

# The Ministry

A Medium of Communication  
between the members of the

Ministerial Association of Seventh-day Adventists

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## Trenchant Truths

LET us put a consistent life behind every sermonic message.

THE pulpit must not become a lecture platform, a political forum, or a business counter.

A CLOSED mind is like a corked bottle. Nothing can get in, and not much worth while is likely to come out.

CHRISTIANITY is first promoted by the testimony of facts, but it is retained only by translation into experience.

WE are not merely to cause men to change their way of thinking, but their way of living. Christianity revolutionizes conduct.

ANY deadwood in the ministry or driftwood in our evangelistic ranks, excludes a living timber. God wants living, growing, developing, spiritual workmen.

SENSATIONALISM in the minister's public work is an unconscious advertisement of his lack of the Holy Spirit. He is aware of a need of power not possessed, and so turns unfortunately to crutches, expedients, and substitutes.

WE need a revival of study of the principles set forth in the spirit of prophecy. The supreme proof of the divine origin of these writings lies in their internal evidence, their spirit and reaction upon the character, not in outward or mechanical evidences in connection with their communication to the human agent. The devil can

counterfeit the mechanics, but not the spirit. Let this gift to the church be exalted, but ever on its true basis.

THE dimming of the advent hope in the breast of a last-day herald of that hope, is the tragedy passing human expression. We need to pray for a growing consciousness of its imminent reality.

LET us beware of actually though not openly making tests of church fellowship those specific points eliminated by the clear declarations of the spirit of prophecy. No man is authorized nor qualified to make such a requirement of any soul.

THE old-covenant attempt at obedience to the law of God is one of the devil's tricks foisted upon many conscientious souls. The new covenant confirms the law, but makes obedience possible through enabling grace. Eschew the old and stress the new.

THE substitution of orthodoxy for a living relationship with Christ is one of the most subtle perils of the remnant church. Sound doctrine and Christian experience are companions, not antagonists. The danger is that the one may become a substitute for the other.

THE worker who "flies off the handle," whose face flushes with anger when crossed, who sputters and says things in a moment of passion, has lost his influence irreparably in the church and with his ministering brethren, unless he is man enough to repent, confess, and repudiate it, just as every other common sinner is expected to do. Let him not think such conduct can be passed by because he is a preacher. It will not be overlooked by God.

*(Concluded on page 4)*

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# Editorial Keynotes

## Creating a False Impression

**T**HE need of the world to-day is genuine Christians, and the purpose of the church is to develop such Christians. But Christianity is not merely subscribing to a creed, nor giving assent to a correct body of doctrine. One can do all that, and not be a Christian, for Christianity is primarily a provision of salvation from sin. It is a relationship to the Lord Jesus Christ, whereby our sins are taken by Him, and His righteousness becomes ours. It involves a change of life as well as of belief. And a separation of the two produces partial, one-sided professors of Christianity.

Real Christians are twice-born folks, and this new membership in the family of God bears its fruitage in the life, correcting erroneous beliefs, reforming evil practices, and producing a people for God's own possession. Pre-eminently is this to be true in these last days, as the controversy between sin and salvation draws to its tragic close.

Unconsciously and unfortunately, there has developed through the years a wrong impression upon the public mind through the emphasis in our public contacts. In the concept of multitudes we are classed, not as Christians, but as legalists with a Sabbath mania. We ourselves are responsible for this, for we really have one religion for ourselves, while for others we have reserved our doctrinal beliefs. Our own Sabbath services are, or should be, devoted primarily to the cultivation of spiritual life and fellowship with Christ, with its fruitage of service and sacrifice. But the public is largely unaware of this, and has little or no opportunity to be so informed.

This is also apparent in many of our camp meetings. We reserve most of our doctrinal discourses "for the public" in the evenings, while the spiritual studies, dealing with life and fellowship, upon which success or failure hinges, are presented in the daytime when the public is absent.

The same is true of the average evangelistic series, with the result that most ministers and members of other denominations regard us as a group of zealous doctrinarians, rather than as Christians. Let us learn from others. Never have I read or heard anything from Russellism other than of an argumentative, doctrinal nature (erroneous and deceptive—but that is not the point); there was not a speck of the gospel in it. It was just a system of religious teaching, a philosophy of life producing hard-headed, hard-hearted, argumentative adherents, exceedingly zealous in the propagation of their cult. May God help us to avoid such a perversion of His design.

The same mistake is observable in some of our approaches in mission fields. Only yesterday I glanced over the missionary magazine of a foreign field. There were articles on prophecy, doctrines, and the signs. There were notes on current happenings. Impetus was given to certain needed moral and social reforms, but precious little saving gospel. There was nothing specifically on the One who alone offers and is able to forgive and cleanse, to justify and sanctify, to transform. Ideals were set forth, but not the power to achieve. Knowledge was imparted, but not salvation. It was not so much the gospel as a presentation of ethics, a body of sound doctrines to which we subscribe.

But it was sadly deficient in redemption, so frightfully needed in a sunken heathen land.

I confess with sorrow that I followed the same policy when editor of such a journal in a great mission field, and also while on our American journals. Could I live over the past in the light of present conviction, there would be a different approach, *not stressing doctrine less, but Christ and His salvation more.*

Honestly, what impressions do our advertisements, our literature, and our meetings for the public produce? If the features already discussed be predominant, we are clearly responsible for creating a false impression of God's gospel message and movement for this hour. And as an inevitable result, our converts come into the church with the unconscious mental attitude that doctrine is more important than salvation. And this becomes the basis of a multitude of woes within the church. Unconverted members cause unending trouble, and ultimately drift away, unless finally converted. *Be it ever remembered that we are not God's special people because we hold certain doctrines, but having surrendered utterly to be His special people, we are inevitably led to the doctrines He enunciates.*

If ever there was a time when the whole gospel was needed, with its forgiveness for the past, its provision for the present, and its hope for the future, that time is here. Apostasy is rampant. The saving gospel of Christ has been mutilated in the hands of His professed followers. Modernism, evolution, social service, and rank denial rule the day. This is our supreme opportunity, and the challenge creates a solemn obligation.

Our commission is to proclaim the "everlasting gospel," which if faithfully presented in the light of the present world situation, must inevitably correct all doctrinal errors. Its heart

is the salvation of God through Christ in the fullness of His grace. But how easy it is simply to stress the bony framework,—the right arm, the eye, the foot, or some other part, important as these are,—*rather than the heart.* Fellow workers, let us give the whole gospel to the whole world. Let us be, and cause ourselves to be known as, Seventh-day Adventist Christians, the pre-eminent, representative Christians of these last days. L. E. F.

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## Trenchant Truths

(Concluded from page 2)

How do the people in the pew regard us? Do they think of us as hard drivers, as money extractors, cold officials, argumentative doctrinarians, or as tender shepherds, men of power in word and prayer, Spirit-filled men of God?

Our tendency to-day is to depend too much on institutionalism and the machinery of organization, and too little upon direct, individual appeal. We need a revival of universal personal work. No minister can be an effective soul winner who neglects personal work.

To offer a Christ known only theoretically, whose healing has not been personally felt, whose commands are not the love law of the life, whose presence is not a living reality, and with whom constant communion is but an intellectual concept, is the most cruel imposition that can be foisted upon a sin-touched, longing congregation.

LET us refrain from slighting remarks against *preaching*, in order to give emphasis to *service*. Let us not join the Greeks in implying it is foolishness. The command of the Master, the example of the apostles, the experience of the pioneers, and the very text of the threefold message exalt preaching. Let us not seek to exalt one phase of this message by weakening confidence in another.

# Forward and Upward

Inspiration, Counsel, and Caution

## Make His Glories Known

WHY did the sun refuse to shine,  
And moon and stars their faces hide,  
When on Golgotha's rocky hill  
The Son of God was crucified?  
O this alone the reason why  
The blazing sun should veil his face  
So that a mantle dark as night  
Enwrapped the sinful, guilty race:  
The glory beaming from the cross,  
Where hangs God's own Beloved One,  
Outshines the brightness all combined  
Of stars and moon and blazing sun.  
That He should give His sinless life  
To pay the price, redemption's cost,  
That He should drink the bitter cup  
And spill His blood to save the lost  
Has crowned our blessed Lord for aye  
With glory that is brighter far  
Than all the dazzling beams that shine  
From sun and moon and beaming star.

Then go, ye heralds of the cross;  
Nought else proclaim, nought else to know,  
Save Christ your Lord, the Crucified.  
God calls you now; ye heralds, go,  
Proclaim the cross, the wondrous cross,  
Whence shines the glory of our Lord,  
Till all the earth, where darkness reigns,  
Is lighted with the glorious word.

FRANCIS M. BURG.

Walla Walla College.

## Leading in Service

BY W. A. SPICER

THE minister who is in close contact with the church members and who is leading them into service, is filling a post second to none in all the cause. This time of the judgment hour is the time of spiritual refreshing foretold, when God was to finish His work in power. Now it is, surely, that Psalms 110:3 applies especially: "Thy people shall be willing in the day of Thy power."

With the time at hand, and the refreshing from the presence of the Lord making those who are receiving it more willing than ever to serve, it is for us to lead. And here is where we

ministers face the most difficult, but the most important task. We know well that it is easier to preach to the people about service than it is to plan and devise and instruct and lead the people in that service. Here is a golden motto on leadership in service set for us in the spirit of prophecy:

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. . . . Especially should those who are newly come to the faith be educated to become laborers together with God."—*Testimonies*, Vol. VI, page 49.

Some of us are in general work, here and there continually. For one, I long to sit at the feet of our ministry that is in close contact with the local church, and learn better how to help believers to take up the every-day ways of missionary work. I wonder how some of our ministers in large centers have worked out this suggestion from "Gospel Workers: "

"There should also be in our larger churches special training schools for young men and women, to fit them to become workers for God."—Page 75.

Not for a moment can we contemplate any lessening of effort by our evangelists who have the gift of strong public evangelism; but the great army of laborers among the churches have the equally important and equally fruitful responsibility of leading the believers into action. Moreover, more than ever before, the public evangelist calling new souls to obedience, needs to make it a call also to service, as suggested in the motto quoted, "Especially should those who are newly

come to the faith be educated to become laborers together with God." As I survey the experiences of recent years in which we have seen here and there special outpourings of blessing and quick ingathering of souls, it seems generally to have come where new believers, with few advantages of training, have gone out in simple faith to work for others.

May God bless our ministers and workers among the churches and our home missionary and young people's leaders who are working out this commission to lead a third of a million believers into soul-winning action.

*Washington, D. C.*

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## Keepers of the Vineyard

BY TAYLOR G. BUNCH

"THEY made me the keeper of the vineyards; but mine own vineyard have I not kept." Cant. 1: 6. This is a statement of solemn significance to the ministers of God. The vineyard is used in Scripture to represent the church, and the individual members of the church are as fruit-bearing vines, requiring to be watered, cultivated, and pruned by the keeper of the vineyard, that they may bear fruit. There is still another sense in which the heart is likened to a vineyard or garden in which seeds of divine truth are sown to spring up and bear fruit to the glory of God, and under this simile the vines or plants of character must be watered by the Holy Spirit and cultivated and nurtured by the divine Husbandman; but the keeper of the heart vineyard is required to co-operate with the divine agencies, by heeding the instruction, "Keep thy heart with all diligence," lest any root of bitterness spring up in the form of noxious weeds which choke the fruit-bearing vines. The vineyard must be kept clean if it is to bear its maximum harvest.

The manner in which the personal vineyard is cultivated is proof whether or not the keeper is qualified to look after the interests of another. No minister is capable of keeping the vineyard of the Lord unless he keeps the vineyard of his own heart. If he does not know the meaning of victory over personal sins, he is not qualified to be intrusted with the larger responsibility of guarding the souls of others. The authoritative statement is made that "the watchmen are responsible for the condition of the people" ("Testimonies," Vol. V, p. 235), and this is a striking commentary on the text of Scripture quoted. Renewed vision, spiritual revival, cleansing from sin, and reformation of life must begin with the keepers of the vineyard. When this takes place, the church will be awakened, its members transformed, and the latter rain will fall in its fullness.

Pentecost came to the apostolic church when the *apostles* were ready to receive the blessing. The necessary preparation was made in the upper room, where study, prayer, repentance, and confession prevailed. In other words, the revival that brought the early rain began with the *keepers* of the vineyard; the apostolic church was spiritual because its leadership was spirit-filled. Though the apostles' teaching was denounced by the Sanhedrin as treason, victory attended them everywhere, because they had learned the secret of victory in their own lives.

David set forth a fundamental essential in the life of a minister for God when he wrote: "Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. *Then* will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51: 12, 13. Isaiah recognized the necessity of a cleansed ministry as a prerequisite to a cleansed church when he said: "Be ye clean, that bear the

vessels of the Lord; " and Paul writes: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." And the same high standard for the shepherds of the flock, the keepers of the vineyard of the Lord, is set forth in the writings of the spirit of prophecy. (See "Testimonies to Ministers," pp. 260, 261, 440.) Fellow ministers, as keepers of the Lord's vineyard, may it never be our sad experience to confess, "*They made me the keeper of the vineyards; but mine own vineyard have I not kept.*"

*Loma Linda, Calif.*

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## The Practical Side of Our Ministry

BY A. N. ALLEN

If we may judge from the range of subjects dealt with by Inspiration in the Bible and through the spirit of prophecy in the "Testimonies for the Church," it would seem that the divine plan for the minister is that he be more to the people than a preacher of doctrine. Doctrinal truth is of the greatest importance, but it must ever be remembered that the minister's duty also involves the responsibility of being an adviser and guide in material affairs which concern the life of the individual. The need for the minister to combine practical and spiritual instruction has rested upon me with deep conviction for a number of years, and in this connection I wish to refer to a few personal experiences in dealing with practical problems in the life of the church member.

The father of a large family in one of our churches was a workman, but lacked business judgment, and as a consequence the family was ever in dire want. I felt that this brother needed not only to be taught how to pray and to be faithful in his church duties, but

he needed good sound business advice, and consequently I took him in hand. I sought to enter into his business life with him, and wisely and carefully to suggest better methods. The effort paid. At the end of two years this man was the owner of a well-paying business, free from debt; his tithes and offerings were multiplied, and two of his daughters, educated in our schools, became church school-teachers.

In one church, where poverty necessitated much charity during the winter months, I found on careful investigation that the majority of the families were running accounts at the stores, and buying all manner of things on the installment plan, which involved the very highest prices. For the help of the situation in this church, a plan was developed for associate cash buying at wholesale prices. In addition to this, the members were encouraged to plant gardens and raise their own vegetables,—a means of economy which had been almost entirely overlooked. Better paying positions for some of the more capable members of the church were secured, and in various other ways the people were encouraged to get something ahead. The result of this practical education was that the Sabbath school offerings in this church showed the highest per capita rate in the conference, the tithes were greatly increased, home conditions improved, and the young people entered our schools.

In another church I found a man who was always in debt. Careful inquiry revealed the cause of his weakness in this respect, and when the situation was explained to him, he gladly co-operated, and soon the difficulty was permanently remedied. Later this man and his wife, by their own industry, were able to attend one of our schools, and now occupy places of responsibility in the Lord's cause.

In one Seventh-day Adventist home conditions were far from promising.

Things were in a shiftless, run-down condition. It was found that the wife and mother had for years been afflicted with a physical malady which, under proper medical care, was entirely relieved, and as a result the woman became a real home-maker, which had been impossible during her sickness.

Other cases might be referred to, but these are typical of conditions which exist to a very large extent, and which we, as ministers, cannot ignore as true shepherds of the flock, for we are told through the spirit of prophecy that "every man who bears the message of truth to our churches must do his duty by warning, educating, rebuking."

It is quite probable that in every Seventh-day Adventist church there are men who could greatly increase their earning power if encouraged to attend a night school and either learn a trade or become more proficient in the line followed. To many church members, both men and women, it would be an advantage to take a *Fire-side Correspondence* course, and thereby qualify for a definite line of service. The result of giving our people such practical help would be seen in a higher standard in home and church life, full enrollment in our church schools, and a great increase in tithes and offerings.

*Santa Leopoldina, Goyaz, Brazil.*

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## The Everlasting Gospel in "Present Truth" Setting

BY H. S. PRENIER

THE everlasting gospel is like a precious jewel which becomes an heirloom passed down from generation to generation. The setting of the ancient jewel may be changed, but the gem remains the same. Just so, the everlasting gospel remains unchanged, but during succeeding ages its presentation varies according to the develop-

ment of the plan of salvation, which is governed by the prophetic timepiece in the written word.

The "present truth" phase of the everlasting gospel, which, at the specified time, called into existence a people of understanding mind and willing heart for its proclamation, is set forth in Revelation 14:6, 7. In this setting the everlasting gospel centers in Christ as high priest in the most holy place in heaven. From this central theme of the gospel emanates the "present truth" concerning the sanctuary, the final atonement, the judgment hour, the law of Jehovah, the Sabbath as the seal of creative power, the second advent of the world's Redeemer, and synchronous events. All these teachings which Seventh-day Adventists proclaim are based upon the work of Christ at this present hour of earth's history; and any other gospel presentation than this, to-day, is not the genuine jewel in "present truth" setting.

We have reached the ultimate in the gospel message. Our High Priest is about to finish His work in the heavenly sanctuary, and the door of mercy will close forever. The "mystery of God" is about to be finished. All past and present gospel presentation clusters around Christ,—His atonement for man on Calvary, His intercession for man as high priest in the heavenly sanctuary, and as Redeemer and King when He returns for His bride, the church. The precious jewel of the everlasting gospel gleams most brilliantly in its timely setting, and to-day its varicolored facets reveal a personal Saviour who is officiating in man's behalf in the heavenly sanctuary, and who, by His representative, the Holy Spirit, takes up His abode in the hearts of His children on the earth, in fulfillment of His promise, "Lo, I am with you alway, even unto the end of the world."

Seventh-day Adventists should give a new and mighty note to the testi-

mony of the apostle Paul, which meant so much to him and should mean still more to us, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

*College View, Nebr.*

ARE not the proclaimers of the judgment hour in honor bound to present with its declaration the full provision of God for successfully passing the bar? No mere enunciation of the unalterable standard, however vivid and eloquent, will suffice. Such brings but mocking despair. The Advocate who never loses a case, and the way of complete justification must be presented, or we are recreant to our plainest duty.

### Kindly Correctives

For Better Workmen

#### A Curious Habit

WHILE in a meeting the other day, an important question was under consideration, which was to be decided by vote, and in presenting the matter for action the leader of the meeting said: "*Let every one who favors this plan stand on their feet.*" This was a double surprise to me. In the first place, a person cannot very well stand any other way than on his feet; and in the second place, when the leader asked every one to stand on *their* [other people's] feet, I recalled an experience of having my feet trampled on accidentally, and concluded that with a deliberate command by the leader for such conduct, I would better find a way to get out of the room.

How very common the error, when talking about *one* person or thing, to refer immediately to the subject with *their* or *they*, as if a host had been

mentioned. One can scarcely mingle with a group of people for even ten minutes without hearing such statements as: "Each one brought *their* own lunch." "Everybody likes *their* own way." "Not a man escaped getting *their* feet wet." "Many a sinner found *their* Saviour that night." "No one should go unless *they* are invited." "Let everybody bring *their* Bible." "If anybody wants to, *they* may leave *their* umbrella here." Every Christian should love *their* neighbor as *themselves*." "Let each one take *their* turn." "Every one does as *they* please here." "Neither father nor uncle could give up *their* business." "Every worker has *their* faults." "Will either of you gentlemen lend me *your* umbrella?" "Will one of you gentlemen lend me *their* pencil?"

This curious faulty habit of speech is easy to correct, but it is very common and very persistent. See how easily the correct form of expression falls into line when you consider only the one small point of making the numbers agree:

Let *every one* who favors [or, all who favor] this plan, *stand*.

*Each* brought *his* own lunch.

*Everybody* likes *his* own way.

Not a man escaped getting *his* feet wet.

Many a sinner found *his* Saviour that night.

No one should go unless *he* is invited.

Let *everybody* bring *his* Bible.

If *anybody* wants to, *he* may leave *his* umbrella here.

*Every* Christian should love *his* neighbor as himself.

Let *each* take *his* turn.

*Every one* does as *he* pleases here.

*Neither* father nor uncle could give up *his* business.

*Every* worker has *his* faults.

Will *either* of you gentlemen lend me *his* umbrella?

Will *one* of you gentlemen lend me *his* pencil?

— Anon.

# The Association Forum

A Round Table on Efficient Methods

## HOLDING OUR CONVERTS

THE church's duty embraces not only aggressive evangelism, but holding and upbuilding those already won. Guarding the back door is quite as essential as making successfully attractive the front door. Losses are an unconcealable sign of weakness. They really imply that some of our accessions were not truly converted. Yet surely the basic requirement of admission to fellowship is a genuine conversion, a spiritual rebirth from above. To be simply intellectually convinced, and so to join the church chiefly upon the constraint of fear, usually means increasing carelessness and ultimate disavowance. Of course, after birth comes growth, which demands nourishment, exercise, and training. To upbuild the personal character and to train for loving service for others is the church's bounden duty toward her converts.

L. E. F.

### Shepherding the Flock

BY N. C. PETERSEN

It is a sad fact that altogether too many individuals received into church fellowship become discouraged, and sooner or later drop out by the way. A number of justifiable reasons may be set forth as the cause of this situation. In many cases it is the result of uniting with the church under pressure of excitement due to sensational methods of preaching, without experiencing genuine conversion of heart. In other cases the departure may be due to lack of careful instruction in all the doctrines and beliefs of Seventh-day Adventists; while a still further contributing cause is failure on the part of the individual to maintain spiritual life, with consequent yielding to the appeal of worldly pleasure, riches, or position which is ever pulling in the opposite direction. Whatever the cause may be, the fact cannot be ignored. The vital question is, What measures can be taken to lessen the steady stream of discouraged, bewildered souls who are passing out through the rear door of the church?

First of all, there is need of utmost faithful diligence in making sure that

candidates for church membership are properly and fully instructed before being baptized and uniting with the church. We are authoritatively told that "unless those who receive the truth are thoroughly converted, unless there is a radical change in the life and character, unless the soul is riveted to the eternal Rock, they will not endure the test of trial."—"Gospel Workers," pp. 368, 369. There needs to be more earnest attention given to the work of riveting to the eternal Rock. This may require more time and labor than we care to give, in connection with the strenuous activities which we have in hand, but we read that "God would be better pleased to have six thoroughly converted to the truth than to have sixty make a profession and yet not be truly converted."—*Id.*, p. 370.

And second, but of equal importance, is the need of shepherding those who are brought within the fold. The new members of the flock must be carefully nourished and fed with spiritual food, and this cannot be accomplished without the shepherd's knowing each by name and experience, and this necessitates close personal contact. It is too often the case that evangelists and

pastors manifest admirable zeal and earnestness in bringing the individual to decide for the truth and to take the forward step into church membership, but after this is accomplished, leave him to find food and pasture and to keep in line as best he can. But grievous wolves, of many species, are always watching for the lone sheep unaccustomed to the pitfalls by the way, ever ready to ensnare and to devour. The true shepherd will know the spiritual status of each member of the fold, and diligently guard against every encroachment by the enemy of souls.

Not only must the new convert be guarded and fed, but there must be development and growth in Christian life and experience; and the most effective means to this end is to teach him to labor for the rescue of perishing souls. Our instruction on this point is clear: "Upon all new converts should be impressed the truth that *abiding knowledge* can be gained only by earnest labor and persevering study."—*Id.*, p. 368. "Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them,—the burden of leading souls into the truth. Those who are not fulfilling their responsibility should be visited, prayed with, labored for. . . . Teach them . . . that they are to use their talents in giving the truth to those around them. In thus working they will have the co-operation of heavenly angels, and will obtain an experience that will increase their faith, and give them a strong hold on God."—*Id.*, p. 200. It is the shepherd's duty to know just who in his flock "are not fulfilling their responsibility," and then to visit, pray with, labor for, and teach them how to use their talents. Oversight and neglect of this important phase of the shepherd's work lies at the root of the much-regretted exodus from our churches.

It is stated, as the result of careful investigation, that the regular readers of our church paper, the *Review and Herald*, seldom leave the church. It is wise to heed this precautionary suggestion. The secret of remedying the situation involves the sermons which are preached in the Sabbath services. Long, labored discourses, which bring a sigh of relief from those who listen to the end, do not tend to hold and spiritualize our people. We are to present the living Christ as a personal Saviour from sin and sinning, the only One who is able to keep from falling, and to present faultless before the presence of His glory with exceeding joy.

*Lodi, Calif.*

## Never Let Go

BY L. H. KING

My motto is, Never let go of a member until every expedient has been employed, and has failed. I am decidedly opposed to the annual slaughter at the end of the year, in order to clear the church roll of nonproducing and non-attending members. My experience confirms me in saying that scores of individuals who would seem to come within this class can be saved to the cause of God and become active and dependable members of the church, through proper methods of pastoral labor. There is a tendency to become ruthless in severing souls from our enrollment, rather than to make diligent effort in behalf of their restoration to spiritual life. Let us be shepherds who seek for the straying members of the fold, and who will bind up the wounds and heal the bruises, and make the shelter of the church fold the most restful and enticing place for all who have once heard and responded to the call of the Good Shepherd, who gave His life for the sheep.

*Buffalo, N. Y.*

(To be continued)

## THE JUNIOR SERMON

(Concluded)

### No Better Plan for the Pastor

BY L. K. DICKSON

I AM very much in favor of the Junior Sermon plan. I see nothing against it, and much in favor of it. The Junior Sermon is not only helpful to the children, but there is something very appealing in the simple lessons, even for older people. It is highly important for the younger members of the flock to feel that they have a part in the church service. There is no better plan than this whereby the pastor can get a foothold of influence with the younger members of his congregation. I do not think, however, that in working out the Junior Sermon idea, the pastor should feel that he is excused from making the regular sermon applicable and interesting to the boys and girls. I have found that the juniors take much more interest in the regular sermon if their interest is aroused in the Junior Sermon.

New York, N. Y.

### Interest Juniors in Regular Service

BY ERNEST LLOYD

THE church should provide its juniors with small notebooks, in which each junior is requested, at every Sabbath service, to write the title of the opening hymn, the text for the Scripture lesson, a sentence or two from the prayer, and fill a page or two of the notebooks with a report of what the preacher said in his sermon; and also record the closing hymn. These notebooks are to be handed to the pastor at the end of each quarter, for examination. The juniors whose books show a perfect attendance during the quarter, and whose weekly reports are acceptable, should be presented with a small book by the pastor. The value of

this plan is, (1) that more juniors will attend the church service; and, in case the parents are not in the habit of attending regularly, the interest of the juniors will increase the interest of parents. (2) The children will learn to become more attentive listeners, which is a valuable part of their education; they will also become more familiar with hymn books, hymns, Scripture, prayer, and sermon. (3) They will be building up a library of good books.

Mountain View, Calif.

### It Requires Real Preparation

BY HARRIET M. HOLT

I BELIEVE that the Junior Sermon, when rightly given, has its place in the church. There are many ministers, however, who do not understand how to preach a Junior Sermon, and still others who do not take the necessary time for preparation. I think our ministers should realize that a Junior Sermon takes real preparation. To meet the need of ministers in this respect, the Missionary Volunteer Society has prepared printed suggestions known as "Workers' Aid," which are gladly furnished on request.

Glendale, Calif.

### Viewpoint of the Home Commission

BY A. W. SPALDING

THE problem is to attract and hold our adolescent youth. No two men are likely to be equipped to do this in exactly the same way; but any man who will do his best, in the best way he can find, is worthy of commendation, even though his method may not appeal to every one. Personally, the Junior Sermon idea does not greatly appeal to me, for it seems to me the equivalent of a confession on the part of the

preacher that he lives in a world where there are no children, and must self-consciously step out of it before he can make children listen. Jesus did not teach in that way, and yet I am of the opinion that He interested children quite as fully as He did grown people, and it was accomplished in the one discourse. Jesus was a story-teller, not for children only, but also for adults. He was a student of nature, who found spiritual lessons in the works of God. He was a keen observer of daily life, and reflected upon its meaning and import. All these things infused His speech with vigor, novelty, and interest, and yielded the winning and compelling style in which eternal truths were presented. Such a style, followed by any preacher to-day, would attract the attention of both children and grown people, and make it unnecessary to provide an artificial division of the service for the juniors. Such a return to the divine method would eliminate the very patent objection that as soon as the Junior Sermon is over, the children forget the preacher and the occasion, and, with the implicit consent

of their neglectful parents, turn for entertainment to a Sabbath school paper, or to pinching neighbor Tommy. Let me repeat, however, that I would not criticize any man for making use of the Junior Sermon, any more than I would criticize a man for using a crutch. I assume that the man with a crutch needs it, and admire him for his skill in getting about with the use of it. Just so, the preacher who needs the crutch of the Junior Sermon, is to be commended for the proper use of it, rather than to sit still and deplore the fast pace of the youngsters who go by.

*Takoma Park, D. C.*

## Out of Four Years' Experience

BY A. G. WEARNER

FOR the past four years I have not once missed meeting with my junior congregation immediately following the Sabbath school. I would no more think of coming to the Sabbath service unprepared to serve the children than to come unprepared for the preaching of the regular sermon. Of course it

## Junior Sermon Bibliography

[Suggested by workers of extensive experience and research]

Title	Author	Publisher
"Bible Lessons for Children"	C. H. Tyndall, M. A.	Revell
"Children's Object Story Sermons"	O. T. Barnes	Revell
"Children's Nature Story Sermons"	Hugh T. Kerr	Revell
"Children's Story Sermons"	Hugh T. Kerr	Revell
"Chalk"	Ella N. Wood	Revell
"Fifty-two Story Talks to Boys and Girls"	F. H. Cheley	Association Press
"Five-Minute Object Sermons to Children"	Sylvanus Stall	Vir Pub. Co.
"Five-Minute Sermons in Stories for Young Folks"	Sell	
"God's Picked Young Men"	Henry Pasma, M. A.	
"Little Ten-Minutes"	F. T. Bayley	Revell
"One Hundred Sermons for Children"		
"Object Lessons for Junior Work"	Ella N. Wood	Revell
"Stories for Talks to Boys"	F. H. Cheley	Association Press
"Sermons for Juniors"	Dickert	
"Talks to Children"	T. T. Eaton	Revell
"Talks to the King's Children"	Sylvanus Stall	Vir Pub. Co.
"Three Years With Children"	Amos R. Wells	
"Toys and Things"	Booth	
"The Pew and the Pupil"	Robinson & Bennett	Westminster Press
"What I Tell My Junior Congregation"	Robinson & Bennett	Westminster Press
Blackboard Talks:		
"Blackboard Outlines"	Geo. A. Crapullo	
"Outline Chalk Talks"	Paul Holdcraft	

takes extra time to prepare for the Junior Sermon, but it is worth while, and the results are inestimable. I wish all who doubt the feasibility of the plan might have attended our last Wednesday night prayer meeting, and heard the Juniors stand up and testify right along with the older folks. I have been following the Junior Sermon plan long enough to know that it pays, and is one of the best ways to keep the lambs in the fold. Why should we as ministers let the lambs get away, when only ten minutes each Sabbath will do so much to hold them? When a church once gets a good taste of the Junior Sermon, they will not want to be without it. To my mind, this is one of the great factors of evangelism.

*Grand Rapids, Mich.*

## The S O S Call of the Church

BY C. LESTER BOND

MANY of our boys and girls are lost! They are not kidnaped by bandits and hidden in a cave to await the demanded ransom. Were such the case, there would be an uprising of the fathers and mothers in the church, and thousands would join in the search for the missing youth, and no price would be considered too dear to pay for their release. Unfortunately, the losing of the youth in our churches, though very real and very sad, is not attended by frenzied excitement.

The fact is that the fathers have lost their own children. They have been too busy to sit with them at the fire-side and answer their seemingly trivial questions during the years when fathers are the heroes of their children, and unconsciously they have lost their hold on the boys and girls, and they have slipped out into the great unknown.

Yes, and the mothers have lost the children! While engrossed in household duties or social functions, there

has not been time to live with the children. The childish prayer has been lisped in the ear of another instead of at the mother's knee, and thus the parental cable to the little life has been cut, and the frail barge has drifted into deep waters.

The church has lost many of the children and youth in her care. Being so much occupied with sermons for the wise, the dignified, and the elderly, the minister and his associates have been unmindful of the needs of the youth, and have made no provision in sermon, song, or recreation for them.

The loss has become sadly apparent, and many sad-hearted parents and alarmed shepherds of the Lord's flock, are pitifully calling for help to find the straying boys and girls. They must be found, and they can and will be found when men and women are willing to search for them with a true comprehension of their needs and a determination to supply these needs through home and church and school. May God help us to do our duty!

*Takoma Park, D. C.*

### Gem Statements

From the Spirit of Prophecy

It is a wonderful thing that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God. What higher power can man desire than this,—to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We may utter words that reach the throne of the Monarch of the universe. We may speak with Jesus as we walk by the way, and He says, I am at thy right hand.—*"Gospel Workers,"* p. 258.

THE worker for God needs strong faith. Appearances may seem forbidding; but in the darkest hour there is light beyond.—*Id.,* p. 262.

# Delving Into the Word

Studies on Fundamentals of the Message

## The Gospel Message in the Book of Daniel — No. 2

BY W. W. PRESCOTT

THE historical sketches found in the second, third, and fourth chapters of the book of Daniel, when correctly understood, will furnish a suggestive key for the understanding of the prophecies found in the later portion of this book. Daniel was a captive in ancient Babylon. He and his companions were the preachers of the gospel in this center of paganism. In a fair trial, Christianity conquered paganism, and the king of Babylon was converted. But paganism asserted itself under a later king, the city of Babylon was captured, and the rule of the kingdom of Babylon was brought to an end, because the message of the gospel was rejected in the apostasy of Belshazzar. Here we have in a historical setting the proclamation of the gospel followed by apostasy with its result.

In reading these simple facts we are dealing with a prophetic history. It was the definite purpose of the invisible king of Babylon, acting through any visible king who was willing to be his vicegerent, to make Babylon the headquarters for a revolt against the King of heaven (Isa. 14: 3-14; Ps. 48: 1, 2), and thus to prevent, if possible, the establishment of the kingdom of God upon the earth. Daniel's interpretation of Nebuchadnezzar's dream of the great image foretold the failure of this organized rebellion, and plainly declared that the God of heaven would set up His everlasting kingdom, and that this would be accomplished by breaking in pieces and consuming all earthly kingdoms. Not by evolution, but by revolution will the kingdom of

righteousness be established. Catastrophe precedes restoration. The law of continuity collapses.

The real question at issue is whether the God of heaven shall be recognized and exalted as the great King over all, to whom worship shall be offered in true humility of heart, or whether the creatures, the product of the human mind or of the human hand, shall be served and worshiped. Rom. 1: 25. In Babylon was found a complete system of organized idolatry, with a priesthood at its head (see "The Two Babylons," by Hislop, p. 7), openly opposed to the spiritual religion inculcated by the prophets of Israel. But back of this outward system, was that of which it was simply the formal expression — "self-idolatry, which lies at the foundation of all sin." — *"Gospel Workers,"* p. 114. This is the religion of human nature.

### Ancient and Modern Babylon

A cursory reading of Daniel's interpretation of the great image in which the outline of world empires is given, will show that the kingdom of Babylon and "the fourth kingdom" occupy the center of the stage. In dealing with these two kingdoms more than four times as many words are used as in dealing with the second and third kingdoms. Furthermore, it is noteworthy that while the first three kingdoms are plainly designated in the Scriptures as Babylon, Media and Persia, and Greece, the fourth kingdom is never called Rome. This is not an accidental omission. There is a meaning in it. This meaning becomes clear when we take notice of the fact that the organized false religion of Babylon, which has persisted until the present time (see "The Two Babylons,"

Hislop, p. 224), was not transmitted through the second and third kingdoms of Nebuchadnezzar's dream. While therefore Medo-Persia and Greece are necessary to preserve the chronology of the times and the seasons which God has revealed, they are not principal factors in the great controversy between the God of heaven and the god of this world, between the religion of Jerusalem and the religion of Babylon.

It is noteworthy that the religion of ancient Babylon was transferred to the fourth kingdom via Pergamos, and not via Medo-Persia and Greece, although the religion of these two kingdoms was a form of paganism. The following brief extract tells the essential part of the story:

"On the overthrow of Babylon by the Persians, who nourished a traditional hatred for its idolatry, the Chaldean priesthood fled to Pergamos in Asia Minor, and made it the headquarters of their religion. Hence Christ in His charge to the church in that city speaks of it as being 'where Satan's seat is.' The last pontiff king of Pergamos was Attalus III, who at his death bequeathed his dominions and authority to the Roman people, 133 B. C., and from that time the two lines of Pontifex Maximus were merged in the Roman one."—"The True Christ and the False Christ," J. Garnier, Vol. II, pp. 94, 95.

In the great apostasy, which received a marked impetus in the days of Constantine and the two centuries which followed his reign, when the Christianity of the West became so largely paganized, the religion of the empire gradually became the religion of the professed church, being cloaked under the forms and names of Christianity. Note the following extract:

"But just as pagan Rome was the true offspring and successor of Babylon, so is papal Rome the true offspring and successor of pagan Rome. When paganism was nominally abolished in the Roman Empire, the head of the pagan hierarchy was also suppressed.

## To Know

BY G. W.

THROUGH the Holy Scriptures, through seeks to reveal Himself to men in or alone through these three channels is himself came to earth in the effulgence of His Father's person, that He might in prayer in behalf of His disciples He state know Thee the only true God, and Jesus

Eternal life is involved in the attitude of God — knowing Him as a revealed Person and communion. There is a vast difference in Him. It is possible for a man to receive a high mark in set standards of a life of the historical facts of Bible times, and yet not know Him.

We are admonished to "follow on to the importance of following on to know the there can be no beginning of the real Christian true God, and Jesus Christ" as Redeemer step in knowing God. Paul, the apostle, he had experienced fellowship and communion and bitter persecution; yet from the heart of his longing heart, "That I may know Him" we ask. "Yea doubtless," he replies; but I count all things but loss for the exceeding my Lord." To know God with such an is not the result of head knowledge or is based on heart religion through divine Him. This is life eternal. O, that we might and let the glory and the reality of it as revealed through the life of His Son, the manifestation of His life by the Holy Spirit, the heir of heaven. Such knowledge gives impulse and passion under the control enlarges man's capacity for loving, believing.

To know God is better than riches, but the world can offer. To know Him is to know O, that I may know Him better and better the truth, and of the handiwork of our Father. Shall we not make the thrilling cry of the heart panteth after the water brooks, Takoma Park, D. C.

Some of the Christian emperors did indeed accept the title of Pontifex Maximus, while others, refusing it themselves, appointed a pagan priest, until the reign of Gratian, who, refusing to

## the Lord

WELLS

gh nature, and through providences God  
ler that they may *know* Him. And not  
n enabled to know God, but Christ Him-  
is Father's glory, and the express image  
eveal God as manifest in flesh. In His  
s, "This is life eternal, that they might  
Christ, whom Thou hast sent."

of man regarding his acquaintance with  
n with whom there is daily fellowship  
between knowing *about* God, and know-  
pass a rigid examination in theology, to  
tainment, to become expert in knowledge  
d to learn many things about God, and

o know the Lord." How few realize the  
Lord better and better. It is true that  
Christian life without knowing "the only  
er and Saviour, but this is only the first  
e, had known the Lord for many years;  
union with Christ in the midst of fiery  
e inner prison at Rome comes the cry of  
im!" "Do you not know Him, Paul?"  
t there is so much more to know; "and  
ellency of the knowledge of Christ Jesus  
intensity of desire for closer fellowship,  
heoretical speculation. Such knowledge  
e revelation. To know Him is to possess  
ight realize the value of such knowledge,  
pervade our whole being. To know God  
and to know the Son through the impar-  
makes mortal man a son of God and an  
o man the mastery of himself, bringing  
of the higher powers of the mind, and  
eving, and knowing God more and more.  
onor, position; it is better than all that  
possess eternal riches and life everlasting.  
er each day! A theoretical knowledge of  
God, is not sufficient to save the soul.  
David the daily petition of our soul, "As  
o panteth my soul after Thee, O God" ?

bishop, less scrupulous than the em-  
peror, accepted the office, and from  
that time until now the title has been  
held by the popes of Rome, from whom,  
and through whom, the whole hier-  
archy of Western Christendom have  
received their ordination. So also the  
honors and powers attached to the  
title, the dominion of the civilized  
world, previously wielded by the pon-  
tiff emperors of pagan Rome, passed  
to the pontiffs and hierarchy of papal  
Rome, who for centuries imposed their  
will upon kings, and held the nations  
in thralldom, because the dragon god  
of paganism had given them 'his  
power and his seat and great author-  
ity.'"—*Id.*, pp. 95, 96.

We are now prepared to draw some  
important conclusions. The prophecies  
are not primarily concerned with po-  
litical empires merely as such, but with  
the attitude of these empires toward  
the purpose of God to establish His  
kingdom in the earth, that is, with the  
religions which they foster. Since the  
religion of ancient Babylon was the  
same as the religion of the fourth  
empire, as has been shown, the fourth  
empire is, so far as its religion is con-  
cerned, a revival of ancient Babylon,  
and therefore inspiration never desig-  
nates it as Rome. Furthermore, as the  
religion of papal Rome became, in its  
essential features, the same as the re-  
ligion of pagan Rome, which was the  
same as ancient Babylon, the papal  
church is fittingly entitled Babylon.  
Rev. 17: 5. With these preliminary  
observations, and remembering that  
the characteristics of Babylon by  
which it may be recognized even  
though wearing a mask, have been  
revealed in the historical portion, we  
may now give attention to the pro-  
phetic portion of the book of Daniel.

### Vision of the Seventh Chapter

It is not necessary to prove that the  
time covered by the vision of the sev-  
enth chapter of Daniel is the same as  
the time of the second chapter, and  
that the same world empires are rep-

do either, abolished the office 376 A. D.  
Two years afterward, however, fearing  
that religion might become disorgan-  
ized, he offered the title and office to  
Damasus, Bishop of Rome. . . . This

resented by the four leading symbols. This is conceded by all except the modern critics. It should be noted, however, that the vision was given "in the first year of Belshazzar king of Babylon" (Dan. 7: 1), in the time of the great apostasy after the death of Nebuchadnezzar, and only a short time before the capture of Babylon by Cyrus. There is much significance in this circumstance, for this prophecy establishes the continuity of Babylon.

This prophecy leads on to the same general result as does the second chapter,—the establishment of the everlasting kingdom,—but it introduces some entirely new and most striking features. The interest of the prophet seemed to center in the fourth beast and the little horn, as is shown by his expressed desire to know the meaning of these symbols. Dan. 7: 19-22. A little study of the characteristics of the kings represented by these symbols, as set forth in the reply to the inquiries of Daniel, will make it clear that the characteristics of ancient Babylon, with which we have become familiar in the historical sketches already considered, are here presented in a different setting. The same arbitrary authority (compare Dan. 5: 19 with Dan. 7: 25, second clause), the same use of the state power to enforce religious observances (compare Dan. 3: 4, 5, with Dan. 7: 24, noting that the little horn represents a king), are in evidence here as were in evidence in ancient Babylon. In other words, this vision, given just at the time when the destruction of ancient Babylon was impending, reveals a most important fact in the history of the opposition to the kingdom of God in the earth, viz., that while the political kingdom of Babylon might soon be overthrown, yet the principles of Babylon would still abide, and that in the time of the fourth great universal empire they would again be revealed in a politico-religious monarchy. The words of a

modern writer are appropriate here:

"Do not let us, however, choke our interest in this prophecy, as so many students of prophecy do, in the ruins and dust, which were its primary fulfillment. The shell of Babylon, the gorgeous city which rose by Euphrates, has indeed sunk into heaps; but Babylon herself is not dead. Babylon never dies. To the conscience of Christ's seer, this mother of harlots, though dead and desert in the East, came to life again in the West."—*The Book of Isaiah* ("Expositor's Bible"), George Adam Smith, Vol. II, p. 199.

Even a standard Roman Catholic authority recognizes that the prophecy of "the man of sin" in the second chapter of the second epistle to the Thessalonians, and the prophecy of the little horn of the seventh chapter of Daniel refer to the same anti-Christian power, as is shown by the following quotation:

"After studying the picture of Antichrist in St. Paul's epistle to the Thessalonians, one easily recognizes the 'man of sin' in Daniel 7: 8, 11, 20, 21, where the prophet describes the 'little horn.'"—*The Catholic Encyclopedia*, Vol. I, art. "Antichrist," p. 560.

Of course this is not an admission that the little horn of Daniel 7 is a symbol of the papacy, but it does make it possible, on Roman Catholic authority, to apply the specifications of the prophecy of the apostle Paul in the interpretation of the prophecy of Daniel, and thus to show that the little horn represents a religious monarchy, which the papacy claims to be.

The climax of the effort on the part of the little horn, modern Babylon, the papacy, to exalt itself in opposition to the government and kingdom of God, is seen in the purpose to change the law of God, which has been revealed in history in the attempted change of the weekly Sabbath of the fourth commandment to the first day of the week. The significance of this daring interference with the divine sovereignty will be pointed out a little later.

## The Kingdom and the Saints

The triumph of the gospel of the kingdom is clearly announced in this prophecy. The judgment scene is vividly described. Dan. 7: 9-12. The overthrow of all earthly powers is foretold. "Dominion, and glory, and a kingdom" are given to the Son of man, and through Him to the saints whom He represents (Dan. 7: 18, 27), and the result will be that "all dominions shall serve and obey" the Most High. (Compare Rev. 18: 21-23 and Rev. 21: 1-3.) At the close of the long controversy Babylon will be utterly destroyed, and Jerusalem will be established as the capital of the kingdom of God upon the earth. So plain is it that the prophetic history in the earlier part of the book of Daniel is fulfilled in the effective preaching of the gospel in the first centuries after Pentecost, in the great apostasy which followed, in the final overthrow of modern Babylon, and in the receiving of the kingdom by the saints. Ancient Babylon was captured on that fateful night of Belshazzar's feast, but Daniel, who had maintained his loyalty to God even in Babylon, was promoted to a chief place in the succeeding kingdom.

*(To be continued)*

### Personal Testimonies

Deeper Life Confidences

#### Spiritual Awakening

WITH my parents I accepted the third angel's message, and later in life I entered the ministry. For thirty-three years I have preached the advent message, and not a doubt has lodged in my mind regarding the fundamental doctrines involved, nor of the final triumph of the remnant church. But I wish to bear personal testimony regarding my own experience in entering into new and blessed acquaintanceship with my adorable Lord.

While carrying heavy administrative work during recent years, which seemed to press down upon me almost beyond measure, my attention was directed to certain scriptures, and also to statements in the writings of the spirit of prophecy, which very clearly pointed out to me a new standard in personal life, conduct, and teaching. In deep humility and quiet meditation, I reviewed my life work in the ministry. I did not discover wherein I had particularly neglected to present the basic doctrines, for I believe them every one. With zeal and courage I had pushed every line of missionary activity; I had led the churches into every campaign, and had helped to set the goals and to reach them; I had set before our people the importance of faithfulness in tithes and offerings. All this I recognized as rightfully my duty, and that it would always be my duty while connected with the cause of God. But notwithstanding all this service so cheerfully rendered, I was conscious of a sad lack in my inner life, and more and more I became convinced that human effort along the line of faithful activity, or believing and teaching a system of truth, utterly failed in supplying my real need.

The illumination of the Holy Spirit attended the close self-examination, and caused me to see wherein I had failed. I came to realize in a very clear manner that while I had *learned the doctrines* of Christ, I had not *learned to know Christ*. In other words, I had failed to give due heed to making the vital contact with the Person who alone could save me from sin and sinning. I also realized that I had not always stood in the full counsel of God by presenting His word, and uplifting the Christ, who only could rescue and save the dear people for whom I was so earnestly laboring.

As there opened before me a new view of the beauty and holiness of the character of Christ and the purpose of

His mission to earth, and as I experienced the sweetness of His wonderful love for me personally, I became profoundly moved with a sense of my own selfish pride, sin, and unworthiness of such great love. I realized as never before that the Son of God died for *my* sin, and that only in keeping this fact ever before me in all its meaning could I have salvation for myself or preach the gospel of true liberty to others.

How thankful I am for that day of spiritual awakening. The blessed Lord and His glorious personality grows more real and precious each day. He answers my every need and heart's desire. He is worthy of my warmest affection and deepest love. As I fellowship with Him there is transposed into actuality in my life the holy joys of His own experience. For all this His name is to be praised and forever honored. There is a new delight in the preaching of the message in conformity to the instruction which has been given, that we are "not to make less prominent the special truths that have separated us from the world" ("Testimonies to Ministers," p. 470), but also that we are to bring nothing into our preaching to "supplement Christ, the wisdom and power of God." —*"Gospel Workers,"* p. 160.

GEN. CONF. FIELD SECRETARY.

## **Bible Workers' Exchange**

For an Enlarged Service

### **Personal Words of Encouragement**

In a session of the General Conference Committee there incidentally came up for consideration the present status of the Bible work in the unions and conferences of North America, and the possibilities for the accomplishment of far-reaching results through this phase of activity. It was intensely interesting to listen to the various speakers in referring to the effective-

ness of the Bible work as demonstrated in past experience. Visualizing the readers of the Bible workers' exchange who would so gladly listen in on this particularly interesting discussion, we took our pencil and made a few jottings for your benefit.

Elder O. Montgomery, vice-president of the General Conference, said:

"There is apparent at the present time a tendency to drift away from the proper recognition of the importance of the Bible work, and a consequent lack in the employment of Bible workers. The result is that the majority of our young women seek training in lines of activity other than the Bible work. I believe that in all the union sessions special attention should be given to the importance of developing and training Bible workers. The greatest possible service which can be rendered by the ministry is to recruit Bible workers capable of carrying double responsibility,—first, teaching the truth to the people in their homes, and second, co-operating with the Home Missionary Department in training the lay members in our churches to engage successfully in this particular phase of home missionary endeavor. Just a short time ago I visited one of our large churches and found the conference Bible worker conducting a training class composed of forty or fifty brethren and sisters. The members of the class met every Sabbath afternoon, and were given full instruction on how to build Bible studies, how to present subjects, how to meet objections, how to approach people, how to break down prejudice, et cetera.

"I was much interested in the article which appeared in the January, 1928, number of *THE MINISTRY*, by Elder G. R. West, of Denver, Colo., in which reference is made to a method of training solicitors for securing definite appointments for Bible studies. The old method has been to secure appointments through the use of literature;

and while this has its advantages, I believe we should adopt this new method which Elder West has put into practical operation,—of having solicitors go to the homes of the people with the straight proposition of signing up Bible readers, as does the solicitor for any other proposition. With a group of trained solicitors in a city, and thirty or forty of the lay members of the church trained to give Bible studies, it would not be an impossibility to quickly cover the territory.”

Elder M. N. Campbell, secretary of the Bureau of Home Missions of the General Conference, referred to his experience as president of the Iowa Conference a number of years ago, during which time he gave special consideration to plans and arrangements for recruiting and training young women to enter the Bible work, which proved most fruitful in results. He referred to a number of successful Bible workers in conference employ to-day who started in the work at that time, and believes that far more attention should be given to interesting young people possessing the essential qualifications to choose the Bible work as their life calling, and also to developing the efficiency of the Bible worker to the highest degree.

Mrs. L. Flora Plummer, secretary of the General Conference Sabbath School Department, said, “I cannot keep my seat when this topic is under consideration, for if it had not been for the Bible work I do not think I would ever have been brought to a knowledge of the truth. It was soon after I moved to Des Moines, Iowa, that my doorbell rang one day, and opening the door I found myself confronted by a pleasant-faced lady, whom I had never seen before. She said that she was trying to interest people in studying the Bible, and that if I would permit her, she

would come once a week and study the Bible with me, and that I might invite my neighbors to come in, if I wished to do so. She did not say one word about any literature, or anything else except to help me study the Bible. I supposed that she represented some of the churches in the city who were taking this means of interesting newcomers. I invited the lady in, the appointment was made, and she began giving the Bible studies. My nearest neighbor and her daughter joined in the studies, and as the weeks went by we became more and more interested.

“I was of such a doubting, obstinate nature, that in desperation the Bible worker finally turned me over to Elder A. G. Daniells, who had charge of the work in that city. He patiently bore with me, explained to me, taught me, and helped me, until finally I was brought clear over the line. My neighbor and her daughter and I all joined the church at the same time. The fact that I never in the world would have gone to a tent meeting to learn about the truth, and would not have read a book containing the truth, leads me to feel that the Lord sent the truth to me in the only way by which I would be reached—the Bible work; and consequently I feel a very deep interest in the continuation and strengthening of this line of work.”

MRS. J. W. MACE.

## Interesting Readers in the Sabbath Services \*

BY FLORENCE LAWRENCE

IN my experience in the Bible work in the city of Chicago, I have found that it is a good plan to interest my readers in the Sabbath services in the

\* Paper read at Lake Union Conference.

**REMEMBER THE NOONTIDE HOUR OF PRAYER**

early stage of the Bible studies. If I can get my readers to come to the church, they are impressed by the fact that my work is part of a large, growing, wide-awake movement, and this banishes many suspicions and establishes confidence. But should you ask me to tell you just *how* to create an interest in our church services sufficient to draw the busy housewife from her home duties at the time of the day and the week which usually seems so impossible, I would frankly answer, "I do not know."

In looking back over my experience in getting my readers to the church services, it seems to me that I just invited them to come, and they came. But I remember also some simple contributing factors. For example, I always carried with me the printed cards which Elder L. B. Schick, our pastor, used in connection with his evangelistic meetings. These cards gave the location of the Seventh-day Adventist Church, the time of the Sabbath services, and a cordial invitation to attend. When handing these cards to my readers, I add an oral invitation to the services, which usually serves to deepen the interest. But it is often necessary to repeat the invitation a good many times before it is accepted.

Sometimes in the course of a Bible study, the reader will bring up different subjects concerning which information is desired, and often it is appropriate to turn this interest into the channel of an invitation, by saying, "Oh, yes! Our minister used that text in his sermon a week ago. We are really having some wonderful expositions of the word of God by our pastor, in the church which is located on Charles Street. I know you would enjoy the services, and I shall look for you in the church next Sabbath." Often when the reader thinks she is expected and is being looked for, she will make a special effort to come. On other occasions I have referred to the excellent

Sabbath school lessons, and invited the reader especially to attend the Sabbath school. Some people prefer class study, rather than a sermon; but usually when they come to the Sabbath school they will be interested in remaining to the preaching service.

Sometimes people inquire concerning our "Epworth League" meetings, and this gives opportunity to invite them to the Missionary Volunteer meetings, and it is only a step from there to the regular church service. In connection with our midweek prayer meeting, studies on our message have been given, and a special invitation is extended to my readers to attend the prayer meeting, and this often proves an open door to the Sabbath morning service.

There are a number of familiar objections to attending church services which are everywhere met. Some hold to the idea that they do not need the church, and prefer to live, as they consider they should live, outside the church doors. This sentiment is most common among backsliders. With an air of self-satisfied wisdom, others will point out the fact that there are "too many hypocrites in the church," therefore they do not desire to be numbered with the church members. Of course the meeting of these objections is not a difficult matter, as far as facts and argument is concerned; but it is our high privilege and solemn responsibility so to lift up Jesus, as the head of the church, that men and women will be won to Him and count it the highest privilege to become "members of His body, of His flesh, and of His bones," building up that "glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Each case must be handled differently, but in answer to earnest prayer God will give us wisdom in establishing our readers within the fold of the church.

*Chicago, Ill.*

# Around the World Circle

Echoes of Association Advance

## Northern European Division

ELDER J. H. SCHILLING, division secretary of the Ministerial Association, is in the United States at the present time, and while under the surgeon's care is keeping in close touch with division progress through Prof. W. M. Landeen, who has been appointed secretary *pro tem*. From Allentown, Pa., Elder Schilling writes concerning the recent action taken by the division committee as follows: "That all the members of our committee are deeply interested in the work of the Ministerial Association, is evident from the action they took. The 50 per cent help extended to each one taking the Reading Course was not voted for the English course only, but also for the brethren taking the course in other languages. This Reading Course is a great thing, not only for those reading the English language, but for those reading other languages as well. It is therefore the plan of the division to have a Reading Course for all workers in the language used. This is not an easy thing to develop, but where there is a will, there is also a way."

An indication of progress in the North England Conference of the Northern European Division, is found in a letter written by the president, Elder F. A. Spearing: "I have been endeavoring to interest the workers in this field in the Ministerial Reading Course, and am glad to pass on the results thus far. Out of nine ordained ministers in this field, seven are taking the course, and I am hopeful of the other two. Four of our six lady Bible workers are taking the course, and all but one of our licentiate workers. All the staff at the office, with one exception, have been enrolled. I am doing

my best to get 100 per cent of our workers to take the course."

## Far Eastern Division

Prof. Frederick Griggs writes: "I am glad to tell you that the outlook for the work of our Ministerial Association for this present year is better than for any previous year. Our workers are appreciating more and more the value of the Reading Courses and THE MINISTRY. We are much interested in the definite call to prayer on the part of ministers and Bible workers. What a fine thing it would be if we could form a habit of a moment prayer at noon each day, the world around. It would serve to bind us more closely together in the Association idea."

## Southern European Division

Elder A. V. Olson, president of the division, in referring to THE MINISTRY, states, "We greatly appreciate this paper, and are glad to furnish it free to all our workers who are able to read English. I only wish that we had something like it in French and Rumanian."

Reports of steady progress in Reading Course promotion are received from Elder J. C. Raft, the division secretary of the Ministerial Association. The latest word is this: "We now have fifty-five names of workers taking the Ministerial Reading Course, and hope to reach the sixty mark. We feel very thankful for what has been done. The Lord has helped us, and we are of good courage. When we started, as you will remember, we had only seven Reading Course members, and thought there were but very few additional workers who could be enrolled for the English Reading Course; so we feel that a reading circle of sixty members in this

field is a good increase. At this rate, it ought to be possible to reach between three and four hundred members in all Europe. We are also promoting the Reading Course in the other language areas. We want to do everything that will tend to build up a spiritual ministry."

Elder L. L. Caviness, secretary of the Southern European Division, favors us with a list of the books selected by the specially appointed committees for Reading Courses in the French, Italian, Spanish, Serbian, and Rumanian languages, as follows:

#### **French Reading Course**

Le Cri des Pierres, par Guiton.  
Le Christ dans toutes les Ecritures, par Mad.  
A. M. Hodgkin.  
Catholique ou Protestant, par Besson.  
Simple Entretiens sur la Prière, par Gordon.

#### **Italian Reading Course**

Villari — Le invasioni barbariche.  
Turchi — Le religioni misteriosofiche del mondo antico.  
Tagliatella — In Dio.

#### **Spanish Reading Course**

Educación Cristiana, por E. G. de White.  
El Secreto del Cristiano de una Vida Feliz, por  
Hannah W. Smith.  
Dios, por J. Restat.  
Guillermo Carey, por Culross-Hales.

#### **Serbian Reading Course**

Gute Ratschläge für den Evangeliumsarbeiter von Spurgeon. (Dobri saveti za propovednike evandjelja.)  
Sei ein rechter Mann. (Budi covek von Karl Wagner.)  
Our Day, von W. A. Spicer. (Na pragu novog doba.)

#### **Rumanian Reading Course**

Steps to Christ, Mrs. E. G. White.  
Pilgrim's Progress, Bunyan.

## **Native Evangelism in Africa**

BY E. D. DICK

It is difficult to make definite statements as to methods and plans followed in our native evangelistic meetings, because conditions within the field vary so widely. In areas where the natives are absolutely raw and have had no contact whatsoever with the gospel, it becomes necessary to work on a basis different from that

used when dealing with natives who have been in contact with our missions for a number of years. Then we must also take into consideration that in some places it is quite impossible to hold night meetings, because of the danger from wild animals prowling over the country; so in making our daily program for evangelistic meetings we specify one program as, "Where Day Meetings Are Held," and the other as, "Where Night Meetings Are Held." The day meeting program is about as follows:

First is the early morning study, either with the village people or with the teachers, the matter being governed by the interest manifested in the place where the effort is held. If the village people are eager to learn, it is possible to have an early morning meeting for them. In the majority of cases, however, this early morning service consists of a Bible study with the native teachers who assist the European evangelist. After breakfast, the time is occupied with the school for the children, or in doing medical work. As a rule, when the natives learn that a European is in the vicinity, and is doing mission work, they come with their wounds and bruises and diseases of every sort, so that the time is fully occupied in this way.

It is also customary for one of the native teachers to conduct singing exercises for the children of the village, during the forenoon hours, and if there is favorable opening for beginning school work in the village, the school will be started. If there is no interest in a school, all he will attempt to do is to teach them to sing. The natives all like to sing, and the older people are delighted to have their children learn the songs of the white people. Other teachers will go from village to village during the forenoon, talking with the people about the meetings and creating an interest to come to the services, or in making appointments

to visit them again and tell them the gospel story. In the afternoon the service begins at two o'clock, or perhaps three o'clock, lasting for one hour. We have learned that we must be very brief, using but a few texts and making every word very clear.

Where the night meeting can be held, it is usually appointed for the hour of sundown, or just a little before. If this night series of meetings is conducted by an evangelist who has several native teachers working with him, it is generally planned to have an early morning meeting with the teachers, and then a general meeting with the village people in the forenoon, in connection with which attention is given to medical needs, inviting all to come together again for the evening meeting. Thus where we have a night meeting we have a day meeting also.

The following report by Elder G. S. Joseph is representative of the efforts conducted for natives throughout the field:

"The Lord has blessed in a wonderful way as we have worked along simple lines in presenting truth to the people. We plan to continue our efforts at least four weeks, and in some cases for a longer period. During the first two weeks I present the truth in a very simple way, and never preach longer than forty or fifty minutes. These people are very fond of singing, and I ask my assistants to teach them one or two new hymns every day, and this is usually done just before the preaching service. I am of the opinion that it is much better for the European evangelist to do all the preaching for the first month, and then work in the native evangelist who is to follow up the interest.

"For a large effort, where there are many villages, I like to have from four to six native Bible workers, one or two evangelists, and a number of teachers. My daily program is arranged as follows:

6 to 7:30 A. M. Bible study with evangelists and teachers.

8 to 9 A. M. Breakfast.

9 A. M. to 1 P. M. Visiting in the villages.

2:30 to 3:30 P. M. Preaching service.

"I believe in the plan of having the native evangelists and teachers work two and two. If located in a district where there are twenty or more villages, and I had with me six native workers, I would assign to each pair of workers so many villages to visit every day, requesting that they get acquainted with every man, woman, and child in the respective territories. They are instructed to hold Bible readings, sing, and invite the people to the afternoon meeting. By following this plan, I have had no difficulty in securing and holding the interest of the people. The subjects which I present, and the order given, is indicated in the following list. My motto is, 'Christ in Every Sermon.' The historical subjects I do not make prominent, as the native people do not get much out of them."

#### The List of Subjects

1. God is — living — loving.
2. The word of God.
3. God's wonderful work.
4. The origin of evil. The fall of man.
5. The plan of salvation.
6. The first advent — life, work, teachings of Christ.
7. His death, resurrection, ascension.
8. The second advent.
9. Purpose and manner of His coming.
10. The signs and certainty of His coming.
11. How Jesus saves the lost.
12. The two ways.
13. The judgment.
14. The first resurrection.
15. Life only through Christ.
16. The promises of God.
17. The angels.
18. The spirits.
19. The state of the dead.
20. The destiny of the wicked.

21. The new earth.
22. The law and the gospel.
23. The Sabbath.
24. Obedience.
25. Repentance and conversion.
26. Confession—forsaking.
27. Baptism.
28. Tithes and offerings.
29. The ordinances of the church.
30. Church organization.
31. Temperance and dress.

The results of these evangelistic efforts for the natives are quite phenomenal. Some of our men get as many as 200 additions to the baptismal class as the result of one effort of three or four weeks' duration. But these 200 people are far from being ready to be baptized, for they must first be placed in the "hearers' class" for one year, and then in the "probationers' class" for another year, during which time they are under weekly or semiweekly instruction. Our chief problem is the shepherding and developing of these new converts into stable Seventh-day Adventists.

One of our evangelists, Elder N. C. Wilson, writes enthusiastically concerning the results of the evangelistic campaign conducted in July, as follows:

"The campaign was a success in every way. The workers, both European and native, got under the burden and pushed for all they were worth. God has wonderfully blessed as we have joined in this concerted soul-winning effort, and hundreds of people are rejoicing in this blessed truth as the result. We are able to report over 2,500 new converts for the month of July. We believe that this is only a beginning, and that God is seeking to teach us what He has in store for us if we are willing to follow right methods. It is inspiring to add to these figures the 1,400 converts won from January to July. However, I am not putting too much trust in figures, but am telling the workers that baptisms and established church members

are our goal; so the brethren are surely putting on a strong campaign to hold these new converts while at the same time continually adding to the number already won. To God be the honor and glory! As a group of workers, we pray daily for grace and wisdom to enable us to discharge the sacred responsibilities resting upon us."

The work is certainly advancing in our field, and we give the Lord the praise for what He is doing.

*Claremont, South Africa.*

### **Just Between Seminars** Glimpses of Ministerial Training

COURAGE and aggressiveness are the dominant notes heard from our enthusiastic seminar groups. Preachers and Bible workers in the making are earnestly capitalizing the opportunities offered in the second semester. But we will let the schools tell their own enthusiastic stories:

*Union College.*—"Practical Problems of the Minister" is the theme under consideration in the homiletics class for the second semester, and in the reading assignment large use is made of the Ministerial Reading Course books, and Volume I of *THE MINISTRY*, as well as current issues of the periodical. I find this affords excellent material for the purpose specified. Our Bible workers' band is composed of ten young women, who are giving special study to the publication entitled, "The Art of Giving Bible Readings." As to what is being done in the way of actual work: Our literature band is distributing 350 copies of *Present Truth Special* each week, and the correspondence Band is mailing 175 papers weekly. We have a sunshine band which is conducting six meetings each week, holding services in hospitals, children's homes, and institutions for the aged. The ministerial band, with

a membership of forty, conducts Sabbath services in two churches, takes charge of prayer meetings, and conducts a service in the State Reformatory each week. A total of one hundred services are reported as having been held by the ministerial band during the present school year.

A. J. MEIKLEJOHN,  
*Director of Seminar.*

*Atlantic Union College.*—With the beginning of the new semester, Mr. Orville Wright was elected leader of the ministerial band. We are now organizing a Bible workers' band. The members of this band will meet with the ministerial band at the opening exercises, and later separate for practice in giving Bible readings.

C. L. TAYLOR, *Dean,*  
*School of Theology.*

*Pacific Union College.*—Officers for the second semester have been elected, and are now carrying forward the work begun by the officers of the first semester. Here at Pacific Union a slightly different plan is followed than in some other schools. The actual evangelistic campaigns are carried on by the homiletics classes as the field work for which scholastic credit is received. The Sabbath services in the neighboring churches are also in charge of the homiletics classes. The seminar members, however, have opportunity to gain practical experience in various lines of work through the following channels: Every alternate week we take charge of the Young People's Missionary Volunteer meeting at Healdsburg, and several times during this school year we have held a special service for the young people in the Napa church. Every second and fourth Sabbath the seminar literature band goes into Napa Valley to distribute *Present Truth* and *Signs of the Times*. From ten to twelve members participate in this work regularly. Our seminar meetings are held on the

first, third, and fifth Sabbaths of the month, when special study is given to the problems facing gospel workers when entering upon actual service. Our meetings are well attended. Our membership, at the present time, is seventy-four, which includes the members of the Bible workers' band.

MARVIN E. LOEWEN,  
*Seminar Leader.*

*Southern California Junior College.*—March 2 will be a red-letter day in the history of our two-year-old ministerial department, as on that date a new church, with a membership of nineteen, is to be organized, as the result of efforts put forth. The members of the pastoral training class conducted a service in the La Sierra church a few Sabbaths ago, at which time one of the members gave the "Children's Sermon," one offered prayer, and six members gave reports of our various activities. The church members pronounced it the best service of many a day. The president of the conference was present, and just before the close of the service he spoke in high appreciation of the manner in which it had been conducted, and urged the church members to support our boys by their prayers and to assist them in every possible way.

L. A. WILCOX,  
*Professor of Bible.*

*Mount Vernon Academy.*—Our seminar is functioning, and we have prospects for the development of a number of very valuable workers for the cause of God. Five of the young men have the ministry definitely in view, and through the activities of the seminar they are gaining practical experience.

L. D. WARREN,  
*Bible Teacher.*

*Southern Junior College.*—The suggestion that we place the Ministerial Reading Course books in the hands of our ministerial students and mem-

bers of the seminar has met with favor. Professor Klooster is co-operating in this matter, and the books are being secured. We greatly enjoy THE MINISTRY, and other material sent out by the Ministerial Association.

S. M. SCHLEIFER,  
*Bible Teacher.*

*Pine Tree Academy.*—The members of our seminar are a consecrated group of young people, with an earnest longing in their hearts to become true soul winners. We thoroughly enjoy our duties and privileges in connection with the seminar, and through the spirit of co-operation existing in the band, the regular programs are becoming more interesting each week. On the first Sabbath of each month we take charge of the church service here at the school, and occasionally conduct the Sabbath service at the church in Lewiston. All who take part in these services receive a special blessing, and I am truly happy to be connected with such an organization.

WILLIS WESTON,  
*Seminar Leader.*

*Western Washington Academy.*—The members of our ministerial band are gaining a rich experience and receiving many blessings this year. We hold our meetings each Sabbath morning at 8:15. Several of our members have had the privilege of conducting services in churches located in adjacent towns. Missionary work is being done for the Indians living near the school, and much literature is being distributed.

HAROLD OLSON,  
*Ministerial Assn. Leader.*

WE have often wondered just what the apostle Paul would say to the ministry of the remnant church if he were alive to-day. What would he say of our trends and emphasis? Also, what would be our reaction to his counsel? Think it through.

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

**A Peculiar People.**—The purpose of God in choosing His people is stated as follows: "The Lord thy God hath chosen thee to be a *special* people." Deut. 7: 6. "The Lord hath chosen thee to be a *peculiar* people unto Himself." Deut. 14: 2. Webster defines the word "special" as being "different from others;" and the word "peculiar" is defined as "separate, distinct, independent, unusual, singular, rare, strange, odd, queer." Now it is a very easy matter to be different from other people, to be independent, strange, odd, queer; to be peculiar in our theology, in our dress, in what we eat or drink. Some people glory in their differences, as though that were the distinctive sign of belonging to God's "peculiar people." It should ever be remembered that *we are not the Lord's people because we are peculiar, but we are peculiar because we are the Lord's people.* We may be different from the world, and considered very peculiar, and yet be worthless in the sight of the Lord. When the Holy Spirit takes possession of the heart, this heavenly leaven will transform the life and make the individual different from what he was before. This difference is effect and not cause. When the natives of Africa see that a man wants to remove the effect without touching the cause, they say, "Don't kill the smoke; kill the fire!" We might reverse this African proverb by saying, Don't try to bring about the effect without first bringing about the cause.

E. KOTZ.

*Washington, D. C.*

Our fundamental difficulty is not with our theory of the truth, it is with our personal spiritual experience.

# Confirming the Foundations

Historical, Theological, and Scientific Research

## The Law of Defamation

(Concluded)

BY M. C. TAFT

UNDER the law of defamation there is another class of communications which we are quite apt to make without realizing what may be involved, and this class is known as—

6. *Confidential Communications.*—Every individual has a moral duty to refrain from becoming a volunteer to defame another in a matter in which he has no legal or personal interest. There must exist some pressing emergency to warrant the justification. Defamatory words do not become privileged merely because they were uttered in the strictest confidence by one friend to another and, possibly, upon the most urgent solicitation of the latter. The situation which pertains to communications between husband and wife is regulated by a settled law that a wife may be libeled by a letter written to her husband, and that the husband may be libeled by a letter written to the wife. In other words, the relation between husband and wife is no protection to those who libel either by writing to the other.<sup>1</sup>

The supreme court of Missouri, in the case of *Finley vs. Steele* (159 Missouri, 305), adopted the law as laid down in *Byam vs. Collins* (111 New York, 143). The court also held that "a libelous communication is regarded as privileged, if made *bona fide* upon any subject matter in which the party communicating has an interest, or in reference to which he has a duty, if made to a person having a corresponding interest or duty, although it contains criminating matter which, without this privilege, would be slanderous

and actionable; and this, though the duty be not a legal one, but only a moral or social duty of imperfect obligation."

It was held by the supreme court of New York (in the case of *Klinck vs. Colby*, 46 New York, 427) that "the occasion in which it [privilege communication] was made, rebuts the inference arising, *prima facie*, from a statement prejudicial with the character of the plaintiff; and puts it upon him to prove that there was malice in fact, and that the defendant was actuated by motives of personal spite or ill will, independent of the circumstances in which the communication was made."<sup>2</sup>

No doubt when a person acts in the performance of duty, or in regard to a matter where his interest is involved, he may justify by showing that he had reasonable and probable cause to believe what he published, and that he acted *bona fide* and in the belief that what he published was true. In such a case he will be protected by the privilege which attaches to what he publishes from the consequences of an honest mistake.<sup>3</sup>

7. *Threatening Communications.*—Publications of a threatening nature should receive careful consideration before transmission. It was held by the supreme court of North Carolina that a publication sent to a boy of fourteen years of age, threatening the boy with prosecution for a theft, was libelous. (183 N. Car. Report, 309.)

8. *Communications Regarding Church Discipline.*—In the law of libel and slander, exceptions are made in regard to communications and oral statements of a disciplinary character made by ministers and those in charge

of, or at the head of, religious organizations and societies. The privileges allowed under these exceptions relate *only* to church proceedings of a disciplinary character, rather than to utterances in ordinary church services. Communications coming within the bounds of church discipline may be qualified or conditional. Any one publishing defamatory words under a qualified or conditional privilege is *liable*, but only so upon proof of expressed malice. This has been so held by the supreme court of Connecticut and of other States.<sup>4</sup>

a. *The Clergy.*—Extreme caution should be observed by ministers, and those occupying similar positions, in what they say to members of a congregation in the way of criticism, whether directly or indirectly, unless it be a meeting *especially appointed for disciplinary purposes*, and dealing with some *member of the church* or the denomination of which the speaker may be a member. But even then, great care should be taken that the requirements are observed before the publishing of any statement or statements by ministers and officers of a denomination.

If a minister makes a slanderous statement *concerning a member of his congregation*, as a part of his sermon, on a theory that it is necessary for the welfare of his parish, the communication is, at most, *only a qualified privilege*, and hence sufficient to sustain a recovery of damages *if proof of expressed malice* is shown. Statements made by a clergyman in the pulpit, regarding parishioners, must be guarded with the greatest of care, in order that the clergyman shall not become liable for defamation. A priest or pastor may criticize from the pulpit the *official acts of a public officer* who is a member of his congregation, provided he acts in good faith in so doing; but he cannot make his sermon the medium for bringing false, mali-

cious, and criminal accusations against an individual.<sup>5</sup>

In one case (*Coombs vs. Ware*, 8 Blackford Indiana Report, 170) it was held that words spoken or written, in the regular course of church discipline, to a member of the church, are, as among the *members themselves*, privileged communications, and not actionable *unless* express malice appears. But an accusation made by a member of the church on such an occasion, against one *not a member*, is not, as to him, a privileged communication.

The clergyman, according to the rules of certain churches, may sometimes be called upon to pronounce the sentence of excommunication on certain of his members. Such act, if done in good faith, will not lay the minister open to an action of slander, however much he may have to hurt the feelings of the excommunicated person.<sup>6</sup> Thus the reading from the pulpit of an excommunication of a married woman for a transgression of the commandment, has been held to be privileged.<sup>7</sup> However, if the clergyman goes further, and advises his people to shun the excommunicated person in business transactions, and not to come near his (or her) home or employ the excommunicated one in any capacity, he then steps outside of his privilege, and *will be liable* to an action of slander or libel.<sup>8</sup>

b. *The Laity.*—The position of the clergyman is far more delicate than that of a doctor or lawyer. Imputations which will cause little or no damage to a medical man, may forever shatter all confidence in a clergyman. Consequently the right of the clergyman to damages for libel has been upheld in numerous cases. While the acts of a clergyman may be commented upon, the commentator must confine his attention to them (the acts), and may not draw on his imagination for charges with which to soil the clergyman's character. Where the

officers of a church find, upon inquiry, that their pastor is unworthy and unfit for his office, and thereupon, in the performance of what they honestly believe to be their duty toward other members and churches of the same denomination, publish through the church papers, in good faith, the result of their inquiry, and there is a reasonable occasion for such publication, it will be deemed to be privileged and protected under the law.' If a publication is made in good faith, and for the members of a denomination alone, the fact that it incidentally may have been brought to the attention of others not members of the church, will not take away its privileged character.

In the case of *Shurtleff vs. Stevens* (51 Vermont Report, 501) the supreme court held it to be a *privileged communication* where a county association, made up of Congregational ministers, at a regular meeting of the association, adopted a resolution withdrawing fellowship from said plaintiff, who was a minister, because of his untruthfulness, deception, and creating disturbance among the churches of the denomination, and published the resolution and the action of the county association in a church paper and also in a State paper. The plaintiff claimed that among the injuries he sustained by the publication of the action of the association, he was deprived of the right to a reduction of fare heretofore granted him by the railroads.

A slanderous statement by a member of a conference called for the purpose of electing church trustees or officers, concerning the character of one of the nominees, the statement being made in answer to inquiries as to why the defendant objected to a certain candidate, has been held to be a *qualified privilege*.<sup>10</sup>

A minister occupies a prominent place in his community. He is the teacher of the young and the counselor of the old. He is largely responsible

for the preservation of good morals by both. His example, whether good or bad, is to a large extent followed. His mode of life is the subject of discussion on the street corner and in other places. He is separated from the world by his public ordination, and carries with him constantly, whether in or out of the pulpit, superior obligations to exhibit, throughout his entire deportment, the purity of the religion which he professes to teach.

The Scripture says: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." Prov. 21: 23.

There is no higher calling than the ministry of God. He who occupies this exalted position should present only the message of God, eliminating from his own mind, and from the minds of others, those thoughts which tend to contaminate and lead to criticism and defamation.

*Takoma Park, D. C.*

<sup>1</sup> *Kramer vs. Perkins*, 102 Minnesota Report, 455; 123 Mississippi, 550; 20 New Jersey Law Report, 208.

<sup>2</sup> See also *Marks vs. Baker*, 28 Minnesota, 162; *Briggs vs. Garrette*, 111 Pennsylvania State Report, 404; *Buisson vs. Huard*, 56 Lawyers' Reports Annotated, 300, 106 Louisiana, 768; *Hemmens vs. Nelson*, 138 New York, 517; *Caldwell vs. Stewart*, 45 Lawyers' Reports Annotated, 735 (Ky.).

<sup>3</sup> *Sweet vs. Post Pub. Co.*, 102 Northeastern, 660; *Douglas vs. Daisley*, 114 Federal, 628, 57 Lawyers' Reports Annotated, 475.

<sup>4</sup> *Blakeslee & Sons vs. Carroll*, 64 Connecticut Report, 223; *Dennehy vs. O'Connell*, 66 Connecticut Report, 175.

<sup>5</sup> *Hassett vs. Carroll*, 81 Atlantic Reporter, 1013; 85 Connecticut Report, 23.

<sup>6</sup> *Servatius vs. Pickee*, 34 Wisconsin Report, 292.

<sup>7</sup> *Farmworth vs. Storrs*, 59 Massachusetts, 412; *Landis vs. Campbell*, 79 Missouri Report, 433.

<sup>8</sup> *Fertgerald vs. Robinson*, 112 Massachusetts, 371; *Morasse vs. Brochu*, 151 Massachusetts, 567.

<sup>9</sup> *Redgate vs. Rush et al* 49 Lawyers' Report Annotated, 236 (Kans.); 61 Kansas Report, 480.

<sup>10</sup> *Howard vs. Dickle*, 120 Michigan Report, 238; *Cranfill et al vs. Hayden*, 22 Texas Civil Appeal, 656.

THE legal concept is "do and live;" the spiritual concept is "live and do."

## Editorial Postscripts

**DANGER!** — There is grave danger lest we cause our people to feel that every special season of spiritual uplift is but a work-up for a money pull. If such an impression should become prevalent, it would be one of the most ruinous, reactionary elements that could enter into our work. We must guard this point with all diligence, not only against the danger, but the thing itself.

**HONESTY!** — Fidelity to truth demands that no unworthy arguments, no unverified facts, no unchecked quotations about which there is a question, be used in our work. This is but axiomatic as applied to those who are seeking to foster truth. Scrupulous honesty is demanded. Our peril is not intent to deceive, but carelessness due to our incessant pressure.

**PAUSES!** — Let us not be discouraged when periods of involuntary inactivity come into our service, perhaps through illness. Even Christ had His silent times. Perhaps it gives needed time for reflection apart from our task. There is nothing like the perspective that distance lends. We cannot see the whole when it is right under our eyes. Musicians know the value of a "rest" in musical compositions. It enhances both what has preceded and that which follows. After all, we are not designed to be perpetual-motion machines.

**CHANGED!** — In the early days of the advent movement, it was the converted, Bible-believing Christians who were called to walk in advanced light, with consequent correction of erroneous beliefs. Such are slowly but surely vanishing from the world. It is a largely Bibleless, unconverted populace we face to-day. There is infinitely more need of thoroughly converting to Christ as well as correcting erroneous beliefs than there was fifty years ago. We must have converted converts. And these will be produced only by converted preachers.

**STAGNATION!** — The peril that confronts every worker who has "arrived" is stagnation through resting on the preparations of the past. Life is a growing thing, while stagnation means cessation of growth,—coma, if not death; drifting, if not the falls. Christian service is either a living, developing thing, or it becomes stagnant, dead, ossified. We never reach the point of saturation. There are unexplored continents of research that beckon us on. There are heights of spiritual experience that challenge us. God's work grows, and His workmen must grow with it.

**TRAINING!** — Every academy and junior and senior college should be an intensive training camp for preachers and other gospel workers. More and more should our higher educational institutions give every course of study the distinct, yes, pronounced evangelical slant. Our time for work is limited; our task is tremendous. We must work aggressively, and press all into service for our common objective. We cannot afford to train young men and women for the work of the world.