, even to tears. "He that goeth forth and weepeth." No lightness nor frivolity is suggested here; tremendous seriousness must possess the worker who fulfills this scripture.

The earnest zeal of the minister moves upon hearts. Eloquence and logic may please, but intense conviction, born of the Holy Spirit, is needed to move men to repentance. The speaker must have actual experience in the truth he would have his hearers receive. The gospel seed sower must ever bear in mind that it is not merely adding members to the church which counts in the harvest, but that the all-important part of his seed sowing is that his hearers shall be "born again" and thereby adopted into the heavenly family. Children are to be born into the kingdom of God, and it is this "new birth" travail that drives the worker

to his knees to wrestle with God in the intense earnestness which is accompanied by weeping.

The culmination of the prophecy points to rejoicing because of an abundant harvest. But the joy and comfort of returning with rejoicing are contingent on going forth in tears. We all desire to share in the

rejoicing, but we must not expect the joy without the labor and agony of bringing souls into the kingdom of God. All the sorrow and sacrifice, all the toil and tears, are forgotten in the joy of seeing souls born into the kingdom. There is no joy equal to that which will be experienced by the redeemed when they see souls

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### COME IN, BLESSED SAVIOUR

BY W. W. ELLIS

RETURN to my heart, blessed Saviour,  
Return, O return, to Thy throne;  
Cast out from my soul the usurper,  
And reign there supreme and alone.  
Far too long has hate been my master,  
Too long have I served under sin;  
My heart by Thy love has been broken,  
Come in, blessed Saviour, come in.

Portsmouth, Ohio.

# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

A Medium of Communication Between the  
Members of the Ministerial Association of  
Seventh-day Adventists

EDITED BY

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WE need light, not heat, in our discussions of difficult and moot Biblical problems.

WE need to think in larger terms of our task, our source of supply, and our possibilities of expansion.

TRUTH should never be suppressed nor compromised. But we should be careful to avoid giving needless offense in our presentations. We can be faithful without violating the canons of either good taste or sound Christianity.

THE significant thing today is not what people believe, but what they do not believe. This is the day of doubt and the age of agnosticism, as foretold in Holy Writ. Ours is to be a message of certainties based upon facts, and of rebuilding faith.

CHRIST saves, not by the force of law, but by the power of love.

"MAN's inhumanity to man" is often seen in failure to deal candidly, sympathetically, and personally with those who have erred, or are alleged to have erred.

OUR spiritual life simply must be more than an intake. There must be an outgo, else spiritual stagnation and death inevitably result. This principle is as universally operative as the law of gravitation.

THE principle of unity in diversity, displayed in the varying personalities God uses in the ministry, should never be overlooked. Because others use different methods and approaches, does not necessarily mean that such are either inferior or superior to our own.

HE who indulges in exaggeration, inaccuracy, or distortion of statement in the historic, scientific, or current fields, goes unchallenged only as his hearers are uninformed. This is never a satisfactory basis of procedure for those who covet the truth, the whole truth, and nothing but the truth.

EVERY once in a while some one criticizes the reading of books written by men not of our faith, because of their erroneous views on the Sabbath, the nature of man, et cetera. But let us be consistent. Practically all the work of the Bible societies has been done by such men. Moreover, if we are to dispense with the productions of non-Adventists, let us then go through our song books and consider if we are willing to part with the immortal hymns written by Catholics, Moravians, Episcopallians, Unitarians, Lutherans, Presbyterians, Methodists, Baptists, and others.

## A SPIRIT-FILLED CHURCH REQUISITE

BY ARTHUR G. DANIELLS



MOST essential requisite of a Spirit-filled church is the consecration by the church of its time, talents, and means to the service of God for the redemption of a lost world. It is idle for the church to pray to be filled with the Spirit if it declines, or even neglects, to make this consecration. The Spirit is Christ's invisible ambassador to this world to finish His work. The church is the Spirit's visible medium through which He is to bear witness for Christ to all men to win them to Himself. The church that does not understand this, and consent to the plan, cannot be a Spirit-filled church.

As the church of Christ includes all the individual believers in Christ, all that pertains to the church as a whole affects each member personally. To have a Spirit-filled church there must be Spirit-filled pastors, church officers, and individual members. The conditions with which the church must comply in order to be filled with the Spirit, are precisely the conditions with which each individual believer must comply in order to be filled. This whole question, then, is intensely personal. It is of no special value as a theory. Nothing less than personal experience will answer.

*Loma Linda, Calif.*

## SPRING COUNCIL HEART THROBS

Messages From Leaders to Delegates

### ADVERSITY'S RELATION TO SPIRITUALITY\*

BY J. L. MC ELHANY



HE lessons that have been brought to us by the brethren in our morning studies are all vital. The pleas that have been made are such that we need continually to think about them. I find myself in perfect agreement with every such call to a deeper spirituality, to more prayer, and more earnestness in our daily lives. And I am also thoroughly in accord with the stress that is put upon this need in these trying times. The days to which we have come certainly emphasize our need of God, emphasize the inability of human strength and power and wisdom to carry forward the work of God as it should be in times like these.

I cannot help wondering, however, why we need times of adversity to emphasize our need of spirituality. A brief passage of Scripture will illustrate, I think, a principle that is vital. "The Lord spake to Manasseh, and to his people: but they would not hearken." 2 Chron. 33:10. Manasseh was the king, the leader. God spake to him and to his people, but they would not listen. "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers." Verses 11, 12.

The circumstances change; Manasseh finds himself facing a crisis, and now he is ready to seek the Lord. Why could he not have realized that need before? "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him." Now, that was the right thing to do, was it not? When he found himself hopeless and helpless, he discovered in that day of adversity that he had been following a wrong course, and he did the right thing—he turned and began to humble his heart before God, to acknowledge his dependence upon his Maker, and to beseech Him for help.

And I am so glad for the rest of the verse: "He [the Lord] was entreated of him, and heard his supplication." Verse 13. Is it not comforting to know that however far we may

stray from God, however heedless and careless we may be, when we do humble our hearts before Him and turn to Him with sincerity, He is entreated of us, and hears us when we pray? I thank God for that.

Just review the steps: God spoke to Manasseh, but he would not hearken; then the hand of affliction came upon him, and he was carried away into Babylon under grievous affliction; he turned and humbled his heart in prayer, and God heard him, and then Manasseh knew that the Lord was God.

Are we like Manasseh? Does it take something like that to bring us to God and to keep us in that relationship to Him where He can trust us? We become very serious and earnest when we get into hard times. If the funds decline, and we face a cut in wages, we become very sober and thoughtful. Why cannot we be so without the experience of adversity? Why cannot we continually maintain that vital connection with God that will help us to understand that the Lord is God?

I think it is right for us to appoint days of fasting, days of prayer, and days of entreaty to the Lord to help us out of our difficulties. But I think it is far more dangerous for us to have a falling off in spirituality than it is a falling off in funds, and I do not know but that we ought to appoint days of fasting and days of prayer that the Lord will help us in times of spiritual depression as well as in days of financial depression. I do not wish to argue against the one. I believe it is right; but is not the other something we ought to think about? When everything goes well, we do not think so much about these special seasons, and these special needs; but when we get into some difficulty, we begin to think that perhaps we ought to humble our hearts before God, and entreat Him to help us out of our troubles.

If it takes a financial depression and hard times to make us more spiritual, we really ought to pray for that kind of experience to bring us nearer to God. But I trust it does not take that to bring us to God. I believe that, despite the times in which we live, we ought continually to seek to maintain that living connection with God that will help us to be a truly spiritual people.

If our spirituality rests only upon the outward conditions and circumstances that we face, rather than upon a sincere, abiding expe-

\*Devotional study on May 2, 1933, in the General Conference chapel.

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## DELVING INTO THE WORD



Studies on Fundamentals of the Message

### THE CHALLENGE OF THE EAST TO WORLD PEACE

BY W. A. SCHARFFENBERG\*

**I**N the third chapter of Joel our attention is called to a proclamation to be sounded among the Gentiles during the closing days of this world's history. This proclamation, which is a call to arms, will "wake up the mighty men," and cause them to beat their "plowshares into swords" and their "pruninghooks into spears." This awakening and intense preparation on the part of those nations that have been considered weak in the past will cause them to say, "I am strong."

This prophecy and proclamation is being rapidly fulfilled. Are we as Seventh-day Adventist workers aware of the significance of events that are taking place in the Orient today? Do we sense the seriousness of the present situation, and the days in which we are living? It is hoped that these articles, or rather outlines, will lead our workers to a deeper study of present-day events in the light of Bible prophecy.

#### The Rise of Japan as a World Power

Seventy-odd years ago Japan was looked upon by the United States, as well as by European powers, as a barbarous and uncivilized state, due chiefly to the fact that she was not equipped with modern weapons of war, and also to her extreme attitude toward foreigners. George Etsujiko Vyebara, in "The Political Development of Japan," states that "it was generally believed that intercourse with foreign nations would endanger the national existence and their presence would therefore be a curse to the country." He also states that "any attempt on the part of a Japanese to go abroad, if discovered, met with the severest punishment." This was the situation when Commodore Perry in 1853 proceeded to Japan with instruction "to obtain the facilities desired by persuasion, if possible, but if necessary by force, and there is evidence to show that he was ready to take strong measures, as the occupation of territory to effect his object."—*The Progress of Japan*, by J. H. Gubbins, p. 54.

\* Professor Scharffenberg has, since 1918, been in educational work in China and the Far East. Connected first with the training school at Shanghai, then in field work, and later as principal of the Home Study Institute, serving both the China and Far Eastern Divisions, he has assembled and here presents material that should be of great value to our workers in studying and recognizing developments in the great East. We need to be unusually well informed upon the entire question here discussed, coming as it does within the purview of prophecy, and that in its final aspects.—EDITORS.

The intense antforeign feeling continued to spread over the land. "On September 14, 1862, a party of four British subjects was attacked—one of them, Mr. Richardson, was killed, and two others were severely wounded. The British government demanded as reparation £100,000 indemnity from the Yedo government, and from Satsuma £25,000 indemnity and the trial and execution in the presence of British naval officers of the murderers. The unhappy Shogunate had to pay its share of the indemnity, but was too weak to coerce Satsuma, which remained defiant. The result was the bombardment and destruction of Kagoshima by a British squadron on August 11, 1863," and further, "on the fifth and sixth of September, 1864, an allied squadron destroyed the fortification and batteries of the Daimijo [royal nobles] had erected at Shimomoseki." Space will not permit us to go into details further, but the bombardment of these two military bases by foreign gunboats awakened Japan.

An intense period of military training and preparedness commenced. Young men were sent abroad to study and to receive military training. These in time returned. Compulsory military training was soon adopted. Young Japan was getting ready to meet the West. Kawakami, in "What Japan Thinks," page 19, says: "But for her army and navy and great military leaders, Japan would have become an English or Russian outpost, and instead of being the sturdy and efficient race that they are, the Japanese today might have become a subject race bearing the yoke of a European rule." And J. H. Gubbins, in "The Progress of Japan," page 51, states:

"The latter half of the nineteenth and the opening years of the twentieth centuries have witnessed a startling event in the world's history, the transformation of a nation living in self-imposed seclusion in a distant and little-known corner of Asia into a great power, conspicuous for love of progress, and equipped with all the adjuncts of modern civilization. This change may be taken to have begun with Commodore Perry's arrival in Japan in 1853."

#### Chino-Japanese War

By the year 1894 Japan had been swept into a military career. Ito and his colleagues were successful in drawing the attention of the people from their internal political problems by bringing on a war with China. The immediate cause of the war, according to the Japanese

viewpoint, was that China had not consulted Japan before sending troops into Korea. At the request of the Korean court, China had dispatched troops to assist the government in quelling an insurrection. The Japanese military took advantage of this act, and immediately took steps to force on a war. The people being well-prepared for the coming break gave their whole-hearted support to the military party. The slogan of the hour was, "On to Peking."

China, although superior to Japan in many respects, was soon defeated on both land and sea, and was compelled to sue for peace. The treaty of Shimonoseki gave Japan a free hand in Korea, cost China \$200,000,000 indemnity, and gave Japan Formosa and the Parry group of islands, which she has since transformed into a strong naval base. Had not Russia, France, and Germany interfered, she would also have acquired a large portion of Manchuria. She accepted the counsel of these powers, and agreed to withdraw her claims on Manchuria for an additional \$30,000,000. This was a great diplomatic move, and gained for Japan many Western friends.

The Japanese people were greatly disappointed with the results. They felt that the Ito government had been too lenient and had not secured the fruits of victory to which she was entitled. Ito, who had been the idol of the nation a year before, became the most unpopular man in the empire. The people, of course, did not know that Ito had to contend with a coalition of three strong European powers. He did not dare to make this public.

The war with China revived the teachings of Yoshida Shoin, the fiery patriot of the Tokugawa régime. His program called for the acquisition of the Kurile Islands, Saghalien, Kamchatka, Formosa, Korea, Manchuria, Mongolia, and Eastern Siberia,—in fact, the expansion of Japan to a great continental Asiatic power. With this ambition revived, Japan continued her great program of industrial and political development.

Walter Wallace McLaren, in his "Political History of Japan," page 236, has the following to say about the influence of this victory over a Western power:

"As a result of that war, Japan emerged as a nation distinct from the general welter of Orientals. Western nations acknowledged that a power on a level with themselves had arisen in the Far East, and recognized the fact that the Japanese could no longer be regarded as belonging to the group in which they included indiscriminately Chinese, Siamese, Tibetans, Indians, Turks, etc. They were a nation apart. Both by her military prowess and her careful adherence to all the principles of humanity in time of war, Japan had raised herself to the rank of a great nation."

The military expansion program had been well developed by the time Katsura came into

power. His interests had always been with the army and navy, and he accepted his high post as minister of state with the hope of furthering the ideals and plans of the military party. The general staff launched an extensive campaign of propaganda with the aim of creating an intense nationalistic feeling which would support the military party in their slogan, "On to Lake Baikal." The ambition of the military party was to acquire complete control over Korea, Mongolia, Manchuria, and even Siberia. Having acquired partial control of Korea at the conclusion of the Chino-Japanese War, she realized that she was now beginning to tread on the toes of Russia. From then on she was preparing for conflict and an open break with Russia, which seemed inevitable.

### Russo-Japanese War

The crisis was reached in 1903 when the Korean government granted certain timber rights to a Russian concern. This move was interpreted by Japan as a challenge from Russia. After the usual protests were lodged with Russia, she presented her ultimatum and ordered her troops to attack the Russian forces on both land and sea.

Philip Van Ness Myers, in his "General History," pages 652, 653, sums up the result of this conflict as follows:

"The sanguinary war was signalized by an unbroken series of astonishing victories for the Japanese on land and on sea. They assumed practical control of Korea, and under Field Marshal Oyama wrested from the Russian armies under Kuropatkin the southernmost portion of Manchuria. Port Arthur, after one of the longest and most memorable sieges of modern times, was forced to capitulate.

"The strong Russian fleet in the Eastern waters at the beginning of hostilities was virtually destroyed. A second great fleet sent out from the Baltic Sea was met in the Korean Straits by the Japanese fleet under Admiral Togo, and the greater part of the ships were sunk or captured.

"Through the mediation of President Roosevelt peace envoys of Russia and Japan were now brought together at Portsmouth, in the United States, and the war was ended by what is known as the peace of Portsmouth.

"The war had momentous results. It lifted Japan to the position of a great power. It set limits to European encroachments in Eastern Asia, and established the doctrine of 'Asia for the Asiatics.' It gave assurance that the yellow race should not, like the red and the black race, become subordinate to the white race, but should, in self-determined and self-directed activity, play an independent part in the history of future times."

The Treaty of Portsmouth, signed September 5, 1905, settled the destiny of Korea, drove Russian influence out of Manchuria, transferred all Russian rights and interests to Japan, and gave Japan undisputed leadership in the Orient.

*(To be continued in August)*

# A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

## CHURCH REVIVAL EFFORTS

BY R. E. HARTER

THERE is a crying need all over the field for revival efforts in our churches. There are many divided homes. Sometimes only the mother is an Adventist, her prayers ascending daily to the throne of grace for her husband and children. There are also many relatives and friends who know the truth in theory.

Every church, wherever located, should be a lighthouse, and if its light is shining, it is exerting an influence. The papers and tracts left in the homes of the people, the books lent, and the life lived in the neighborhood, all tend to prepare the way for a church revival effort. My experience in this line of work has led me to pursue the following methods:

1. Announce the meetings a month ahead.
2. Have the church secure a good supply of *Present Truth* and small books.
3. Begin the meeting on Sabbath with an old-fashioned revival, each member consecrating himself for service.
4. District the territory around the church and begin a systematic distribution of *Present Truth*. On Sabbath afternoon and Sunday morning visit every home, leaving *Present Truth*, and extending an invitation to attend the meeting Sunday night. Thus there should be a good attendance from the beginning.
5. The Sunday night service, the first in the series, should be of such a nature as to awaken a deep interest, bringing conviction and a desire to hear more.
6. Follow the sermon each night with a brief, earnest, stirring appeal to forsake sin. Locate the plague spot, diagnose the case, and then apply the remedy.
7. Have a covenant on the table in front of the pulpit, this covenant to read:  
"We, the undersigned, do covenant together to accept Christ as our only hope of salvation, the Bible as our guide, and the ten commandments as our standard of conduct."
8. At the close of the meeting each evening invite the people to come forward and place their names on the covenant. There will always be those in the audience who know the truth, but have never taken their stand. These will come first.

God says, "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." This word and the Holy Spirit will be hard to resist. After two weeks of such meetings you will usually be ready on the third

Sabbath for another revival, a baptism, and a large mission offering.

In one church of but sixty-eight members a two weeks' effort of this kind resulted in 2,500 *Present Truth* being given out; book sales of \$75 cash; evening collections of \$50; and on the last Sabbath, after the revival, an offering of \$53 was brought to the rostrum for missions. This was followed by a baptism, where four of the sixteen who had signed the covenant during the two weeks were baptized, the others being baptized later.

In a three weeks' effort in a larger church, the evening offerings amounted to \$400; the offerings to missions on the last Sabbath, \$307; and twenty-nine were baptized.\*

With the prayer on our lips, "Oh, to be nothing, nothing, only to lie at His feet a broken and emptied vessel for the Master's use made meet;" with the Holy Spirit to help us, the word of God, which is the sword of the Spirit, to cut its way through prejudice, indifference, and the strongholds of sin, God can do a great work in a short time. It did not take Him a thousand years to make this world. He spake and it was so. It does not take Him a period of years to save a sinner. If we limit God's power in creation, we limit His power in salvation. The word that healed the centurion's son was the same that brought the world into existence. That same word speaks deliverance from sin. May this work of revival go on in all our churches until a people are prepared to meet the Lord.

Brookfield, Ill.

\* From an accompanying letter from Elder Harter, which of course was not written for publication, we share the following interesting paragraphs regarding his personal efforts in church revivals:

"During the five years in the Lake Union I conducted 46 church efforts of from two to three weeks in length, held five tent efforts during the summer months, and conducted ten-day revivals in Bethel, Adelpian, Cicero, Battle Creek, and Cedar Lake Academies, as well as at Emmanuel Missionary College and at Broadview.

"Since becoming president of the Illinois Conference, I have stressed this work here. At one time we had ten such efforts in progress at the same time. At the conclusion of the two weeks we had a workers' meeting, in which we related our experiences, and all joined in saying it was the best workers' meeting they ever attended. I have held two efforts of ten days each in the Hinsdale Sanitarium during the past two years. Twenty-eight were baptized from one, and sixteen from the other.

"There are many things which enter into a meeting of this kind to make it a success. Men must be in earnest and have a positive message; sermons must be brief and to the point; we must begin on time and close on time; and the meetings must not drag."—EDITORS.

# CAPITALIZE THE LAYMEN IN EVANGELISM

BY J. G. MITCHELL\*

ONE way of securing the names and addresses of interested persons who attend our evangelistic meetings, is to pass out cards similar to the following:

*Without any obligation on my part, please see that I get tonight's sermon in printed form.*

Name .....

Street .....

This plan brings a lively response; and in order to meet the demand for these sermons, we endeavored to find some way of multiplying them at small cost. We soon found an automatic-feed multigraph at a very reasonable price. A member of the church bought it, and gave it to the church. The church board has since added about \$200 worth of equipment. We have printed the evangelistic sermons, and the dodgers for the effort (not the initial folder, but all subsequent dodgers) on this multigraph. Of course, the labor is free, and the only cost is for paper and ribbon for the machine.

These sermons do not take the place of *Present Truth*; but, as already stated, they serve as a means of securing the names and addresses of those who are interested. Also they give the listeners an opportunity to go over some of the texts used in the sermon; for these sermons, though written up before I preach them, are all made from the same notes. When these printed sermons are delivered to the people, we have an opportunity to learn their reaction to the spoken sermons at the tent.

We have organized about twenty of the men and women of the church into a seminar, and every week for about a year we have been teaching them how to work for others. We intrust the distribution of the sermons to these folks, and have a card system in duplicate. They write on these cards the reactions of the people, and copy from their cards onto our file at the tent. Then the Bible worker and I are able to work with those who are most interested, and thus conserve our time and energy.

Here is a sample card:

|  |            |
|--|------------|
| Smith, Mrs. John,<br>3700 Adams Street |            |
| Very much interested                   | 7-29-30 P. |
| Not home                               | 8-4-30 P.  |
| Still very interested                  | 8-11-30 P. |
| Planning to give donation              | 8-26-30 P. |
| To church                              | 9-9-30 P.  |
| Not home                               | 9-16-30 P. |
| Gave \$5 for effort                    | 9-22-30 P. |

This plan has worked admirably. We have been able to use the greater portion of the church membership, and they all feel they have a part in the work. There are 20 helpers in the seminar, 34 in the choir, 10 lady ushers, and 8 deacons. The deacons help place the extra chairs when the crowds cannot be seated in the tent. This means that seventy-two laymen are engaged in active work. But there are more; for 150 of the church members are manifesting their interest by helping to give out circulars every week.

We also have two laymen conducting street meetings every Saturday night. The young people and several of the other members help with the music. Also, two other laymen are conducting Sunday night meetings outside the city, as a result of which several are keeping the Sabbath, and some are about ready for baptism. A brother and his wife have opened a mission. They secured a fairly good building for \$5 a month (the owner co-operating because of the nature of the work), and hold Sunday night, Wednesday night, and Sabbath services there. Though the mission is only about a month old, they have organized a Sabbath school of twenty-four members.

With a large church like this, which has quite a bit of talent, I feel that the members should be actively engaged in labor for others, and have done all I could to foster this kind of work, and to encourage other members of the church to begin some kind of labor for others. I feel, personally, that the Home Missionary Department of this cause must be more thoroughly developed in every local church. What can a secretary do alone? Very little. Surely it is time for every minister to realize the latent possibilities in his congregation, and, as the Testimonies instruct us, to teach them to work for others.

I am working out a plan whereby every member of the seminar will have an opportunity to tell the church what God has allowed him to do. I hope to arrange this program so that two or three times a month we shall have a different order of worship than just a sermon on the Sabbath. If we can get the members of the church to relate live, interesting missionary experiences, it will electrify the congregation as no sermon can. "An occasional sermon" will be the rule, then; not a sermon with an occasional missionary meeting. Of course, this program of soul-winning endeavor on the part of our church members will mean hard work, and the minister will have to keep a steady, firm, and well-balanced hand on the helm. But it will pay, and pay in large dividends, I believe.

Charlotte, N. C.

\*This article was received during the writer's pastorate in the large Miami, Florida, church. This will explain allusion to illustrations of the large town.—EDITORS.



## AROUND THE WORLD CIRCLE



The Great Commission in Operation

### A VETERAN MISSIONARY ANSWERS QUESTIONS\*

BY W. H. ANDERSON

*What are some of the fundamental principles that the missionary appointee should bear in mind as he approaches his new field, and comes into contact with a situation so completely different from his homeland life? What are some of the principles that should govern him as he endeavors to give the everlasting gospel to heathen peoples?*

One of the first things a missionary appointee to a continent such as Africa should realize is that he is coming to a changed condition, to a different people, to those with an absolutely different viewpoint and mode of life. He needs to realize that there are many things he will have to learn, and numerous ideas he will have to modify if he is to make a success of his work in the new field.

For example, in the matter of health: We will assume that he comes out to the tropics. Here in America or in Europe you teach a worker to choose a room preferably on a south-east corner so that he will have plenty of sunlight. You encourage him to get out in the sun as much as possible. The doctors prescribe sunlight for this, that, and the other. The sun is valued as one of the greatest friends of man; but when one goes to the tropics, he must realize that the sun is his deadly enemy—not the friend of the homeland.

When I was in school at Battle Creek College, a Methodist missionary, who had been in India for thirty-six years, gave us a talk. When he finished, he said: "Now, if there were only one sentence that I could speak to those students who may go out to India as missionaries, it would be, 'Beware of the sun.'"

In the *Literary Digest* several years ago I read an article on the deadliness of the sun in the tropics, written by an American missionary stationed in the Philippines. Our natives in Africa realize the danger. You never see a native out working in the middle of the day, unless he is working for some white man who forces him to do it. He keeps in the shade, or stays inside in the early afternoon, and does not go out until the sun is not so hot. The young missionary, coming out to the field, may not realize the need of observing this rule. He thinks, "I could do so and

so in the sun at home and I can do it here." But this is a most unfortunate attitude. More than one of our best missionaries to Africa has had to give up his work on account of sun-stroke.

Why cannot all our young people realize that when they come to these fields they should learn from the dearly bought experience of others? Sometimes they come out with the idea that we who have been out there all these years are far behind the times, and will say, "We have learned a lot since you left America. Now, this is the modern method." Perhaps some of us do get to be "old fogies," but there are a few indispensable things that we have learned from experience. We may not have just the very latest instruction, but by spending years in the tropics we have learned some essentials about caring for our health in these mission lands.

*You stated that our missionary appointees should realize that they are going to a changed condition, a different civilization, etc. If they look with disdain upon those changed conditions, those different peoples, what will be the result?*

Such an attitude will be absolutely fatal. The natives are shrewd; they can tell whether a man is sympathetic, even if he does come from a strange country. Our natives in Africa can read character far better than the white man. When a new man comes to the field, the natives will look him over, size him up, and give him a native name indicative of his character; and no matter how long he stays in the field, that name sticks, and should it be unfavorable, will prove a handicap to him. So many times people say: "Those people cannot read; they are ignorant." True, they cannot read books, but they are far from being unlearned.

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THERE is no rightful place in this movement for narrow nationalism or racial antagonism. This message is to go alike to every nation, kindred, tongue, and people. It is to gather converts from all, and these are in turn to constitute the membership of the body. God created all nations originally of "one flesh," and in Paradise restored we all expect to dwell together in unity and love as joint members of the family of God.

\* These responses, stenographically reported—together with others to follow later—were given in the course of an interview at our office with this apostle to Africa who has served there thirty-seven years.—  
EDITORS.





# ONWARD AND UPWARD



Inspiration, Counsel, and Caution

## Right Is Might

BY ROBERT HARE

RIGHT often stands condemned upon the scaffold,  
Or trampled down by tyrant feet in scorn,  
But from the hallowed ashes yet arising  
It springs to life, for victories newly born.  
Deathless as heaven, for right is all immortal,  
It lifts the torch, where darkness reigned supreme,  
Unfolds its banner, and in joyful triumph  
Spurns error with its cruel dream!

For right is might, however deep the struggle,  
However far it rolls from age to age;  
And right must win, 'tis written thus in heaven,  
And written, too, on history's deathless page.  
Man lifts his puny hand, but the Almighty,  
Hurls back the blow intended to destroy—  
Yes, right will win and bring each loyal spirit  
The glorious trophies of eternal joy!  
*Wahroonga, N. S. W.*

## THE MINISTER AND THE SABBATH SCHOOL

BY I. H. EVANS

WE as ministers should ever remember that the Sabbath school means a great deal to our church membership. In the Sabbath school we have the church at study, with the Bible as the textbook. The Holy Spirit indited the Scriptures, and through them God is talking to His people. The Sabbath school is the only capacity in which, in an organized way, the church studies the word of God. In this capacity the church sets aside one hour and a quarter weekly for worship and study.

It is also well for us to know, and on occasion to state, that the Sabbath school lessons are prepared with great care. They are worthy of study by us as ministers, however well informed. In what better way can workers add to their knowledge of the Scriptures than by careful study of each lesson through the year? The notes could be collected and arranged as a commentary on the Scriptures. In process of time a wide range of topics has been studied, notes have been assembled, and the minister has a whole arsenal of material that is invaluable for his ministry and preaching.

Generally, if the minister attends the Sabbath school, so does the available church membership. If he shows an interest in the Sabbath school, his example is an inspiration to every one who attends. He is the real church leader, a sort of pace setter. What he does is persuasive because he is a minister. On the other hand, if he shows little interest in the Sabbath school, is it not likely that those who do attend will conclude that the minister regards the Sabbath school as of minor importance?

There may be occasions when the minister has not the strength and physical vigor to attend the Sabbath school, and immediately follow this service with a strong sermon; yet he can make his donation and help in many other ways to build up the Sabbath school. If the minister has strength to serve as teacher in some class, it adds to the interest of the Sabbath

school. A minister teaching a regular Sabbath school class is a fine example to all.

If every minister and worker would join in persuading the delinquent church members to join and to attend a Sabbath school regularly, we would soon have a Sabbath school membership larger than that of the church.

The Sabbath School Department told the General Conference Committee that our Sabbath schools lacked close to 25 per cent of having a full church membership attendance at Sabbath school. Is this true where you lead? The General Conference is trying to remedy this grave situation, which constitutes a serious menace to our spirituality and growth. If all would attend the Sabbath school, there would be a great change for the better in a short time. There would be less indifference in attending church, less unbelief, less apostasy. If young or old absent themselves from Sabbath school, with no good reason save a lack of desire to study the word of God, it means but the lapse of time till they will be drifting from the truth. Is it not possible to make a supreme effort to have every member of the church join a Sabbath school class during the month of July, 1933?

The isolated can join the family group; the feeble and aged, the individual school. Then the cradle roll brings in the very young, so that the Sabbath school membership should greatly exceed the church membership. Why not continue the effort to get all to attend the Sabbath school till every church member is a Sabbath school member and the whole church is regularly studying the word of God?

Should not our ministry undertake to see that 100 per cent of our church membership are members of the Sabbath school? The Sabbath school motto is, "Every church member a member of the Sabbath school." Let us undertake to make it a fact.

*Washington, D. C.*

## VALUABLE QUOTATIONS

From Reliable Sources

**INEVITABLE WAR.**—At present we are back again to the temper of 1913, when the powers were grouping themselves for that "inevitable" war. It makes one despair of human reason.—*Sir Philip Gibbs, in the Sunday Star, May 14, 1933.*

**PACIFIC CIVILIZATION.**—Theodore Roosevelt was fond of referring to the three epochs of civilization: the Mediterranean era of yesterday; the Atlantic era of today; and the era of tomorrow that will center around the Pacific. We are living in the dawn of that new Pacific civilization.—*The Expositor, March, 1933.*

**CHANGED MESSAGE.**—A survey in recent years among preachers of all denominations revealed that a majority in some deny the virgin birth, doubt the resurrection, discard the miracles, and reject the inspiration of the Scriptures. And are they watching the result? Do they see the connection between the changed message and an emptying church, lawlessness, and growing atheism?—*Christian Faith and Life, May, 1933.*

**CATHOLIC CLAIMS.**—The Catholic Church is decisive both as to its members and as to its dogmas. It is built out of unbending steel reinforced with concrete. It is a church ribbed with girders and so bolted that no human power can tear it apart. The Catholic Church has an expulsive force within it that keeps it free from decay. Greater and lesser heretics have been catapulted out of it during the course of 1900 years.—*America, April 29, 1933.*

**ROMEWARD BOUND.**—Some of our preachers are advocating ordinances as practiced in the Church of Rome. Three great Protestant pastors speak of the efficacy of purgatory. Another would organize a Protestant Society of the Holy Name. Two more would urge the wide use of the rosary. One already has adopted the confessional. Another eminent divine would reinstate absolution at death. Still another is willing to reintroduce Latan in the Protestant ritual. In fact a noted pastor of London, England, is so obsessed by the religion of authority that he is seeking admittance to the priesthood of the Roman Catholic Church, as did Newman.—*The Expositor, March, 1933.*

**CHRISTO-CENTRIC.**—Education without Christ as the center is not the work of the church of Christ. Medical work without the spiritual touch of the Great Physician is not legitimately medical missions. Social progress without divine safeguards and motives is not progress. Israel went over to Baal, which will be the outcome of this experiment.—*The Watchman-Examiner, May 18, 1933.*

**SPIRITUALITY WANES.**—Modernism has done its deadly work! The cause of Christ has been so weakened by negation in the pulpit, and scholastic doubt in high places, that spiritual vitality is at a low ebb. Our education is turning us into spiritual fools. Like Samson and the Philistine flapper, the church has been enticed by worldly teachings so that it has lost its strength. Delilah has cut Samson's hair, and Modernism has shorn the church, very largely, of its spiritual locks. There is a famine in the land.—*The Defender Magazine, May, 1933.*

**SURETY WANING.**—Perhaps it is true that once the church dogmatized too much. But the pendulum has certainly swung to the other extreme. As somebody has said, "The vice of unlicensed affirmation has given place to the habit of unlimited negation, and skepticism has become the nemesis of dogmatism." It is truthfully said that when Christianity has been most confident she has been most victorious, but when she has been most apologetic she has been most futile. Our fathers may have been too sure about everything—it would be an immense gain if some of their children were absolutely sure about anything.—*Federal Council Bulletin, April, 1933.*

**REVOLUTION RAMPANT.**—Revolution and rebellion are everywhere in the air. In Russia they are seen in the extermination of the nobility, the intimidation of the middle classes, the collapse of capitalism, the strangling of the social system, and the deliberate and diabolical destruction of spirituality. In India, they are seen in the unrest of India's millions until Gandhi defies the world's mightiest empire, demanding changes that revolutionize the lives of 400,000,000 people and rearrange the relations of centuries. In Africa the black man is desperate, determined, and defiant, as he faces the white man, who is angered, apprehensive, amazed, and helpless. No phase of life has escaped. The revolution is political, industrial, social, racial, and religious.—*Henry W. Tiffany, Th. D., in the Watchman-Examiner, May 11, 1933.*

**FLOOD TRADITION UNIVERSAL.**—The lengthy review of the subject in which we have just been engaged leaves us in a position to affirm that the account of the deluge is a universal tradition in all the branches of the human family, with the sole exception of the black race. And a tradition everywhere so exact and so concordant cannot possibly be referred to an imaginary myth. No religious or cosmogonic myth possesses this character of universality. It must necessarily be the reminiscence of an actual and terrible event, which made so powerful an impression upon the imaginations of the first parents of our species that their descendants could never forget it.—*François Lenormant, in "Beginnings of History," pp. 486, 487. (Translation from the second French edition, published in 1882.)*



## MRS. E. G. WHITE AND THE APOCRYPHA

1. Did Mrs. White ever use quotations from the Apocrypha in the text of her writings, or cite them in footnotes?

2. Also, what was the relation of the Christian world to the Apocryphal books in the early days of this movement?

THOSE who have spent years studying and indexing the writings of Ellen G. White, state that she never introduced passages from the Apocryphal works into her testimonies, articles, or books, nor did she ever cite them in her footnotes. The groundless impression of some that she did,—and especially the charge of critics to this effect,—springs, doubtless, from one instance, to be noted below, wherein *James White expressly states that he supplied such footnote references.* This was in a reprint of two of the earliest messages written by Sister White, which were incorporated in a pamphlet of twenty-four pages entitled, "A Word to the Little Flock," prepared largely by Brother White, and published in 1847.

This booklet, it should be particularly observed, is nowhere alluded to or listed by Ellen G. White as one of her productions, nor as one for which she was responsible. It was a James White publication, in which he incorporated three of Mrs. White's brief, early messages. It is significant that "A Word to the Little Flock" was not advertised in the *Present Truth* or the *Advent Review*, and when the edition was exhausted, that it was not reprinted. To two of Mrs. White's testimonies, quoted on pages 14-20, James White appended eighty-four Scripture references, together with six references to Second Esdras—one of the Apocryphal books. This is, we understand, the only instance of its kind, and as will be observed, occurred just three years after the prophetic gift was first manifest near the close of 1844, and when the relationship of the church thereto was not as yet clearly understood or defined.

The special article in question—a record of Mrs. White's first vision—was originally published in 1846 in the *Day-Star* of January 24, issued at Cincinnati, Ohio. This was one of the several advent papers published following the 1844 disappointment. In that original document sent to the editor by Sister White (then Ellen G. Harmon), and published by him in the *Day-Star*, there were *absolutely no footnotes of any description*—no citations even to Scripture, much less to the Apocrypha. But James White, in incorporating these testimonies into his pamphlet, which, aside from the quotations from Mrs. White, was filled largely

with articles written by himself, and one by Joseph Bates, specifically states:

"The following vision was published in the *Day-Star*, more than a year ago. By the request of friends, it is republished in this little work, with Scripture references, for the benefit of the little flock."—Page 13.

This clearly explains the appearance of the footnote references. Sister White was not responsible for these references that were appended by her husband, and which included citations to the Apocrypha. They were not in the original printing in the *Day-Star*, which is accessible at a nationally known Historical Society Library. This is a matter of certainty, as we have photostatic copies of the articles in our possession.

Expressions in Sister White's message depicting the journey of the people of God to the New Jerusalem, and the glories of the Holy City, doubtless reminded Brother White of certain somewhat similar expressions he had read in the Apocrypha, which, in those days, was to be found in most family Bibles. So he noted them at the bottom of the pages, as heretofore stated. The remoteness in similarity, however, between Mrs. White's words and the actual expressions in the six references to the Apocrypha cited by James White in his footnotes, will be apparent from a comparison. In most instances the context shows there was but slight paralleling of thought. Furthermore, many phrases in the Apocrypha are quite similar to expressions found in the Book of Revelation.

When, however, in 1851 Sister White included these testimonies in her first authorized book, "Christian Experience and Views," (now part of "Early Writings," pp. 1-83, ed. 1925), they were placed on pages 9-19, and, as would be expected, *without any footnote references.* Furthermore, in the four-page *Review and Herald Extra* of July 21, 1851, which circulated just among believers in the visions, and which antedated "Christian Experience" by some months, no footnote references appear. This rare document, the property of one of our ministers, has likewise been personally scrutinized, and we have photographs of the four pages with these identical articles in our possession. Thus

DEAR FELLOW MINISTER AND ASSOCIATE WORKER:

I welcome the opportunity offered by the editors of the MINISTRY, of speaking more freely and frankly to you of the interests of the church, especially just now when the work of God is pushing forth so vigorously and rapidly under conditions more trying than the message of truth in modern times has ever experienced.

Had we known three years ago of the financial reverses to come to all the world, we would probably have expected large retrenchments in our work in every land. During the past three years the income to the movement has been reduced from one third to one half, and in some fields even more. The fifth cut in appropriations at the recent Spring Council brings the combined cuts in three years—reckoned, of course, on different bases—up to 40 per cent. It was with great reluctance that the last cut of 10 per cent was made. With it went another cut in wages of 10 per cent for workers both in home and foreign fields. We know that with many workers this further cut in salary means a real hardship, and raises problems extremely difficult to solve.

The General Conference stands for a living wage. We believe that workers should be so paid that they can give their energies unreservedly to the work without having the perplexities of reduced wages to embarrass them. But how can we hold wages up when there are not funds with which to do it? We must not plunge the cause into debt; we did not

## A CONFIDENTIAL SURV

wish to discharge faithful, successful workers; so the only way possible was to return to the plan of the early days of the work and give to the workers in proportion as the funds will permit.

It was also with great reluctance that we cut the allowance of our sustentation beneficiaries, for we know it will bring distress and perplexity to many sick and aged workers. We had held back in making this reduction, hoping there might be a change in the financial trend, but it did not come. After this cut in salary and sustentation allowance, we face, unless conditions change, a deficit at the end of 1933 of more than a quarter million dollars.

We do thank God for the spirit of loyalty manifested by our workers generally, including the sustentation beneficiaries. It must be the spirit of Christ in their hearts enabling them to bear uncomplainingly the hardships these cuts in wages entail.

The Lord is testing our measure of love for Him in the difficulties His work imposes upon us. It is only through trial that the measure of our love for God is made manifest. God measured His love for us in the gift of His Son, as it is written, "God so loved the world, that He gave His only begotten Son," and that Son gave His life for us. We may feel that

shortly both before and after the publication of "A Word to the Little Flock," in 1847, Mrs. White's messages appear as she sent them out without any footnote references whatsoever. These positive assertions spring, therefore, not from mere pious beliefs or a general understanding, but from documentary proof which can be adduced whenever required.

Then we come in further reprints to "Spiritual Gifts," Volume II, pages 30-35 and 52-55, and first published in 1860 (which was later the present "Early Writings," with these testimonies reprinted on pages 9-15 and 25-28 of the 1882 edition, and pages 13-20 and 32-35 of the 1925 edition), in which Mrs. White continued to ignore all those added footnote references. So she *uniformly and invariably reprinted them without any such citations, as in the original printing.* This is complete and irrefutable evidence that Mrs. White did not insert nor approve these footnote references to the Apocrypha. Thus the matter stands, stripped of all mystery, or implication of Sister White.

**W**ITH reference to the attitude of the Christian world toward the Apocrypha in the early decades of the nineteenth century, it should be remembered that the Apocrypha was included not only in the Catholic Version, but

in many Protestant Bibles as well, and was so published by the British and Foreign Bible Society up until 1827. The Apocryphal books were consequently familiar ground to most Christians back in the forties. The general attitude of the Christian world toward the Apocrypha was quite different eighty or ninety years ago from what it is today, when most Bible readers are unfamiliar with it. Allusions to or quotations from the Apocrypha were neither uncommon, nor thought strange at that time. They would not be misunderstood either by the world at large, nor by the advent believers. The acquaintance of Elder White with a few somewhat similar expressions in Second Esdras, and his citation thereof, constitutes a very different matter in the light of this fact, and in contrast to the present attitude of Protestantism. James White also cites one verse, 2 Esdras 7:26, in one of his own articles, on page 23 of that twenty-four page pamphlet, "A Word to the Little Flock."

Aside from the question of the propriety of attaching any footnotes whatever to Sister White's articles in "A Word to the Little Flock," criticisms of James White for his allusions to an Apocryphal book are hardly in place in the light of the time and the circumstances. The spiritual gift under discussion had been

## KEY OF OUR SITUATION

we have made large sacrifices, but we have not given our lives.

During the past years God has been liberal with us. We have had a comfortable wage, as the world goes. We have had convenient homes in which to live. We have been able to dress properly. We have generally had plenty of good food. Most of our workers have had a car, which has afforded pleasure as well as service. We have had vacations and visits to relatives and friends. So, on the whole, most of us have fared better as workers than the average. The time has now come when, like God's servants in ages past, we are called to make a greater sacrifice for the cause of truth. Our love must measure itself in action, and that action must be quick and whole-hearted.

We cannot maintain our work at the ends of the earth without larger sacrifices as a people. In places, our line is at the breaking point. Some of our workers in these far-flung fields write us that another cut will leave them without suitable food and clothing for their families. We cannot call these missionaries home, and yet we must increase our income to hold them there. We are face to face with a deficit at the end of the year unless our income increases approximately \$400,000. Such a situation calls for quick action to save our

missions, and in it we as leaders must take the lead. I appeal to you as ministers of the gospel, leaders in the work, for a still stronger leadership and a larger service in this critical hour of the work. We must stand shoulder to shoulder in this hour.

We are asking that our Midsummer Offering, July 22, be more than a usual offering for missions. Our united cry must be unto God to spare His work and arouse His people. There should be a larger surrender of means. It will take all to buy the field. We should lay plans for this special offering without delay. The envelopes to be distributed read on the outside:

SAVE OUR MISSIONS  
MIDSUMMER OFFERING, JULY 22

Begin NOW by placing your sacrifices  
and savings in this envelope for col-  
lection, Sabbath, July 22

Surely it is not too much to seek to reach an average goal of \$1 per member for the Midsummer Offering. Some may not be able to give that much, while others can give much more. Let us make these facts known. Let us appeal to our people to give as God has prospered us, that we may meet the present outstanding need. God calls us as leaders of the people to our knees for a larger vision and consecration, and from our knees to quick, determined action to save our missions in 1933.

Yours in His service,

J. L. SHAW.

but very recently bestowed upon the Lord's chosen messenger, and the relationship of the "little flock" thereto was not very clearly defined nor understood at the time. In fact, James White's statement on page 13 is an appeal to the advent believers to give them unbiased consideration. He alludes to "prejudice in many minds upon the subject," and acknowledges that belief in spiritual gifts is "a very unpopular position." But he appeals to all to candidly read, consider, and accept.

Though most clearly not a part of the Sacred Canon, the Apocryphal writings were not vicious. And while the bulk of their content is fanciful and legendary, nevertheless portions contained many excellent maxims and truths. The Maccabees, for example, contain much valuable and authentic history. These facts are responsible for its retention for centuries as a sort of appendix within the covers of the Sacred Word circulated among Protestants. The entire Roman Catholic Church, of course, accepts the Apocrypha as authoritative along with the Canon recognized by Protestants.

The fourteen books of the Apocrypha are to be found mixed indiscriminately among the inspired books of the Old Testament in the oldest copies of the Septuagint now available. No living person knows when or by whom they

were written, or when they were first added to the books of the Bible; but they were extant as early as the Council of Laodicea, about 363 A. D. The first Protestant Bible printed in English, the "Coverdale," of 1535, contained them, together with the succeeding ones, including the Authorized Version of 1611.\* The Catholic Douay-Rheimish Version of 1610, of course, includes them. The first edition to divide the Bible into verses, and to use italics to indicate words which were supplied, was the first to omit the Apocryphal books since their inclusion in the Septuagint about the fourth century A. D. But they continued to be printed in most of the leading Protestant versions until a century ago.

L. E. F.

\*"The various Continental and English versions of the Bible then being made likewise placed them [the Apocryphal books] by themselves apart from the acknowledged books, as a kind of appendix. For example, the Zurich Bible of 1529, the French Bible of 1535, Coverdale's English tr. of 1536, Matthews of 1537, the second ed. of the Great Bible, 1540, the Bishops' of 1568, and the AV of 1611. The first Eng. version to omit them altogether was an ed. of King James' Version published in 1629;\*\* but the custom of printing them by themselves between the OT and the NT, continued until 1825, when the Edinburgh Committee of the British and Foreign Bible Society protested that the Society should no longer translate these Apocryphal writings and send them to the heathen. The Society finally yielded and decided to

(Concluded on page 23)

## The Book of Psalms: "Jubilation"

BY H. CAMDEN LACEY

| Section I. Psalms 1-41. "Adoration."  | Section II. Psalms 42-72. "Admiration."   | Section III. Psalms 73-89. "Continuation."                                    |
|---|---|---|
| 1. "Blessed be the Lord [Jehovah] God of Israel." Ps. 41:13.  | 1. "Blessed be the Lord God [Elohim], the God of Israel, who only doeth wondrous things." Ps. 72: 18, 19.                                     | 1. "Blessed be the Lord [Jehovah] forevermore." Ps. 89:52.                    |
| 2. God spoken of as "Jehovah," 275 times.   | 2. God presented as "Elohim," 214 times.  | 2. God as "Elohim," 80 times; "Jehovah," 44 times.                            |
| 3. Key thought: Jehovah, the Help of His People.  | 3. Key thought: Elohim, the Mighty Worker.  | 3. Key thought: Jehovah Elohim, the Mighty and Eternal Saviour of His saints. |
| Section IV. Psalms 90-106. "Resignation."   | Section V. Psalms 107-150. "Jubilation."  |   |
| 1. "Blessed be the Lord [Jehovah] God of Israel from everlasting to everlasting: and let all the people say, Amen." Ps. 106:48. | 1. "Praise ye the Lord [Jehovah]." "Let everything that hath breath praise the Lord [Jehovah]." "Praise ye the Lord [Jehovah]." Ps. 150:1, 6. |   |
| 2. God as "Jehovah," 193 times.   | 2. God as "Jehovah," 236 times.   |   |
| 3. Key thought: Jehovah, the Universal Governor.  | 3. Key thought: Jehovah, the Universal Benefactor.  |   |

## The Book of Proverbs: "Education"

|  |   |  |
|--|---|--|
| I. Wisdom for Youth 1 to 10:18                                     | II. Wisdom for All, Youth and Manhood. 10 to 21:16  | IV. A Collection of Solomon's Proverbs. 25 to 30   |
| 1. The title. 1:1  | 1. The title. 10:1  | 1. The title. 25:1   |
| 2. The purpose. 1:2-6  | This is a collection of proverbs, without arrangement, extolling the virtues of practical life and condemning the opposite vices. | Sundry maxims and observations of Solomon collected by the men of Hezekiah; chiefly picturesque. |
| 3. The instruction of a father. Principles of wisdom. 1:7 to 10:13 | III. A Wisdom Epistle. 22:17 to 24  | V. Words of Agur and Lemuel. 30, 31  |
| a. "Fear God."   | 1. The superscription. 22:17-21   | 1. The sayings of Agur. 30   |
| b. "Honor thy parents."  | 2. The body of the epistle. A collection of proverbs chiefly on practical life; chiefly philosophical. 22:22 to 24:12             | The incompleteness of human wisdom.  |
| c. "Shun evil company."  | 3. The postscript. 24:23-31   | 2. The oracles of Lemuel. 31   |
| d. "Seek true wisdom."   |   | a. On temperance. 31:1-9   |
| e. "Cultivate purity."   |   | b. On a virtuous woman. 31:10-31   |
| f. "Be diligent."  |   |  |
| g. "Be temperate."   |   |  |
| h. "Speak the truth."  |   |  |
| i. "Avoid contention."   |   |  |
| j. "Avoid suretyship."   |   |  |

## The Book of Ecclesiastes: "Under the Sun, Vexation"

|                                       |  |  |
|---------------------------------------|--|--|
| I. Prologue. 1:1-11                   | III. Observation. 3:1 to 8:17  | IV. Epilogue. 9:1 to 12:14   |
| 1. The title. 1:1                     | 1. The king's report. 3:1 to 5:7   | 1. The first induction. 9:1-10   |
| 2. The conclusion stated. 1:2         | a. The endless grind of life. 3:1-8  | a. All are in God's hands. 9:1   |
| 3. The problem propounded. 1:3        | b. The utter unprofitableness of toil. 3:9-15  | b. And death comes to all. 9:2-6   |
| 4. The evidence massed. 1:4-11        | c. The universal confusion of society. 3:16-22                                       | c. Therefore enjoy and employ the present. 9:7-10  |
| a. Death inevitable. 1:4              | d. The irremediable sadness of humanity. 4:1-6                                       | 2. The second induction. 9:11 to 12:7  |
| b. Life monotonous. 1:5, 6            | e. The pathetic loneliness of the wealthy. 4:7-12                                    | a. All are victims of chance. 9:11, 12   |
| c. Labor unsatisfying. 1:7, 8         | f. The supreme emptiness of royalty. 4:12-15   | b. But discretion is the better part of wisdom. 9:13 to 10:20  |
| d. Progress repetitious. 1:9, 10      | g. The haunting terror of a religion that is loveless and mercy fear inspired. 5:1-7 | c. And diligence is the secret of success. 11:1-6  |
| e. The end—oblivion. 1:11             | 2. The king's reflections. 5:8 to 8:17   | d. As death is the lot of all. 11:7, 8   |
| II. Experimentation. 1:12 to 2:26     | a. On life's mingled poverty and wealth: "Be stoically indifferent." 5:6 to 6:12     | e. Therefore rejoice in the days of youth. 11:9a   |
| 1. The king's resources. 1:12         | b. On life's combined wisdom and folly: "Strike the happy medium." 7:1 to 8:17       | f. And recognize the coming judgment. 11:9b, 10  |
| 2. The king's researches. 1:13 to 2:8 |  | g. But above all remember thy Creator before the physical and mental powers decay. 12:1-7  |
| a. Pursuit of wisdom. 1:13-18         |  | 3. The grand conclusion. 12:8-14   |
| b. Devotion to pleasure. 2:1, 2       |  | a. All worldly life is vain. 12:8-12   |
| c. Abandonment to appetite. 2:3       |  | b. And therefore the spiritual life alone, the fear of God and loving obedience to His commandments, is the satisfying "WHOLE OF MAN." 12:13, 14 |
| d. Absorption in business. 2:4-7      |  |  |
| e. Accumulation of wealth. 2:8a       |  |  |
| f. Collection of curios. 2:8b         |  |  |
| g. Cultivation of the fine arts. 2:8c |  |  |
| h. Indulgence in sensuality. 2:8d     |  |  |
| 3. The king's results. 2:9-26         |  |  |
| a. Joy in labor. 2:9, 10              |  |  |
| b. Dissatisfaction after labor. 2:11  |  |  |
| c. Hatred of life. 2:12-19            |  |  |
| d. Despair of heart. 2:20-23          |  |  |
| e. Delight of the senses. 2:24, 25    |  |  |
| f. Vexation of the spirit. 2:26       |  |  |

# The Book of the Song of Solomon: "Felicitation"

## CANTATA POSSESSING DRAMATIC UNITY: "THE TRIAL AND TRIUMPH OF THE SHULAMITE'S LOVE"

|  |   |   |
|--|---|---|
| Act I. "Temptation." 1:1 to 2:7                              | Act III. "Fortification." 3:6 to 5:8  | Scene 2. In the Palace. 6:4-9   |
| Scene 1. In Solomon's Harem. 1:1-8                           | Scene 1. In the Streets of Jerusalem. 3:6-11                                  | Solomon's third wooing of the Shulamite and her silent refusal.   |
| Dialogue between the court ladies and the Shulamite.         | A Royal Procession.   | Scene 3. In the Palace. 6:10 to 8:4   |
| Scene 2. In the Harem. 1:9 to 2:7                            | Scene 2. In the Palace at Jerusalem. 4:1-7                                    | The Shulamite's autobiography. 6:10-12  |
| Solomon's first wooing of the Shulamite, and her resistance. | Solomon's second wooing of the Shulamite, and her rejection of his love.      | Her dancing. 6:13 to 7:7  |
|  | Scene 3. (Indeterminate) 4:8 to 5:1   | Her final repudiation of Solomon's advances, and surrender of self to the absent Shepherd Lover. 7:8 to 8:4 |
|  | The Shulamite and her Shepherd Lover in ideal interview.                      |   |
|  | Scene 4. In the Shulamite's Tent. 5:2-8                                       | Act V. "Consummation." 8:5-14   |
|  | Her dream of him.   | Scene 1. Near the Mountain Home. 8:5-7  |
| Act II. "Meditation." 2:8 to 3:5                             | Act IV. "Repudiation." 5:9 to 8:4   | The Shepherd Lover and the Shulamite.   |
| Scene 1. In the Shulamite's Tent. 2:8-17                     | Scene 1. In the Harem. 5:9 to 6:3   | The Bride's prayer.   |
| Her day dreams of her absent Shepherd Lover.                 | Dialogue between the court ladies and the Shulamite about the Shepherd Lover. | Scene 2. In the Mountain Home. 8:8-14   |
| Scene 2. In the Shulamite's Tent. 3:1-5                      |   | The bride and her brothers. "Peace." 8:8-10   |
| Her night dreams of her absent Shepherd Lover.               |   | The bride and the bridegroom. "Love." 8:11-14   |

### EFFECTIVE ILLUSTRATIONS For Song or Sermon

#### The Art of Illustrating

ONE of the choice treats that come to one after he has mastered a foreign language—at least to such a degree as to enable him to follow its various details—is to listen to an Oriental orator. The writer has sat for hours in the *baraza* (court room) of Negro chiefs in East Africa, listening with delight to the masterful speeches of native "lawyers" and "attorneys." One cannot miss the point in their presentation, because Orientals cannot make speeches without using illustrations—illustrations which are very apt and which *do* illustrate.

Jesus left us a wonderful example here in the art of teaching. His sermons were always adapted to the intellectual caliber of His respective hearers, but whether He spoke to the learned Nicodemus, or to a large crowd of common folk, He always used illustrations. But observe:

1. His stories were true to fact.
2. His illustrations brought out the point under consideration with admirable clearness.
3. He never told stories merely to amuse His hearers.
4. His stories and illustrations were bound to linger in the mind of those who had heard them, and to deepen the truth He had presented.

Illustrations in effective speech are like cool, shadowy resting places on the bank of a swiftly flowing river. Use them freely. However, do

not tell stories, and authenticate them with a few Bible texts. Preach the word, and illustrate it with some pertinent incident or experience.

ERNST KOTZ.

Washington, D. C.

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**ORGANIZED.**—A man was being shown through an insane asylum. He came to a rather large, open-air court where a guard was in charge of about a hundred inmates out for an airing and exercise. After watching them for a moment or two, he inquired of the Irish guard if he was not afraid of being attacked by any of the lunatics.

"No," replied the guard. "I can best any one of them."

"Yes," said the man, "but suppose they all attack you at once?"

"Sure, and isn't that funny?" laughed the Irishman. "That would require organization and co-operation, and these people do not co-operate—they are lunatics."

**EVASION.**—A boy had trained his dog to work in harness. One morning he had harnessed him to the lawn mower. A passer-by noticed that every little while the dog would stop and bark vociferously. "What's the matter with your dog? What's he barking at?" "Nothing," was the reply; "he has just found out that he can't draw the lawn mower and bark at the same time, and he'd rather bark."—*The Watchman-Examiner*, March 2, 1933.

**BALED.**—One day I was riding along a country highway when I met a farmer with a load of hay so big that it took up the whole roadway. To get around it we almost upset in the ditch. That event furnished me with a valuable homiletic lesson. I said to myself: If that hay were baled, it would not take a quarter as much space, and there would be just as much hay. Many sermons are like that load of hay. They need baling. There will be just as much hay, just as much food for your people. Loose hay has thrown many a church attendant into the ditch, and he has never returned to be treated to another such prolix experience. For length, remember that you will have other chances to preach; for fervor, preach as if this were your last chance.—*Moody Bible Institute Monthly*, January, 1933.

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THERE are almost always two sides to every question. Let us have all the information before we draw our conclusions.



# CONFIRMING THE FOUNDATIONS



Historical, Theological, and Scientific Research

## CATHOLIC ANNULMENT VS. PROTESTANT DIVORCE—II

(Concluded from the June issue)

BY N. J. WALDORF

PRIMITIVE Protestantism, as disclosed in the various confessions of faith of the leading denominations, has little to say about ratified and consummated marriages. The consensus of judgment of those ministers and scholars from the days of Luther to 1800 was, that there is only one reason for divorce and re-marriage of the innocent party, and that is adultery. The alleged "Pauline Privilege," as interpreted by the Roman Church, has never become an article of faith in the Protestant church.

To illustrate: The Church of Rome will not allow the innocent party to marry again when it is found that the guilty party has committed adultery. By so doing the innocent party is compelled to live in perpetual continence if conciliatory effort fails to bring them together again. In other words, the innocent party is penalized to the same degree as the guilty party, which might last virtually the lifetime of both parties.

This is contrary to the teaching of Protestants as they understand the Bible, for God has always vindicated and upheld innocency in His servants during all ages. He vindicated Daniel in the lions' den because innocency was found in him, and Daniel's accusers were cast into the den of lions. (See Dan. 6:22.) God vindicated Mordecai in the court of Ahasuerus in Persia because he was innocent, while Haman the accuser was hanged on the gallows erected for Mordecai. (See Esther 5 and 6.) God justified and vindicated Joseph in the prison of Egypt by liberating and placing him next to Pharaoh on the throne of Egypt, because he was innocent of the charge brought against him. (See Gen. 40:14, 15.) Finally, God justified and vindicated the innocency of Jesus Christ, who was crucified as a malefactor, by resurrecting Him from the dead.

Again, the Roman Church teaches that a heathen marriage ratified and consummated is indissoluble in itself, until one of the parties embraces Christianity; then that party can by dispensation from the church dissolve the marriage and marry again on conditions stated in the former article. Now, suppose the unbelieving party should repent and become a Christian in after years, what chance has the one to come back to the other, if he has already remarried?

It should be borne in mind that the Roman Catholic interpretation of the "Pauline Privilege" in dissolving a marriage, is based on religious profession and not on adultery; and that the law of God is not broken in this instance of ecclesiastical annulling of the marriage.

This leads us logically to a brief scrutiny of the "Pauline Privilege." The sixth and seventh chapters of First Corinthians should be studied together in order to understand Paul's counsel concerning the marriage problem. The sixth chapter as a whole deals with the Christian church and the home. Paul tells the church plainly that no fornicators nor adulterers shall inherit the kingdom of God. Verses 9, 10. Why? the question arises. Because, says he: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid. What? know ye not that he which is joined to a harlot is one body? for two, saith He, shall be one flesh." Verses 15, 16.

God joined together in matrimony one man and one woman, and never one man and two women, or one woman and two men. How then can a man be one flesh with his wife when he has illicit relations with another? It is utterly impossible, for it is the transgression of the divine law that made one man and one woman, one flesh. The same principle is involved if the woman is the transgressor. Hence, the only act that dissolves the marriage vow is the act of adultery. These texts are in perfect harmony with Matthew 5:31, 32 and 19:4-9.

In the seventh chapter of First Corinthians Paul is still dealing with the Christian home, but here he introduces a divided home. He freely admits that if one of the parties to a marriage union becomes a Christian and the other not, then they should still live together if possible; but should the unbeliever choose to depart, then let him depart. (See verses 12-15.)

Paul grants a separation, but does he allow the Christian to remarry? Says he, "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you." "But if any man think that he

(Concluded on page 22)



## THE MINISTER'S BOOKS

Reading Course and Reviews

### Book Reviews

REPLY TO CANRIGHT. *By William H. Branson, vice-president of the General Conference for North America. Review and Herald Publishing Association. 319 pages. \$2.*

WHETHER our preachers conduct an effort in America or in Africa, it matters not, some opponent is sure to distribute among interested people, copies of Canright's book. From time to time since Canright left the denomination in 1889, brief replies in pamphlet form have been published. These have all gone out of print years ago, but the situation that produced them still remains. It is with some satisfaction, then, that we leaf through the pages of a permanent work setting forth the Seventh-day Adventist side of this forty-four-year-old controversy.

The book is written by Elder W. H. Branson, and entitled, "Reply to Canright." The subtitle, "The Truth About Seventh-day Adventists," indicates that the book is more than merely a reply to objections—that it sets forth positive facts regarding the advent movement. The interested person in whose hands this volume is placed will not simply read a controversial rejoinder to Canright's arguments, but will receive an extended presentation of strong Scriptural evidence in support of the great Bible doctrines that distinguish this movement. To our mind, the justification for any controversial work is this, that it give strong positive information, instruction, and guidance to the reader, so that on its completion he is ready to decide not only to repudiate the beliefs under review, but also to accept alternative beliefs set forth by the author. By this criterion, "Reply to Canright" justifies itself.

The plan followed in most of the chapters is to allow Canright to state in his own words the essence of his objection, and then to permit him immediately to answer himself from his strong writings on Bible doctrine before he left us. This procedure is essentially the same as the one employed in former brief rejoinders to Canright. Probably no writer among us in the early days of the movement set forth in more cogent, unanswerable form the Scriptural reasons for our doctrines than did Mr. Canright. It is difficult to see how the reader can escape the conviction that Mr. Canright moved from light into darkness when he abandoned positions he so forcefully set forth while a Seventh-day Adventist minister.

However, the author does not leave the matter wholly to the answer that Canright gives to his own objections, but puts his own summary of the matter at the close of each chapter.

We believe this gives additional strength to the book.

Inasmuch as Canright filled most of the pages of his work with objections against the law and the Sabbath, Elder Branson in his reply makes these two doctrinal points the most prominent. If an interested person becomes fully convinced regarding the law and the Sabbath, the other objections of Mr. Canright appear rather weak to him. However, sufficient attention is given to the other subjects, such as the nature of man, the sanctuary, and the Spirit of prophecy, to provide a satisfactory reply and a positive statement of our belief.

To all except those who are constitutionally opposed to any suggestion of controversy, a book that militantly defends the faith and puts the adversaries of the Lord to flight, is a stimulating thing to read, and gives new fire to the soul. We are still the church militant. We must still contend for the faith. We are not to go out of our way to match swords, but on the other hand we are not to turn and flee when our enemies hurl charges against us. We must calmly stand our ground, and in the name of the Lord meet their charges. This we believe Elder Branson has done in this book under review. Our ministers will find it filled with strong quotations that will be of help to them in their work. And the interested ones in whose hands the book is placed ought certainly to come to right conclusions when they have completed its reading.

FRANCIS D. NICHOL.

THE GOSPEL OF THE KINGDOM, and THE HOPE OF ISRAEL—WHAT IS IT? *By Philip Mauro. Distributed by The Perry Studio, 3210 38th St., N. W., Washington, D. C. Price, \$1.25 each.*

FOR many years I have been looking for a book which would effectually refute the widespread heresy of the return of the Jews, a future age of probation after the second coming of Christ, and other related ideas taught in our day in the name of Fundamentalism, seemingly the outgrowth of notes in the Scofield Bible.

Two books now available admirably handle these heresies—"The Gospel of the Kingdom" and "The Hope of Israel—What Is It?" both by Philip Mauro, a well-known writer who, in spite of a busy professional life before the United States Supreme Court, seems to have fairly saturated his mind with the fundamental teachings of the Bible, even with its very words and language, in a very unusual way that makes the reading of these books a delight and a Scriptural education.

"The Hope of Israel—What Is It?" is the larger of the two; and as it was written after the other, it is also the more complete. But each contains matter not found in the other; and an investigator of these subjects will need both to complete his study. I give here a summary of Mauro's argument:

"It cannot be too strongly insisted or too  
(Concluded on page 22)



## BIBLE WORKERS' EXCHANGE



For More Effective Service

### ✓ THE DECISION AND THE FOLLOW-UP

BY MARGUERITE WILLIAMSON

THE worker watches the progress the gospel is making in the hearts and lives of her interested readers. She talks with them at the meeting. When things bother or perplex them, they appeal to her for help: and she talks and prays with them. Perhaps it is at their home the next day, or it may be after the meeting, standing in the tabernacle or hall, or at the side of the tent. If it seems the person is unusually upset, a visit and prayer with the evangelist after the meeting is helpful. Oftentimes if the interested person is battling with the tobacco habit, special prayer offered by the evangelist will aid him in accepting complete victory in Christ.

During these weeks of visiting, the worker should see that no cardinal point of faith is missed. If the interested person is not present to hear a particular topic presented, the worker should go over that point; however, I believe she should never give the impression that all topics missed will be made up. It is much easier to sit at home and have the topic reviewed than to go out on a rainy night; but it is often more effective in the large public meeting, when the evangelist presents the topic and hundreds of people are praying, than in the little Bible study. So the worker should be tactful in making up the topic, not permitting the individual to feel that he may miss a subject any time he chooses. While the evangelist presents the more pleasing topics, the more stern truths should also be presented by him, for they may not be accepted if presented by another. It is well to study the manner of presentation used by the evangelist, so that as little variation as possible will occur when it is necessary to bring out a point the reader has missed.

As the meetings progress, and more of Christ is being presented, the need of complete surrender to Him is naturally stressed; and when all points of faith have been presented with Christ as the central theme, the invitation is given, the Holy Spirit moves upon the hearts of interested, convicted persons, and they take their stand. Some are reluctant to do so, and often a tender, earnest, personal invitation in the public meeting, during the call, will assist the individual over the line of decision. In some cases pressure must be brought to bear; but I have found that when the invitation is made from the standpoint of Christ's love and

mercy, a far greater number of individuals take their stand than when urged from the viewpoint of being eternally lost if they do not.

I believe there are some who must be snatched, as it were, "out of the fire." Jude 23. And we Bible workers are largely responsible for these trembling souls who find it so hard to decide. I remember a charming woman, a member of the Lutheran Church, with whom I had studied and prayed over a period of three years. She believed every point of faith and was having a good experience, but when the time came for her to say "yes," she just couldn't. During the public call in one of our meetings, I urged and urged her. I fully realized that she wanted to take her stand, but Satan was again taking advantage of her weakness. I fairly picked her up and took her down the aisle to the front seat. Once over the line, she became a loyal Seventh-day Adventist, and has remained such for years.

After the individual has taken his stand, he should have a complete series of Bible studies. He has heard the lectures, the points have been discussed and made clear in the visits in his home, he has been through the baptismal class and has also heard reviewed by the evangelist every point of faith; but still, after he is inside, he needs to go over the message point by point.

I have used several methods of procedure for this review of the message. When the meeting is small and only a few have taken their stand, the worker visiting them before their baptism can easily review the points of the message with each convert. With a larger number to care for, gathering them into classes or groups in various neighborhoods, may be the better plan. At one large meeting, the Bible teachers' training class produced a number of lay teachers who studied with the new converts. Also these new members appreciate the privilege of taking the training course. I have had a number of new converts enter the training class immediately after their baptism and pass the conference examination with as high a grade as many of our older members. New converts thus led by the Holy Spirit to yield all to Christ, instructed not only to know for themselves but to give to others the precious message for this time, are fitted to hold and are holding positions of responsibility in the cause we love. May God help us as workers to uplift "the Lamb of God, which taketh away the sin of the world."

*San Diego, Calif.*



# HOMILETIC HELPS SECTION



The Principles and Practice of Preaching

## SIN'S DOMINION AND OVERTHROW

BY A. J. MEIKLEJOHN

### Introduction

There are many chapters in the Bible that unfold great truths that we do well to ponder. Genesis 3 is one of these. Let us open our Bibles and study this chapter.

### Discussion

- I. How sin presents itself to us. Verses 1-6.
  1. The serpent "more subtle." Sin comes like a serpent,—sly, fascinating, paralyzing, poisonous.
  2. It contradicts God, and questions His goodness, says He is withholding something from you that it is well for you to have.
  3. It deceives. It makes it appear that there is something to be gained by sinning,—pleasure, or knowledge, or other things.
  4. Today, sin still comes in this way.
- II. How our first parents sinned. Verses 3-6.
  1. First they knew the right. It is unfortunate to sin ignorantly, but it is tragic to sin against light. 2 Peter 2:21.
  2. Eve allowed herself to consider the evil suggestion, when she should have been shocked at it.
  3. She believed the serpent instead of God.
  4. She ate.
  5. She gave to her husband. How often in sinning we lead others into sin.
  6. Let us learn from this experience.
- III. The results of sin. Verses 7, 8.
  1. They knew they were naked. The chill and self-consciousness of nakedness swept over their souls.
  2. They hid from God. How natural it is in the first flush of our sin to wish we could get away from God.
- IV. What God did about sin. Verses 9-24.
  1. He came seeking man, seeking to save the lost.
  2. He cursed the serpent, and promised (verse 15) that evil would finally be overthrown and righteousness be the victor.
  3. He cursed the ground. If man is determined to be a sinner, better that he be occupied. Idleness would make him a worse sinner. God's curses are for man's good.
  4. He clothed them with skins. Verse 21. Here is the first death in the universe. God Himself provided a lamb. Man

could not stand in God's presence clad in the fig leaves of his own works. (See also Cain's offering.) The righteousness of another must cover him.

5. He drove them forth lest they eat of the tree of life. God would not have an immortal sinner. If man will sin, then man must die; his career in sin must be cut off.
6. Placed cherubim with flaming swords to guard entrance to garden. The cherubim were the angels of mercy. Ex. 25:18. Mercy and justice, represented by the sword, meet together at the gate of Eden.

### Conclusion


1. Gather up the main points, dwelling a moment to enforce the lesson of each.
2. Finally, we close this chapter with our first parents outside the garden, and the gate closed behind them. The history of sin runs its course. Then we look once more. Rev. 21:25; 22:14. The gate is open, and the human family is invited in. Man, the commandment breaker, is driven forth from the garden lest he eat of the tree of life and live forever. Man, the commandment keeper, is invited in to eat of the tree of life, that he may live forever.
3. May God grant that we shall at last be numbered with God's commandment keepers. (Heads bowed for a moment in silent prayer.)

Lincoln, Nebr.

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SOME foolishly believe a speaker to be profound when he is "obscure;" but often this is simply a covering word for muddled. The greatest teachers and preachers speak forth the profoundest spiritual truths with such simplicity and clarity that even a child can grasp the essential idea. Jesus is the paramount example of this principle in all times.

WE have passed from the era of expansion and extravagance into the period of retrenchment and readjustment, with its attendant perplexities. Contracting pains are much more noticeable than growing pains. Grace and grit are needed to bear them, but are available for each of us.



# THE BETTER WORKMAN



Improvement in Method and Technique

## HARVEST INGATHERING SOLICITOR'S CORRESPONDENCE COURSE

BY E. E. BEDDOE

I HAVE been requested to give a brief account of how correspondence lessons on Harvest Ingathering soliciting have been conducted for our people in the Oklahoma Conference. Believing this might be helpful to others who would like to carry out a similar plan, the experience is gladly passed on.

It was evident that more of our people would take part in this endeavor and that they would find more pleasure in it and have greater success, if they were better prepared for it by proper instruction and training. The only feasible way of reaching a large number throughout the conference during the month preceding the campaign was by correspondence. So a set of lessons was prepared with questionnaire blanks. These were run off on the mimeograph and stapled together, then sent to the church officers to be given to those who wished to take the course. Many took advantage of the opportunity, and most of those who enrolled finished the lessons and mailed in the blanks. A simple certificate was prepared to give to those who had met the requirements.

The first year we divided the course into four lessons, and but one lesson was sent out at a time. Those taking the course were required to send in the questionnaire on the lesson received before the next one was sent to them. But this was not as satisfactory as the next year's plan of sending at one time the entire set of lessons and questionnaires stapled together (ten mimeograph sheets). This made it more convenient, saved mailing expense to the conference and our people, and conserved the time in the office in going over and mailing out so many lessons.

The lessons were prepared on the following topics:

1. An Ideal Solicitor.
2. How to Approach the Prospective Donor.
3. The Solicitor's Spiritual Preparation.
4. Learning a Canvass.
5. Pulling Points.
6. How to Carry the Magazines.
7. The Need of Co-operation With the Church.
8. The Most Important Qualifications of a Solicitor.
9. How to Make Soliciting More Pleasant.
10. What Should Be Our Individual Goal?

This material was divided into six lessons. The assignments for study of the lessons, for study of the Ingathering magazine, for practice

in giving the canvass, etc., were all given in the questionnaire blanks. The six lessons were covered in three sheets, which were mimeographed on three different colors of paper so they could be easily identified.

These lessons were sent out in bulk to the churches the latter part of June. This gave six weeks in which to complete the lessons before the campaign began, leaving out the two weeks for camp meeting. Thus the information received was fresh in mind when the campaign was launched the first of September.

As a result of these lessons, some took part in this campaign work for the first time; others said they found more pleasure in it, for they felt they were better prepared and so were more confident. Certain of these secured more donations than they ever had before, and nearly all who met the lesson requirements and sent in the blanks expressed appreciation for them.

*Oklahoma City, Okla.*

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### Weekly Evangelistic Report

BY M. V. CAMPBELL

THE Ontario-Quebec Conference has fostered the spirit of evangelism, has kept the membership in touch with the various efforts, and has used the plan as a wholesome stimulus to the workers themselves through a weekly report of the name of the worker, the place, the attendance, and other items as indicated on the following report taken from the *Canadian Union Messenger*:

| Evangelist and City                 | Attendance   | No. Reported Keeping the Sabbath | New Adult Believers Present Sab. | Active List of Interested |
|-------------------------------------|--------------|----------------------------------|----------------------------------|---------------------------|
| O. D. Cardey, Hamilton . . . . .    | 750          | 50                               | 78                               | 305                       |
| E. A. Beavon, Paris . . . . .       | 100          | 30                               | 5                                | 36                        |
| L. F. Passebois, Montreal . . . . . | 295          | 25                               | 23                               | 102                       |
| W. J. Hurdon, Toronto . . . . .     | 50           | 17                               |                                  | 40                        |
| N. J. Wagar, Oshawa . . . . .       | 113          | 12                               |                                  | 49                        |
| R. A. Hubley, Ottawa . . . . .      | 99           | 10                               | 9                                | 35                        |
| J. A. Toop, Kingston . . . . .      | 54           | 9                                | 9                                | 26                        |
| H. P. Parker, London . . . . .      | 37           | 5                                |                                  | 15                        |
| A. M. Baybarz, Toronto . . . . .    | 72           | 4                                |                                  |                           |
| L. H. Hartin, Whitby . . . . .      | 35           | 4                                |                                  | 14                        |
| J. L. Wilson, Sudbury . . . . .     | 28           | 1                                |                                  | 6                         |
| W. A. Dessain, Windsor . . . . .    | 90           |                                  |                                  | 20                        |
| T. F. McKee, Toronto . . . . .      | 65           |                                  |                                  | 15                        |
| <b>Totals . . . . .</b>             | <b>1,786</b> | <b>172</b>                       | <b>155</b>                       | <b>697</b>                |

## NOTES AND NOTICES

Items of Interest to Workers

### School of Theology

**I**N the March issue of the *MINISTRY* a brief announcement was made concerning the School of Theology with the suggestion that later developments would be reported periodically. At the recent Spring Council the following action was taken:

"Recognizing the necessity of affording our teachers of Bible opportunity for advanced study through denominational channels, to the end that the Bible instruction in our academies and colleges may be progressively efficient; and,

"Recognizing the factors of uncertainty that have interjected themselves into national and world affairs since the last Autumn Council, making it expedient that further study be given to making adequate provision for conducting the work of the Graduate School of Theology before it is initiated,

"*We recommend*, That further study be given to the plan for a Graduate School of Theology at a representative meeting to be held preliminary to the Autumn Council."

A sincere effort is being made to launch this school on a basis that will give reasonable assurance of success for its educational program, and make adequate provision for its material needs. The world is still floundering in the depths of depression; and new factors of financial uncertainty, both national and international, together with an increasing deficit in General Conference funds, make it seem unwise to initiate any new enterprise until further study is made by an Autumn Council.

W. I. SMITH,

*General Conf. Dept. of Education.*

### Thwarting the Depression

**T**HE total net gain of 8,050 in membership for the year 1932 is the greatest ever made by the denomination in North America. This gain means that for every day during the year, there was received into the North American Division an equivalent of one church having a membership of 22, or a gain during every week of 154 members, thus bringing in additional annual contributions of \$348,243. The quickest way out of the present depression would seem to be to increase the membership. If the membership can be increased to the point where it will bring in an additional \$500,000 each year, it will not be long until the effects will be sensed in all branches of the work.

H. E. ROGERS.

**A** DISTINCTIVE method of advertising was used by Elders C. L. Lingenfelter and F. H. Rahm in their recent evangelistic effort in Petaluma, California. A four-page news

sheet, 7½ x 10 inches in size, printed on good quality paper, was issued semimonthly. It was entitled, "Bible and Health Lecture News," and was very attractive in appearance, being well illustrated with cuts of the evangelists and other workers, the A Capella Choir of Pacific Union College, and a male quartet, as well as with other cuts emphasizing certain of the topics presented. Short articles, giving a few pertinent thoughts, appeared on most of the subjects to be presented during the two weeks following. Each issue contained something on the health question, either a short article, questions and answers on health topics, or recipes and cooking hints. On the back page was given the program for two weeks, listing the musical feature, the nightly health topic (the discussion of which occupied twenty minutes preceding the regular lecture), and the religious subject for each evening.

ONE conference, in order to conduct continuous evangelistic work in its tabernacles, has adopted the plan of rotating its evangelists from one tabernacle to another, instead of moving the tabernacle with the evangelist, thus effecting a considerable saving in expense.

THE chronological Old Testament outline, used this year in conjunction with the Ministerial Reading Course, has been translated into a number of other languages. And L. C. Shepard of India writes that representatives of another mission body have asked permission to translate it into one of the vernaculars for the benefit of their group.

\* \* \*

LET us in our preaching strive to make the gifts of money sought for the cause an act of worship, a spiritual exercise, and not a mere metallic transaction.

## KINDLY CORRECTIVES

Better Speech and Conduct

### The Use of "Reverend" \*

It is time intelligent folk knew that they have no more right to address their minister as "Rev. ——" than to call their Congressman "Hon. Jones." "The Rev. John ——" is right. If his first name is unknown, or for the moment forgotten, "The Rev. Mr. ——" is correct, or "The Rev. Dr. ——" or plain "Mr. ——" To say or write "Rev. ——" is simply inexcusable among those who have a fair regard for the proprieties of speech.—*The Sunday School Times, April 29, 1933.*

\* While this perplexity does not trouble us, nevertheless we should be familiar with correct usage as followed by other denominations, and refrain from making such mistakes.—*EDITORS.*

## Book Reviews

(Concluded from page 17)

firmly maintained that the doctrine of a coming millennial age of Jewish supremacy on earth, an age in which nations of men are to be saved with a salvation different in kind from, and distinctly inferior to, gospel salvation, is a *thoroughly unscriptural and anti-Scriptural doctrine*. It cannot be too strongly insisted or too firmly maintained that there is *no going backward* in the works of God; that *He* does not build again the things *He* has destroyed; that there is *no salvation* for Jew or Gentile other than *gospel salvation*; that there is no day of salvation for any part of the human race except *this present day of gospel mercy for all*; that there is no 'Israel' in God's purpose but 'the Israel of God,' and no 'Zion,' but the heavenly mount to which *we* 'are come;' and finally, that the temporary shadows of the old covenant—the temple, altar, priesthood, sacrifices, and ordinances—have now been abolished completely and forever. The current doctrine as to the conditions of things in the world during the millennium has no Biblical foundation. It is a hybrid; the product of a commingling of heathen superstition and corrupted Judaism." —*"The Hope of Israel,"* p. 146.

These statements are supported with clear Scriptural proof elsewhere in the book. Mauro's interpretation of Revelation 20 is not our position; but even this is much better than that which is currently taught. It should also be noted that Mr. Mauro is sound in maintaining the perpetuity of the law of God. Our ministers and Bible workers ought to study these books carefully.

GEORGE MCCREADY PRICE.

Berrien Springs, Mich.

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## Catholic Annulment Vs. Protestant Divorce—II

(Concluded from page 16)

behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry." Verses 27, 28, 36. Single persons could marry without sinning, but he restrains those who had separated on the basis of religious profession.

Our query is, What could be the reason for such a restraining decree by Paul in not allowing the believer to marry again? The answer to this question is found in verse 39, which reads, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

In all candor the question can be asked, How could Paul grant permission to a Christian to remarry when he solemnly declares that death is the only act, apart from adultery, which dissolves the marriage vow? The answer is not hard to find when we recognize and understand

that Paul is speaking to married persons who have separated because of difference in religious profession. The fact remains that religious differences between a married man and a married woman do not violate the seventh commandment, and so long as that commandment is not broken by either party, they are still one flesh in an indissoluble union, even though living apart. Should the heathen party commit adultery while in separation, this would leave the innocent party free to marry again.

The inevitable conclusion must be that the "Pauline Privilege" as interpreted by the Church of Rome does not exist; hence the Protestant exposition that the only act which dissolves the marriage vow is the act of breaking the seventh commandment, which leaves the innocent party free to marry again. This is in harmony with the eternal justice of God, who has never victimized or penalized the innocent with the guilty.

Washington, D. C.

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## Reduced Prices on Cuts

WITH this new cut, one of several added to the "Evangelistic Cut Service," a reduction in prices is announced which is equivalent to a 25 per cent discount. This word will be welcomed in the field. It has been made possible only through rigid economies, and can be maintained only on a strictly cash basis. Catalogue with new prices will be sent upon application to T. K. Martin, 8 Ash Ave., Takoma Park, Washington, D. C.



A WORLD IN DISTRESS

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It is useless to expect thoughtful people to accept one's contentions unless they are backed by the witness of truth, the evidence of fact, and the force of logic.

## Adversity's Relation to Spirituality

(Concluded from page 3)

rience in our own hearts and lives, are we truly spiritual? I think what I need to learn is that the Lord is God. I need to understand that every day of my life. Whether we live in times of adversity or times of prosperity, we all need to know that the Lord is God. We need to learn that our only help, and our only hope, is in a vital connection with God.

Let us pray this morning that the Lord will come into our hearts and lives and experiences that we may have that active, abiding trust in connection with the Lord that will help us to move steadily forward, regardless of circumstances that surround us on the outside. Let us entreat the Lord to help us in these days of depression to learn that the Lord is God, and that He is the leader of this movement, ready to deliver us from the hand of oppression, from anything and everything that would hinder His cause, and also to learn to stay close to Him in days of prosperity if we should ever have such again. And Manasseh, after the experience he passed through, "knew that the Lord He was God." There is a wonderful lesson in that for us. I believe the more we think of it, the more strength and blessing we shall see in the realization of that truth.

[A season of prayer here followed.]

Glendale, Calif.

## Mrs. White and the Apocrypha

(Concluded from page 13)

exclude them (May 3, 1827). Since then, Protestants in Great Britain and America have given up the practice of publishing the Apoc. as part of Sacred Scripture."—*International Standard Bible Encyclopedia*, Vol. 1, p. 562.

\*\*In a letter from the British and Foreign Bible Society, dated March 9, 1933, it is stated: "According to our Historical Catalogue of Printed Bibles, Darlow & Moule, the first English Bible to deliberately omit the Apocrypha is the 1640 published at Amsterdam. "There is a Preface in the book referring to their omission.

"Certainly the Apocrypha is not included in the 1629 Bible to which you refer, but this does not appear to have been intentional, as a full list of the Apocryphal books is given on the contents page to the book. I have also looked at the Bible, which is rather a rare edition, and find that the last folio of the O.T. is Ff2, and the first folio of the N.T. Nn2 showing that the intervening sheets containing the Apocrypha were certainly printed for the book. This Bible is described in our catalogue as 'Wants . . . Apocrypha.'"

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## Going—Weeping—Reaping— Rejoicing

(Concluded from page 1)

for whom they have labored, saved in the kingdom of God; and even in this life, earth holds no pleasure that equals the supreme moment when the minister sees those for whom he has labored yielding to the influence of the Holy Spirit. Who would not share in this joy now and throughout eternity? I. H. E.

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**DISCERNERS!**—The hour is electric with international tension. Momentous messages flash to and fro among the nations. Movements of greatest magnitude in the international field are taking place before our eyes. Let us not in our public presentations have recourse to the statistics, the attitudes, and the conditions of a decade or even of a year ago in discussing signs of our times in the economic, political, social, military, or religious field. Matters are moving with a breath-taking rapidity. They are incessantly changing, and we as heralds of the dawn must be alert to detect and interpret their significance. Seventh-day Adventist expositors should be discerning students of the times.

**COMMENDABLE!**—All honor to our workers who are loyally and cheerfully adjusting themselves to conditions incident to these trying times! Especially should the efforts of certain of our junior associates, the internes, be recognized. Some, released from conference employ, have turned to teaching, nursing, or other lines for their bread and butter, but have gladly continued preaching and giving Bible studies for the conference over week-ends without remuneration. Let such be patient; openings for full-time service will surely come, for the great commission has not expired by limitation. Its great hour of expansion and consummation is just before us.

**FAIRNESS!**—We rightly resent either oral or written misstatements of our faith by opponents. The personal opinion of some worker does not commit, nor necessarily represent, the denomination. And garbled extracts from our writers, with resultant distortions of our beliefs, are especially offensive, for carelessness here appears willful. On the other hand, both the Golden Rule and the ethics of sound scholarship decree that we accord to others what we ask for ourselves. In other words, the positions of purveyors of error should be stated both fairly and accurately. We should scorn to use statements that are not authoritative, and we should never knowingly distort a single point. There are quotations current which are repudiated by the group involved. These we should never use. We should confine ourselves to the avowed declarations of their leaders and the actions of their authoritative bodies, which are easily accessible. Truth must be scrupulously fair, as all distortion puts a well-nigh insuperable barrier between us and the honest in heart, whom we must reach.

**SUPPORT!**—The tendency of some to criticize destructively the written or oral efforts of a brother minister because couched in different phraseology, or given from a different approach, is to be deplored. It indicates a superiority complex that is usually disappointing under test. God uses varying methods in the proclamation of His truth. Even through the prophets He spoke "in divers manners." Rather let us pray for, support, and appreciate one another in our public efforts. Let us help each other by constructive suggestions, and so build up a strong, united ministry.

**FORGET!**—A misstep on the part of a worker makes it inadvisable for the church again to place the individual involved in a position of prominence. This is in order to safeguard the fair name and influence of the church from the malicious tongue of the world; for while God forgives, the world does not forget. But it is wrong for professed Christians to keep continually in mind, and on occasion allude to, the misstep of such a person when he has repented of and confessed his sin, and time has borne witness to the sincerity and thoroughness of his transformation of life. Irrespective of the nature of the sin, God does not deal that way with us. He did not with David, and others. He will not so deal with the redeemed in eternity. No; when God forgives, He forgets. We stand before Him just as if we had not sinned. He remembers our transgressions no more. They are hidden under the blood. And to the degree that we are "like Him," we will follow His steps in this matter.

**DISAPPOINTED!**—Multitudes through the centuries who have unwittingly held doctrinal or prophetic errors—such as inherent immortality, a wrong rest day, or an incorrect prophetic date or interpretation—will be saved because their hearts were perfect toward God, and because they had a right spirit despite their faulty understanding. One moment in heaven will readjust all such misconceptions. On the other hand, there will be many holding correct doctrinal and prophetic views who will be tragically disappointed in the day of awards because of a wrong spirit and an imperfect heart toward God. An eternity in heaven would not correct such a defection; hence they must be excluded. Tragic the day when any should cry, "Lord, open to us! Have not we correctly interpreted prophecy? Have not we been doctrinally impeccable, teaching in Thy name and doing many wonderful works?" May the solemn principle unfolded in the Master's answer be ever before us.

L. E. F.