

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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No. 1

## A CALL TO HOLINESS OF LIFE

AN EDITORIAL



HE recent Autumn Council passed many recommendations for an advance move among our people and workers. One recommendation appeals directly to each worker as a call to a new consecration, and it must be personally received and put into practice, or it will fall dead and result in failure. The recommendation with its introduction reads as follows:

"WHEREAS, Upon the gospel ministry is laid the solemn responsibility, through example and precept, of helping prepare the remnant people to meet God by fostering true holiness of life in the midst of the increasing moral and spiritual wickedness of these last days, thus summoning us to an experience of vital godliness and living fellowship with Christ; therefore,

*Resolved*, That we, the delegates to the 1932 Autumn Council, do hereby issue—

### "A SOLEMN CALL AND INVITATION

To all ministers and other workers, urging upon all a sincere humbling of heart before God, a forsaking of all worldly encroachments upon life, and earnestly inviting all to pray continually for that vital godliness of life that alone can meet the challenge of the times and prepare us as workers for the coming of our Lord. And, further, we urge all, through a revival of importunate prayer, Bible study, and searching of Spirit of prophecy counsels, unitedly to seek such an empowering of the life as will enable us quickly to finish the work committed to us, through the outpouring of the Holy Spirit which God has promised the remnant church for these last days."

The necessity for this humbling of heart, prayer, and searching of the word, appeals to the worker when the magnitude of this movement is considered in addition to his own individual salvation. What could be more awful than that we, who have preached to others, should ourselves be castaways because of our lack of piety? Paul held this liability before himself continually, declaring: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Christ exhorted to the same import when He said:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have we cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7: 21-23.

Then He added that forceful illustration:

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man,

which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods

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### THE WORLD'S GREAT NEED

A HUNGRY world, sin-sick and sore, has need,  
A great, outstanding need, of men of power,—  
Men rich in faith, who've wrestled hour by hour  
Through fasting days and praying nights to feed  
The spirit's flame within; not with some creed.  
But that, mid sinning lives, some heavenly flower  
May perfect blossom, bringing promised shower  
Of latter rain in lives of men in deed.

Call not preachment of creeds the cure of sin;  
Show us the life redeemed, restored, reclaimed,—  
The Christ life lived in flesh, the need within  
Supplied and filled, till, when we're Christians  
named,

We're called by what we are. The world doth cry  
For men to live on earth as saints shall live on high.

I. H. E.

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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

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THE GENERAL CONFERENCE OFFICERS

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VERBOSITY is not confused with thought, at least not by discerning hearers. Wordiness is many a minister's worst enemy.

THE positive assertions of a dominant personality are not infrequently mistaken for proof by those susceptible to such a type of persuasion. Happily the preserving balance of the majority usually prevails. Let us keep our feet on the ground, and our minds alert to the laws and facts of evidence. Truth must and will prevail.

EVERY exponent of a real truth will court investigation of his evidence, calm and confident in the consciousness of the sovereignty of truth.

THAT cause is manifestly weak which becomes intolerant under scrutiny, and resorts to the ostracism of all who differ, charging them with ignorance, prejudice, and heterodoxy.

WE must not count upon normalcy, nor build our plans for advance upon it. Unexpected emergencies will arise, and new crises will continue to appear. Times will wax stranger and stranger until the great consummation. This movement is to close in triumph amid and despite all such.

INNUENDO, slur, or misrepresentation will never be answered in kind by the Christian gentleman. Misstatement of fact may require correction, and official obligation may necessitate a proper cognizance of hostile propaganda; but kindness, frankness, and patience, blended with firmness and justice, will mark his attitude.

It is well to distinguish between a policy and a principle. Principles are inherent and spring from fundamental right or wrong. Policies are expediences based on human judgment as to a wise and effective way of accomplishing a given objective. Policies can and should change; principles do not change. Differentiation here should be sharp and clear.

## OUR GREAT NEED AS A MINISTRY

BY A. G. DANIELLS



STRONG ministry means a strong church and a triumphant movement; a weak ministry can mean none other than a weak church and a half-paralyzed movement. We must resolutely set our faces, then, to build up a spiritual, intellectual, progressive, efficient ministry. Doubtless the most vital demand upon our denomination today is to build up its ministry in spirituality, earnestness, and efficiency. Think of the part or relation the ministry sustains to the church. Paul tells us that the church is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

Christ has always been the great head of His church. He chose patriarchs at the beginning to represent Him among men. Then came the prophets. These were in turn succeeded by the apostles. And now in the finishing of His mighty gospel movement covering six thousand years, the ministers of His remnant church are His representatives—the successors of patriarchs, prophets, and apostles. What a high calling! What a tremendous responsibility! And what sane, painstaking, tireless efforts are demanded of our leaders to lift our ministry to the place of efficiency and power commensurate with our responsibility!

*Los Angeles, Calif.*

## MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

### THE SUMMONS TO CONCERTED EVANGELISM\*

BY W. H. BRANSON

A REMARKABLE statement appeared recently in the British press, reading as follows:

"In the Middle Ages the church seemed to have touched the lowest depths of unspirituality. It seemed a spent force. But the Reformation came and brought new life and light to Europe. . . .

"We are at the ebb of another tide. But can we say that the torch that blazed on Calvary . . . has burned down and flickered out forever? . . . There will be another revival in the church. Men touched with the old fire will go out again. . . . The man will come, and a new tide will sweep around the world, cleansing and renewing."—*The Reverend Austin Lee, Ex-Curate of Ken, in London Daily Mail.*

Such a prediction, coming from a prominent Church of England clergyman, ought to stir the heart of every Seventh-day Adventist minister. As a people, we have long looked forward to just such an experience as that of which Mr. Lee here speaks. We have known that it must and will come; yes, and that it is long overdue. But it is inspiring to learn that others also recognize its absolute need.

Now, when this revival sets in, it will be inaugurated by the representatives of the three-fold message of Revelation 14. This message, under the touch of the Holy Spirit, is to constitute God's reviving message for this hour. And He has laid upon this people the responsibility of giving it to all the nations of earth. He has promised to us the outpouring of the Spirit in the fullness of power for its accomplishment, and has pledged a plenteous harvest to those who go forth and thrust in the sickle of truth in that wondrous hour.

Nor is it because of any restraint on God's part that this mighty work of revival tarries. He has long been waiting for the full co-operation of His ministers and people. Years ago

\*In harmony with the promised discussion of outstanding Battle Creek Autumn Council actions that directly affect our ministry at large, the vice-president of the General Conference for North America here sounds the rally call to concerted conference evangelism. He presents direct soul winning as the primary mission of every worker's life, and submits herewith a definite program of conference and individual goals for souls. This earnest and timely appeal elucidating the solemn recommendation on evangelism passed by the recent Biennial Council—which gathering ranks next to a General Conference session in broad representation and authority—should consequently receive the painstaking and prayerful study of every laborer in the organized work and should result in whatever adjustments of life and work as are necessary in order to harmonize therewith.—EDITORS.

the call was sounded through the Spirit of prophecy for the church to arise, and in the fullness of the power of the Spirit, to go forth and finish the task of preparing the harvest for the heavenly garner. Let us again review the phrasing of this call:

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word. . . .

"The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

"So it may be now. Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant."—*"Testimonies," Vol. VIII, pp. 20, 21.*

If these statements are not an exaggeration, and this we assuredly believe, then it is evident that we have not yet reached "the swelling of the Jordan" in our ministry. The full volume of the "loud cry" of the message has not yet been heard. Our greatest achievements in soul winning are still before us. After reviewing the fact that under the power of Pentecost thousands were converted in a day, the significant statement is added in the quoted message, "So it may be now."

Yes, that wondrous experience is still before us. True, we have seen thousands converted in a year and possibly in a month by the combined efforts of our ministry and people throughout the world, but we have yet to witness the inspiring sight of thousands coming into the faith in a day.

But we believe there are indications that this revival is just before us. At the recent Autumn Council in Battle Creek it was decided to set increased membership goals in every division of the world field. The action appears in full in the *Review* for November 24, 1932. In 1931 our ministers baptized 34,859 new con-

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# A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

## DOUBLE SESSIONS TO ACCOMMODATE CROWDS\*

BY J. L. SHULER

I BELIEVE that we are entering upon a time when in many cases we shall need to hold double sessions in our evangelistic services in order that all the interested may have opportunity to hear God's great message for this hour. It is surely a thrilling sight to a herald of this message to see hundreds passing out from the first session, while other hundreds are coming into the hall to hear the same discourse at the second session.

One of the first steps in arranging for such a double session is to be prepared on the first Sunday night to state that you see a hundred or more people cannot find seats in the hall, and you regret that many could not obtain a seat; but in order that all may be assured of a seat the next Sunday night you will conduct a double session; the first session will be held from seven to eight, and the second session from eight to nine; that on Thursday and Friday nights of the current week, reserved seat tickets will be given out at each session, so that each person may on these nights receive a ticket for a seat at whichever session he prefers to attend. Also that there will be some unreserved seats for those who may not have tickets.

Then the next step is to get the regular week-night hearers to co-operate with you in accept-

ing tickets for the first session. This they will gladly do in order to give the general public a chance to hear your message at the later hour in the second session. The reserved seat tickets for the first session will thus be quickly taken by your regular week-night hearers, and so will assure you a good audience for the first session.

Then the reserved seat tickets for the second session can be given out to those who prefer to attend the second session, and these, together with the transient public that will come to the second session at the regular hour, will give you a good audience for the later session.

This is one of the best publicity features that can be introduced into your meeting. The news spreads all over the town that so many people want to hear the subjects presented at your hall that two sessions on the same subject are necessary on Sunday nights. This will stir others to attend, for people are somewhat like a flock of sheep when once they get started. A crowd always gathers to itself.

The psychological effect of this double session on your hearers has a decided advantage. The thought comes home to them that here is something well worth the hearing; that it must be something important, in view of the fact that such an arrangement must be made in order that they may hear it.

The paragraph which follows is taken from the regular weekly announcement card, and so informs the audience throughout the week of the proposed plan for the double meeting on the following Sunday night:

"On account of the fact that many could not get a seat in the auditorium last Sunday night we will hold two sessions this Sunday night, so that all may have seats. Doors open first session 6:30 P. M. Doors closed 7:10 P. M. Doors open second session 7:55 P. M. If you come to the first session, be there by 7:05 P. M. If you come to second session, you need not come till 7:55 P. M."

If your hall seats five hundred, you can well give out three hundred reserved seat tickets for each session. This number, with the extra hearers who will come without a ticket, will provide you with a good audience at each session.

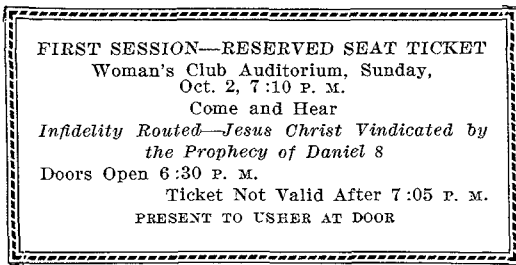
The tickets to each session should be printed in different colors—such as green for one and red for the other, or yellow and blue—so that the ushers can tell at a glance for which ses-

\*The plan of giving the same subject twice in the same evening because of the crowds, with admission by ticket, is a feature in evangelism worthy of detailed description, including the phrasing on the tickets. This recital, that will grip the heart of every evangelist, deals with a series of meetings now in progress. Writing on November 17, Elder Shuler says:

"Here in perhaps the most conservative city of the South the message is being sounded for the first time, and wonderful is the response. The auditorium is filled every night, with scarcely any variation in the attendance. On November 10 after a sermon on the 'Mark of the Beast,' 110 persons came forward to signify that from then on they would observe the blessed Sabbath of Jesus. Fifty-five is the largest number I have ever had respond to a similar call in other efforts. There were at least 15 absent that night who have begun to keep the Sabbath in this effort. It is safe to say that already 125 new Sabbath keepers have been called out. Our Sabbath school—only two weeks old—numbers 150. We hope to see the school grow to 200 in two more weeks.

"Our donations will exceed \$530 for the first nine weeks, and we will be able to cover all expenses of rent, advertising, etc., without using one penny of conference operating funds. The prospects are that we shall establish the largest church in the Carolina Conference, and the largest church ever brought out in a single effort held in the South. Surely this is a latter rain experience. We expect that this new church will supply the Mission Board with over \$1,000 every year from 1933 till the Lord comes. If we had a thousand men doing this kind of work, we could stir this entire country."—EDITORS.

sion the ticket is intended. Here is the type of ticket I use:



The tickets for the second session read just as those for the first except that they say "second session," and the change in the time when the doors will be opened for this second session is noted, together with the time after which this later ticket will not be valid for a reserved seat.

When the time stated on the ticket arrives, after which the tickets are no longer good for a reserved seat, then the one leading the song service announces that reserved seat tickets are no longer valid, and that any seats in the reserved section now vacant may be taken by those standing or by those sitting in the back of the hall.

Raleigh, N. C.

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## Working Program of a Smaller Effort

BY W. W. ELLIS

OPERATING as we do in hitherto unworked territory that is largely Catholic, we advertise our meetings under the name of "Bible Chautauqua." There have been many Holiness revivals and evangelistic campaigns in this community. So, in order to appeal to the better classes, we avoid the use of such terms as would surely be misunderstood.

An empty store building was used to good advantage in our effort now closing. This was the most centrally located site in the city. Window cards advertising the meetings were placed in all the stores, and also in the homes of those attending the first meeting who were willing to display them. After the first week we did no house-to-house advertising with handbills, etc., because of financial limitations; also because experience has led us to believe that the newspaper advertising and that gained through enthusiastic attendants is more effective.

We endeavor to make a judicious use of song slides, illustrated special solos, etc., and we use the stereopticon in illustrating the lecture in much the same way as one would illustrate a book. The wiring is so arranged that the stereopticon operator can turn off the audi-

torium lights, at the same time automatically switching on the machine. A push button on the pulpit operates a silent signal light at the operator's stand. Thus, without an instant's delay, the lights may be turned off and a beautiful picture appears on the screen. With a dissolving Balopticon, the scene changes silently at the signal, with nothing to distract from the speaker's message.

From the opening piano solo to the closing benediction, there should be no hitch in the program. In our effort the song service merges into the lecture period in the following manner: The speaker enters from the prayer room during the last verse of the song service, and kneels in prayer. As soon as the song is finished, at a signal from the song leader, the audience stands and sings our campaign prayer chorus:

"Into my heart, into my heart,  
Come into my heart, Lord Jesus;  
Come in today, come in to stay,  
Come into my heart, Lord Jesus."

Then with the audience still standing, the opening prayer is offered.

After the prayer are brief announcements concerning future subjects for the week. At this time requests for copies of *Present Truth* are made in writing upon our literature cards, and the literature is delivered the next night by the ushers as the names are read during the song service. This list of names is valuable in working personally for converts, and it provides a satisfactory method of determining those who return each night.

The offering follows, and when the ushers come forward for the plates, the head usher places the question box upon the rostrum railing. This gives the evangelist a few moments during the reception of the offering to glance over the questions before answering them. We follow the practice of "padding" the box, for the following reasons: (1) It provides questions to answer should there be queries which need study before giving a reply. (2) In visiting the homes, many questions are asked the answers to which will benefit all. (3) It gives encouragement to the audience to ask questions. (4) It inspires confidence in the speaker's knowledge of the Scriptures, and lays a foundation for the testing truths. It is my plan to keep a file of important questions for use in future efforts.

The special music after the ten-minute question period directs the minds of all to the general theme for the evening's discussion. The giving of the message itself occupies from forty to fifty minutes, culminating in an appeal to dedicate the life to God and to forsake the ways of the world. The meeting closes with either congregational singing or a solo, as may seem most appropriate. The song leader prepares for either, and is directed by a silent signal from the speaker as to which he prefers.

Personally I have followed this procedure for three years now, with slight variations and im-

provements, and the audiences have kept coming even while the testing truths were presented. Generally there is a full house from the first lecture to the last, and seldom is there enough room for all who come. My wife generally leads the singing. We use various song books, and the sale of these helps to finance the effort.

At first we were at a loss to know how to care for the children who came, but finally we worked out the plan of organizing a children's choir at the very beginning of the evangelistic effort. Special after-school meetings are conducted twice a week for the children, at which they learn songs and memorize the Lord's prayer, the ten commandments, certain psalms, the beatitudes, etc. During the evening services the children sing the special songs they have learned and repeat the scriptures memorized. They sit in seats reserved for them, and are graded for attendance, deportment, and memory work. At the close of the effort they are publicly awarded a certificate.

Candidates are seldom baptized until three to four months after their decision to join the Seventh-day Adventist Church. Meantime a baptismal class is formed in which "The Bible Made Plain" is used as a convenient text. Each candidate is given opportunity to read "The Great Controversy," and thus acquaint himself with the Spirit of prophecy. This thorough indoctrination pays. Thus when people are finally baptized, there are no essential points of doctrine that have not been clearly explained. Out of scores who have been brought into the message in this way, I know of only one person who has apostatized, despite the fact that because of financial conditions some of the churches have had little or no ministerial leadership for nearly a year thereafter.

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## Evangelism for Non-Adventist Youth

BY M. C. GARRETT

**I**N our evangelistic efforts we should not forget the youth not of our faith. It is largely during this age that character is formed. It is usually in the teens when decisions are made that determine the destiny of the soul. Therefore in our preaching we should find time to preach to, associate with, and help young people to make right and lasting decisions.

For the last two years I have focused a good portion of my time upon the young people. Before our public effort begins, we plan to visit in the neighborhood where the meetings are to be held, especially inviting the young people to come and assist in the singing. When the young people come, they are usually accompanied by the older people, and thus we have a

good attendance. Where we do not have a church, we plan to organize a choir composed largely of young people, soon after the series has begun. We have a double objective in mind. First, it improves our musical program; and second, by letting them feel that they are a part of the service, they attend more regularly, and thereby hear the greater portion of the message. By following this program, our soul-winning possibilities are increased.

After I have preached for a few weeks, I announce one night in the week as "Young People's Night," and preach especially to them, choosing such subjects as "Purpose," "Perseverance," "Character Building," etc. This is a feature that adds to the success of the meeting. That which interests the youth is usually interesting to the parents, and many times our attendance on that night is larger than on other nights.

In preaching to young people we should also remember that they are social beings, and that we too must be social, in the proper sense, to influence and to save. For the last two years we have had at least one social gathering at our home in connection with the effort, and it has meant much to the success of our work. Please do not recklessly jump to the conclusion that this is a mistake until you have tried it. In planning for and carrying out this program we strictly follow the counsel of the General Conference Missionary Volunteer Department and adhere closely to the suggestions in the booklet, "Social Plans for Missionary Volunteers."

In our last three efforts more than half our converts have been under twenty-five years of age, and many in their teens. At this writing we are closing an effort in a community where previous to the meetings we had no members. We now have a church, Sabbath school, and Missionary Volunteer organization. Of course we want to win the hoary-headed to this message, but why not spend more time and energy in winning young people who will dedicate the vigor of youth to the proclaiming of this glorious truth? We surely owe it to them.

*Lawrenceburg, Ky.*

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OUR aloofness from other Fundamentalists is unfortunate. We should be making contacts, breaking down prejudice, and sweeping away misconceptions of our beliefs and objectives. We ought to capitalize the points we hold in common.

OUR understanding of God's full truth is but relevant, depending upon our knowledge and perception of truth. Therefore be not discouraged over some perplexity, nor come to rash conclusions because baffled for a time. So long as we live in this mortal frame, with the dimming veil between, there will be both problems and solutions beckoning us on to further study.



## THE BETTER WORKMAN



Improvement in Method and Technique

### WELFARE CAFETERIAS AND EVANGELISM \*

BY R. S. FRIES

AS I started the "Penny-a-Dish" cafeteria work, both in Fresno, California, and here in Indianapolis, Indiana, on my own initiative, and was conscious of a rather quizzical attitude on the part of many, I realize that not a few incline to look upon this type of work as a side line emphasized out of all proportion to its real value. As an aid to studying this question, perhaps my experience and resultant convictions could best be set forth in the form of a few questions and answers.

*Does this welfare work save souls?* Yes, and again yes! Fresno has had some of its large baptisms as a result of such work done there. More than one family has been brought to the knowledge of the truth as a direct result of the "Penny-a-Dish" welfare work. And do not think that only the poor have been fed physically as well as spiritually. This work reaches all classes as perhaps no other phase of our message does. We get into touch with people we cannot reach in any other way—at least I have not had such results in previous evangelistic work. Let me describe how we reach this class. A well-dressed woman entered our place to look us over. She was deeply impressed with what she saw, and expressed a desire to help in any capacity. We told her she could help our sisters serve behind the steam table. She came and had a wonderful time, she said. Our sisters, instructed beforehand about outsiders helping, made it pleasant for her. She began to ask, "What do you folk believe?" One of our Bible workers made an appointment to give Bible readings to her.

Thus we reach some who are not attracted to our evangelistic meetings. They are from the better classes who are interested in uplift work. Think of the thousands of well-to-do women

who regularly devote much time to welfare work. They had never heard of us until we started our "Penny-a-Dish" cafeteria. Some of the finest people in town have dropped in to see our place out of curiosity, and have gone away amazed that our church, small in number and without illustrious names, could do such a work. "It is marvelous; how do you do it?" they say. Perhaps they think we are doing more than we actually are.

Our cafeteria here in Indianapolis has been open just eighteen days. Have we won souls yet? Here is what has actually happened in this brief period. A young man of a good family, but out of work, is one of our bus boys. He receives Bible readings at our cafeteria. He desires to be one of us. Two women could not be baptized because their husbands would not permit them to join our church. These men had thought we were a group of religious fanatics. Then the husbands read about our cafeteria in the papers and investigated it. As a result their prejudice has been broken down. They have seen our work and are delighted. One shook my hand heartily and said, "You are doing a great work." Both of these sisters will be baptized this coming Sabbath.

I called to see one of the husbands the other night, and observed that at first he was ill at ease so I did not start out with a Bible reading immediately. His wife told me that her husband later said, "Well, your preacher is all right. I thought he would ask about my religion the first thing, but he didn't. He brought it in in a nice way. I like that." Now his attitude is friendly. This work has also brought some backsliders back to church. If these few things are worth while, then our venture pays in reaching men and women.

*Does it not run the conference and church into debt?* No, not if care is exercised in its management. There is no need to go into debt. The space allotted here is too limited to explain how to make it pay, but it does pay financially. Paradoxical as it may seem, it costs us about 8 cents to serve a 5 cent meal, and perhaps more. Thus we pay out more than we get in for food. The secret of our gain lies in the sale of tickets—of which about 25 per cent are never used—and in donations. It is a dull day when some one does not drop in and leave us a dollar or so. Our best day in the opening week was \$12.95 in cash. Then one of the banks bought \$25 worth of tickets, and the balance of the total

\*Numerous inquiries have been made for rather detailed information as to the *modus operandi* of conducting the "Penny-a-Dish" cafeterias for the unemployed in these times when want stalks through the great cities, and welfare work has a properly prominent place in our operations. The effect upon the spiritual life of the church and the reaction upon evangelistic opportunity is here discussed by one who has successfully pioneered in this field, first in Fresno, California, and is just now in the midst of such work in Indianapolis, Indiana. Moreover, in the earlier experience his relation to it was that of conference president, and in the present case as a city pastor, these being the two angles of primary concern. The letter bringing this article bore the heading "Penny-a-Dish' Cafeteria—Operated by the Seventh-day Adventist Welfare Society" and listed the board of directors, with the conference president as president, the pastor as supervisor, a treasurer, and a manager.  
—EDITORS.

receipts of \$42 was donations. In seventeen days we have served 5,795 paid meals, 319 free meals, and have provided a score of baskets of food free. The cash receipts were \$356.74 exclusive of ticket sales. Our food donations more than make up the difference. Later on our expenses will be less and our donations more. It is not a fortune maker; neither is it a losing investment. The conference here did not put in a single dollar; they lent us some of the equipment. That is all it cost them.

*Of what value is it to the church?* First, it provides an outlet for their missionary activities. It gets our members interested in people. They desire to see them in the truth, and so they talk about the Bible as they work. New recruits are always asking questions. Second, it saves the church much money in taking care of their own needy. In our Fresno work we estimated the church would have expended over \$800 in doing the work we did to feed our own needy members. It also gives a small salary to three or four of our own members. We are feeding a dozen of our people here.

As a guide to those desiring definite information as to how the cafeteria was announced to the public, we herewith reproduce in miniature (except for the display type) the announcement card used in the Indianapolis cafeteria.

1 cent a Dish is all you pay at the  
**"PENNY-A-DISH" CAFETERIA**  
 20 South Delaware  
 for wholesome, home-cooked food.

If you are UNEMPLOYED or NEEDEY we invite you to come to our place and EAT.

Five Cents will buy  
 BOWL of SOUP POTATOES and GRAVY  
 BEANS (or choice of several entrees)  
 BREAD and BUTTER Hot or Cold DRINK

The menu is changed daily, and our steam table is filled with appetizing food cooked in home style and served in an inviting manner. Some are paying us 5 cents a dish because they prefer our delicious food and can afford to pay more. You will be amazed at the taste and quality of our foods. Ask any one who has been there.

*We invite all to inspect our Cafeteria.*

This excellent food and service is made possible to those who must "*count their pennies*," by the generosity of the Seventh-day Adventist churches in Indianapolis. It costs us over 8 cents to serve a 5-cent meal. Our help is donated, and you will find a cheery, home-like atmosphere that will make you a regular patron. Nothing is cheap but the price. We are serving over 500 people daily—a hundred of these are women. The mezzanine floor is reserved for ladies.

Breakfast 7 A. M. to 9 A. M.  
 Dinner 11:30 A. M. to 5 P. M.

Families unable to visit the Cafeteria may send containers and receive food at the price stated above.

Call or Phone Riley 8880

*What class of people does it reach?* Not the down-and-out class. The soup and bread lines get them. We get a few, but not many. We get those who have not yet reached their last penny—men and women who have been on good salary, but are now out of work. They say our place is a godsend. We help them to keep their self-respect and give them courage. They thank God that some one cares for them. As one lady said with tears in her eyes, "Would to God that my church cared for me as much as you people do." Friendliness, a smile, and a square meal in a clean place for a few cents, enable them to go out to face life's battle with renewed faith.

*Does it reach the rich?* Yes, most assuredly. I have met the richest men and women of the city as a result of this work. True, I have not yet baptized any of them, but I have that hope before me. In securing our location, I met the leading men of Indianapolis. Two of them were so interested in our proposition that they kept several people waiting to see them while we discussed the matter of how many calories we could serve for five cents. One man who had just given thousands to the Community Chest Fund was the one who got us our vacant store, rent free. One of the leading millionaires of the city came in to see us upon my invitation, and was delighted. He came back next day, and his chauffeur brought in a load of groceries.

When the next Harvest Ingathering comes around, I have some friends who will listen to me with a sympathetic ear, I am sure. It has even helped in our Ingathering work this year.

*Does it interfere with my work as evangelist?* Some, of course, yet I feel I am assuredly doing the Lord's work. We have bound off an effort since we started this work, and 65 have already been baptized. This Sabbath twelve more await the solemn rite. So it certainly has not stopped my work of soul winning. I have two churches, two prayer meetings, two Sabbath school classes, the usual committee and pastoral work, and Sunday night meetings in the church. I cannot do all I want to do—I never did,—but I am surely busy, and I believe in the plan.

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**Delivery.**—To keep attention, mix questions with statements.

Think of your hearers' needs, and it will help you; of their criticism, and it will hinder you.

In large assemblies, speak more slowly than in smaller ones.

Make each one feel that you are speaking to him.

Your hearers think about what you think about.

Address the lowest, and you will reach the highest.

Make men listen, and do not let them misunderstand.—C. H. Spurgeon.



## Spiritual Work Among the Churches

BY JOSEPH T. JACOBS

THERE is a material as well as a spiritual side to our church work, which cannot be neglected without loss. We have a world-wide program, and the material machine or organization is a valuable vehicle to bear this saving truth to every land. However, the message itself, as well as the work of the messenger, is pre-eminently spiritual. As preachers, as leaders, we must beware lest we substitute or mistake material achievements for spiritual advancement.

Nor must we forget that the divine Leader of this work is not in need of material things. He already possesses all the material things of earth. The one thing above all else, that which He purchased with His own blood, and yet does not possess unless it is willingly given, is the human heart. The possession of the heart is a spiritual, not a material, problem. And since we are His undershepherds, ordained to be leaders of the flock, the most vital question confronting our ministry is not material but spiritual: How shall we win men to give their hearts to God?

We are cheered because of the success and triumph of our work in all lands; yet it would be folly to deny or ignore the fact that we, preachers and people alike, are in need of a deeper spiritual experience. The following quotations, first appearing in the eighties and nineties, emphasize this need:

"It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books, are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner."—*General Conference Bulletin, 1893, p. 132.*

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—*Review and Herald, March 22, 1887.*

These statements, and many others that might be given, should stir the heart of every preacher, and cause him to make the revival of true godliness in his own life his first work, ever remembering that a true and lasting revival and reformation must have for its foundation the conviction of sin, followed by genuine repentance, with a revelation and acceptance of the righteousness of Jesus Christ. As we gain this experience ourselves, we shall become more and more qualified to feed the flock committed to our care, to lead them to higher and holier living, and to spiritualize all the material activities of the church.

Naturally, this is what every true-hearted minister desires to accomplish. But how shall it be brought about? We have been told that a thorough understanding of the book of Revelation would create a real revival. "Blessed

is he that readeth, and they that hear the words of this prophecy," God declares, and who "keep those things which are written therein: for the time is at hand." When we as a people understand what the book of Revelation means to us, there will be seen among us a great revival.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."—*"Testimonies to Ministers," p. 114.*

From my own experience, I am convinced that the greatest spiritual service we can render to believers and unbelievers alike is to live and preach the gospel as found in the book of Revelation, always keeping in the forefront the Lamb of God and His righteousness as the one remedy for sin.

Spokane, Wash.

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## Guiding Principles in Work for Catholics

BY F. A. STAHL

IN working for Roman Catholics, especially in countries where Catholicism predominates and superstition reigns, one of the greatest principles involved is *courtesy*. I always take into consideration that the vast majority of these people are sincere in their belief, but deceived. This helps me always to have a friendly, sympathetic attitude toward all, and to greet them courteously on all occasions, even though my friendliness is not reciprocated. Many times they are surprised by my attitude, having expected just the opposite because of false information given them.

I try never to speak against any one personally, and avoid answering base accusations publicly or privately. Many times I meet men who berate the priests of the Catholic religion, but I avoid even listening, if possible turning the conversation by saying, "There are many good people among the Catholics and among the priests." This in time is carried back to our enemies, and makes friends for our work. I never speak publicly against the Catholics nor their system of religion. This attitude impressed the priest in Iquitos who came to our mission house and told us that we must have a wonderful religion not to have retaliated when they were so vicious against us.

Whenever possible I do these priests a favor. I remember on one occasion a priest was left in a small village where no boat would pass for a whole month. The boat on which I was the

(Concluded on page 21)



# ONWARD AND UPWARD



Inspiration, Counsel, and Caution

## THE WORK OF THE MINISTRY

WHEN the wayward sheep on the mountains steep  
Shall wander the black night through,  
When the hosts of wrong are fierce and strong,  
And the battle rages, oh, so long,  
Pray, what shall the shepherd do?

Shall he fret and cry as the days pass by,  
And weep like a foolish child?  
Or pray for aye, for the lambs that stray  
In the dark, grim forests far away  
From the fold of the Shepherd mild?

Let the servant do as the Master did,  
And never give up the fight,  
But seek to win from the haunts of sin  
The priceless souls that are lost within  
The gloom of eternal night.

Ah, "they that be wise" as the starry skies  
Shall shine like the blazing sun;  
And the good Chief Shepherd shall surely bless  
Those who turn many to righteousness,  
And say to them each, "Well done!"

MRS. L. D. AVERY-STUTTLE.

San Diego, Calif.

## LET US FOSTER A REVIVAL OF THE "AMEN"

BY S. A. WELLMAN

RECENTLY a sister in one of our churches sent an inquiry to the writer regarding the proper attitude for her to assume when her heart, moved with gratitude and praise to God by the Spirit, prompted her to say "Amen" in response to the plea of the one praying, or to a statement of the speaker from the pulpit. That letter stirred up in my mind memories of days apparently past in our churches when my own heart found new courage to speak because of the fervent response of those to whom I ministered. It brought more recent memories, too, of prayers offered where not one hearty "Amen" was heard—memories of my own tendency to seal my lips when my first "Amen" was the only one that filtered through the great silence of the congregation and pulpit.

In years past it was customary for associate workers on the rostrum, and members in the pews of the churches, to respond to the petitions expressed in the prayer, and to the word spoken in the sermon, by a hearty and fervent "Amen." Even yet in some of the smaller churches, the participant in prayer, or the minister in his sermon, may hear the heartfelt response of a soul whose desires accord with the sentiment expressed. But in most of our larger churches even the ministry on the platform remains "discreetly" silent during both prayer and sermon, and there are times when the response at the close of the prayer is either inaudible or forgotten.

In this we have surely drifted far from the moorings of the faith and practice of our forefathers, and the example of the men and women of the Bible, when our lips fail to express what ought to be the overwhelming sentiment of our hearts. It is written for all time, "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord." Ps. 106:48.

It is appropriate to ask, Is it the lack of fervency in prayer, the loss of zeal and ear-

nestness in the presentation of our message, or is it the atmosphere of aloofness on the part of pulpit or pew toward the one whose joy, thankfulness, and praise thus express themselves, that is the cause of the decline? It would be well for us as ministers and leaders to analyze and determine the cause, and to encourage honest hearts to voice their praise.

We do not suggest that noisy demonstrations are in order, nor that outbursting of religious fervor is congruous in a Christian congregation. But we do suggest that the quiet yet fervent "Amen" whether in response to prayer to our heavenly Father or to some truth presented from the pulpit, is not only in place, but may be and should be a distinct part of worship and a spiritual blessing to all present in the service where it is uttered.

God "is honored by the expression of praise and thanksgiving. He says, 'Whoso offereth praise glorifieth Me.' The people of Israel, as they journeyed through the wilderness, praised God in sacred song."—"Christ's Object Lessons," p. 298. Not to disturb the course of the prayer, or to break in upon the ministry of the word, but to praise God by expressing soul acquiescence in that which is said, is the purpose of a quiet but forceful "Amen."

"Praise the Lord in the congregation of His people. . . . When the ark of the covenant was brought into the city of David, and a psalm of joy and triumph was chanted, all the people said, 'Amen,' and praised the Lord. This fervent response was an evidence that they understood the word spoken, and joined in the worship of God.

"There is too much formality in our religious services. The Lord would have His ministers who preach the word energized by His Holy Spirit; and the people who hear should not sit in drowsy indifference, or stare vacantly about, making no responses to what is said. . . . These dull, careless professed Christians are

(Continued on page 20)



## DEVITALIZING THE DIVINE MESSAGE



WE constantly admonish our lay members to resist the spirit and practices of the world. We entreat them to turn steadfastly from those neutralizing and destructive influences that, if entertained, inevitably lead away from God. But there are special and insidious perils that entice us as workers in the ministry of the word,—dangers fully as great as those that plague our laymen. Among other trends, we are confronted with a tendency to ape the custom widely followed in other churches of using a Bible text to give a Scriptural setting and sanction to some thought or project the speaker wishes to present, but which is wholly foreign to the point and purpose of the scripture cited.

In its extreme form, this practice is beset with peril to both speaker and hearer, for it involves the very serious issue of either honestly or "deceitfully handling" the word of God, as relates to its real intent. In this procedure, a happily worded phrase is lifted from its context and obvious intent, and is made to support a position or proposition having no legitimate relation to the burden of the inspired writer. In this sense it constitutes a misappropriation of Scriptural support, and a perversion of the avowed purpose of Holy Writ. It is the subtle foe of all sound Biblical exegesis, and the enemy of all true preaching.

This practice takes the form of spiritualizing away the evident and literal intent of the inspired penman's word relative to some unacceptable truth, and so divesting the Scriptural expression of the supernatural element that is so opposed to the natural heart. But by explaining away as figurative the literal, historical statements of the Bible, their real, living, potent message is largely nullified for those accepting such explanations.

Whenever a text thus treated is brought to mind, the perverted concept will surely come with it, and a strong temptation to resort to the same easy method of disposing of a difficulty will suggest itself whenever a perplexity appears in some other scripture. In other words, once this practice is accepted in principle, the sacred authority and inviolability of the word of God are destroyed for all adopting such a platform.

Whatever advantages seem to accrue in instances from such a course, it is ruinous in its ultimate results. It not only neutralizes the general force of the Scriptures, but emas-

ulates the very life of that word, counteracting the convicting power of the literal appeal, and divesting Holy Scripture of its unique claim upon the conscience and conviction of the hearer. And especially, as relates to our message, does it rob present truth of its gripping appeal; for when our latter-day truths are thus emasculated, they are rendered well-nigh null and void.

This *naturalizing accommodation* and *humanizing interpretation* lies at the very heart of all Modernism, which is but a denial of the supernatural and miraculous, and an interpretation of the Bible in terms denominated "natural" and "rational," by adherents of that destructive school of criticism. Once accepted in seemingly innocent instances, it leads logically to the general repudiation of the supernatural in Inspiration. Thus the issue even in the incipient form involves the very integrity of the divine writers and the reliability of their utterances. It tends to discount all their testimony, and leads at last to the denial of divine superintendence and interposition in the affairs of men. Once accepted, this concept ultimately and inevitably robs such doctrines as spiritual regeneration, divine healing, the physical resurrection, and the second advent of all their power and reality.

It is true that this represents the extreme or ultimate. But that which logically leads to such disastrous finalities cannot, save at gravest peril, be condoned or practiced even in its mild and apparently innocent forms. When a person has once applied this spiritualizing, explaining, naturalizing method to a single text to escape from its supernatural or miraculous implications, the floodgates are opened toward a torrent of similar expositions that seek to sweep away all confidence in the literality of the word, and in the supernatural element that lies at the foundation of our belief in an omnipotent Creator, and His control of the universe and all its forces.

It is serious enough for one to adopt such a devastating philosophy for himself, but woe unto him who is an appointed teacher and preacher of the word if he implants such a subversive attitude toward that word in the mind of his class or congregation, or even among his intimates. Such a one may be either painfully conscious of his lack of a divine message, or unconscious of his destitution. But in either case he tends to gravitate toward side lines and auxiliary interests, and away from the

enunciation of the central message of God's word for today,—the everlasting gospel in its latter-day setting. Such a person can easily drop out of direct ministry of the word into humanitarian interests of some appealing nature. And such is the pathway usually traversed by those caught in the snare.

The history of our movement is dotted with the tragic mistakes of certain men who, having forsaken sound exegesis, have made shipwreck of their faith. Especially in recent years have a number fallen under the spell of this specious thing. Adopting some strained and strange interpretation of a certain text or group of texts, or some neutralizing naturalism, they have started on a tangent that has led them farther and farther away from the established path of truth until they not only walk with us no more, but have sometimes become open opponents of the advent movement.

Manifestly a voice needs to be lifted today against this encroaching peril. Many venture innocently enough onto this ground, but the practice needs to be decried and checked in its beginnings; then it can never produce a harvest of fatal endings. We need a revival of sound Biblical exposition throughout the ranks of our ministry, based upon the actual, literal intent of the inspired passages, that will restore to the preaching of the word its full force and divine power. Such ministers as give themselves wholly to this will constitute the mighty heralds and expositors of God's present word to man, and will not be numbered among the merely human spokesmen subverting Biblical phrases to give support and sanction to a purely human message. A weakened gospel will never finish our work; but unfeigned faith in the potency of the divine word and program will assuredly result in a vitalized message, commensurate with our task, and the approving witness of the Holy Spirit in the latter rain.

L. E. F.

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IN readjustments of work or location, the submission of individual preference is frequently necessary for the general good. It is better, therefore, to accept the counsel of a group of godly, experienced leaders who have at heart the good of the work as a whole, than to insist on one's own preferences.

It is essential to our very denominational life that we as individual workers have a clear, intelligent, and united understanding of the great doctrinal positions that are implied in our message. An avoidance of problems in the theological field is not ground for complacency, but rather for concern, lest there develop a disintegrating inertia and a moral flabbiness in our midst. Vital godliness and sound doctrine are inseparable in God's ideal. We must know what we believe, and why; and we will come to united conclusions on knotty problems only by sympathetic and candid study.

## THE CALL OF YOUNG M

BY J. L.



THE greatest need of this age, in the words of Doctor Beven, is a new inoculation of the Bible. He says, "It is the need when our hope 'blood count' is low." This is strikingly true today, for the youth of the world are being inoculated with unbelief in God and His divine word, the Holy Scriptures. Philip E. Wentworth, writing under the caption, "What College Did to My Religion," in the June, 1932, number of the *Atlantic Monthly*, says:

"To say that college does something to the average student's religion is to state a truth which will be conceded by any one who has given the matter a moment's thought. Nine young men and women out of every ten who will receive their degrees this June would probably admit, if they were called to testify, that education has acted as a poison to their faith. In many instances the virus generated by the reasoning processes induces only a mild distemper of skepticism, but in others it works like an acid, eating its way into the bump of credulity until in the end this estimable organ is completely corroded. Devout parents and clergymen have frequently observed this phenomenon and deplored it."

This tidal wave of atheistic teaching is by no means confined to the colleges of America. It is fostered in the grammar and high schools of this land, and extends beyond our boundaries to the children and youth of every civilized country. It is in reality the greatest menace to civilization in the world today. In promoting this master undermining evil, Soviet Russia is positive and aggressive. Stanley High, contributing editor of the *Christian Herald*, reporting on a visit to Russia, writes: "The children are being taught two things: first to disbelieve in God themselves; second, to dedicate themselves to the spreading of that disbelief." They are not only taught that there is no God, but they are taught to be missionaries of that destructive philosophy in all the world.

In Europe we find the young men restive, unsatisfied with the teachings of their fathers, and ready to accept leadership that will usher in a new day. Mussolini in Italy and Hitler in Germany are counting on the youth for the carrying out of their plans. Their hope is in the young people, who are unsatisfied and unwilling to accept the teachings of their forefathers, either morally or politically.

It is into such a world as this that we have come, and the question may well be asked, What

## MIN TO THE MINISTRY

SHAW

is the dominating responsibility of the youth of this movement? Are they not called to the kingdom for such a time as this, that they might earnestly contend for the faith once delivered unto the saints? As an aid looking toward more young men getting into the work of the ministry, provision was first made for such employment by combined support of General, union, and local conferences for a period of one year, to give these youth an opportunity to prove their calling. The first year the plan was put in operation eighty-two ministerial internes were accepted, and the plan gave evidence of being a very important means of recruiting promising youth for the ministry.

Then the depression began and many young men, as well as some older workers, were dropped for lack of support. Conferences hesitated in utilizing the ministerial internship plan, fearing that after a young man served an internship he could not be continued in the work. But at the recent Autumn Council the ministerial internship plan was amplified to provide for two years' support, with the hope that after trying them out one year, conferences could on this broader basis, if their work was satisfactory, take them on for the second year while still on a low wage, with the idea of permanent employment the same as other workers. This action was quoted in the *Review* of November 24, 1932. We believe that on the basis of this plan a good list of internes will be taken on for the coming year.

The number that can be received into conference employ in this way is, of course, limited because of the two-year period, yet this should not deter young people whom God has called from entering the work. The task is so great and the openings so many that all who are trained and consecrated and willing to sacrifice, are needed. The following quotation from "*Messages to Young People*," page 208, should inspire every consecrated young man and woman to enlist for life service:

"There is room in the work of God for all who are filled with the spirit of self-sacrifice. God is calling for men and women who are willing to deny self for the sake of others, willing to consecrate all they have and are to His work. Men are needed who, when they encounter difficulties, will move steadily on, saying, We will not fail or become discouraged. Men are needed who will strengthen and build up the work that others are trying to do."

Washington, D. C.

## KINDLY CORRECTIVES

Better Speech and Conduct

### Flippant Use of "Amen"

BY B. P. HOFFMAN

IT is a rather common thing to hear our older ministers lament the passing of hearty "Amens" during the preaching of the word. But more and more we are hearing protests over the careless, yes, almost flippant, way in which certain of our workers as well as members are coming to use this revered word. With some it has become merely a vain repetition, a show of sanctity, with no regard to the meaning of the word or the connection in which it is used.

Again, there is a tendency to make a cheap use of it as a means of applause after musical numbers, or in connection with particularly striking statements from the lecture platform. Surely the finer senses of thinking men and women in the audience must have been shocked when recently a singer in a public effort paused in the midst of his solo, and demanded, "If you like my song, say, Amen!"

According to Jeremiah (28:6; 11:5, margin) the use of the word implies sincere concurrence in a sentiment or thought expressed, with the prayer that God will make it to be realized. Some of the inconsistencies in the use of this prayer utterance that are quite common today might be illustrated by the following actual cases that have been heard by the writer:

"If the church is in such a condition, there is something wrong with the pulpit." [Hearty "Amens."]

"It will be a sad day in this cause when we as ministers lose our simplicity." ["Amen."]

"We are doing only a tithe of what we ought to do." ["Amen."]

There are hymns, which, because of the sentiment expressed in them, can most properly be followed by fervent "Amens." But when it is very apparent that the response is influenced, not by the words of the song, which often are not understood, but by the popularity of the musician or appreciation of the talent displayed, the use of the prayer borders on sacrilege.

In His message to the Laodicean church, the True Witness introduces Himself by the august name "Amen." (See Rev. 3:14; cf. 1 Cor. 14:16.) It is therefore as much a violation of the third commandment to take that name in vain as any other of the divine titles. If we as ministers, by example and education as to the sincere and fitting use of "Amen," lead out in this aspect of a revival of primitive Christian worship, the well-nigh lost art of the worshipful, heartfelt "Amen" response, will no doubt come back to us, and we shall once more feel the inspiration of the "Amen corner" in our preaching of the word.

Angwin, Calif.

## CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

### WHY JEWS DO NOT INCLUDE DANIEL AMONG THE PROPHETS

BY F. C. GILBERT

**T**HE books of the Old Testament are not listed by the Hebrew people as they are arranged by Christians. But in the days of the Saviour the general divisions of the Old Testament were the same as are recognized by the seed of Abraham today. The Old Testament Scriptures are divided into three parts: The Law, or Torah; the Prophets, or Nebhiim; and the Scriptures (Writings), or Kethubhim.

By the law, or Torah, the Jews generally wish to be understood to mean the five books of Moses. But to the devout orthodox Jew, this word "law" (Torah) comprehends vastly more. It includes all the rabbinical writings which have been handed down orally since the days of Moses, Joshua, and the elders who followed Joshua. In the Talmudic work entitled, "Yad Hachazaka" (the Strong Hand), we find the following:

"All the commandments which were given to Moses were given with their explanation, for it is said, 'I will give thee tables of stone and the law and the commandment.' Ex. 24:12. 'The law,' this is the written law, 'and the commandment,' this is the explanation thereof. And he has commanded to fulfill 'the law' according to the 'commandment.' And the commandment is that which is called the Oral Law."

In the book entitled, "Ethics of the Fathers," Chapter I, it is written:

"Moses received the law from Sinai, and he delivered it unto Joshua, and Joshua delivered it to the elders, and the elders delivered it to the prophets, and the prophets delivered it to the men of the Great Synagogue."

This law which the Talmudists claim was passed from one class of men to the other, is the traditional or oral law. All these writings are called Torah by devout Jews. But it must be clearly understood that the foregoing teaching is rabbinical, traditional, without divine authority.

The Jews do not include the book of Daniel in the second part, the "Prophets." This book has not been counted among the writings of the prophets for many centuries. But from statements made by the Saviour, Jesus recognized Daniel as a prominent prophet. (See Matt. 24:15.)

According to the first chapter of the book of Mark, Jesus Himself referred to the writings of the prophet Daniel to prove that He was

Messiah. Mark 1:14, 15. There is no doubt that the teaching of the apostles after the ascension of the Saviour wielded a strong influence in Jerusalem and in Judea in favor of the Jews' reading and studying the book of Daniel. The prophecy of the ninth chapter of this book so clearly, vividly, and vitally points to the advent of the Messiah that its teaching cannot be gainsaid nor overthrown.

The book of Daniel was accepted among the Jews in the days of the Saviour as of prime importance. Thousands of the people accepted the gospel in Jerusalem, and became valiant missionaries in carrying the message to other sections of the Near East. Their influence spread, and rabbinism rapidly waned in Palestine. When the Jewish hierarchy moved its seat of learning from Jerusalem to Pella, after the overthrow and destruction of the Holy City, as foretold by the Saviour, dominating Jewish authorities concluded that stringent measures must be taken to curb the influence of the followers of the Nazarene.

It is interesting to observe that until this time there was no Hebrew grammar. The application the disciples made of Old Testament teachings to Jesus as Messiah forced the Jewish scholars to consider the necessity of reducing the Hebrew language to a science. By degrees, rules of grammatical technique were introduced into the Jewish schools, until a saying became common among devout Jews that the Epicurians (a repulsive term applied particularly to Jewish Christians) had invented an Old Testament of their own, and they interpreted certain passages of Scripture to suit their own pleasure.

The book of Daniel, however, was studied but little. In the second century of the Christian era the scores, yes, even thousands of oral sayings of the sages of the previous centuries were collected by an eminent scholar, Rabbi Judah, who was given the title, the Nasi (prince). This man divided these oral teachings into twelve sections. This voluminous collection is the ground work of the Gemarrah, a commentary of the Mishna, and the Mishna is in turn the commentary of the Old Testament. The Jewish wise men felt it absolutely essential to fasten the Jews within rabbinical bounds of Scripture exegesis. The rabbis maintained that the Am Haratzim (the illiterate or

unscholarly) were not able to understand or to explain the writings of the Bible. It was therefore necessary for the people to refer to the sayings of the sages and the wise men for intelligent knowledge of the Scriptures.

The rabbis taught that a child should begin the study of the Pentateuch at five; the prophets at ten, and from the time of confirmation, which is the age of thirteen, he should increase in knowledge of the Mishna and Gemarrah. From this time on he should study the Scriptures less; for these same men declared: "The law, Torah, is compared to water, while the oral law is like wine."

Thus by a gradual process the writings of the prophet Daniel were almost entirely eliminated from their curriculum, yet the Jewish leaders felt they must not cast aside this holy book, since it was written by a man they had been taught was a man of God. A vast amount of favorable tradition has been written about Daniel, in order that the pupil should maintain respect for his writings. It was at last decided that the book of Daniel should be listed among the writings of the Kethubhim, Scriptures.

Washington, D. C.

**VALUABLE QUOTATIONS**  
From Reliable Sources

### Significant Archeological Admission

**I**N an address before the British Association for the Advancement of Science, the president of the anthropology section spoke of some of the permanent results of the discoveries concerning ancient man. In the course of his remarks, he said:

"As archeological discovery proceeds in the coming years, we may reasonably hope to arrive at a completely graduated scale of chronological dating in actual years for every part of the ancient world after 3500 B. C. But if it is asked what means we have for establishing a chronological as well as a typological scheme behind 3500 or possibly 4000 B. C., I answer unhesitatingly that we have none, and that unless written records or traditions come to light, it is probable that we shall never have any."—*Dr. David Randall-MacIver's Presidential Address, in Nature, Sept. 24, 1932.*

Here is a very significant admission on the part of a prominent specialist in this particular field. Certainly there is a vast difference between this statement and allusion to tens or hundreds of thousands of years which have been so unthinkingly indulged in by many in the name of modern science. These remarks also bring out the vast difference between the results of true archeology, which works from the present backward into the past, and "pre-history" or "prehistoric anthropology," which

is conducted as a supplementary chapter to evolutionary geology, and endeavors to work from the highly speculative and imaginary beginnings of man's rise from the animals up toward the present.

In my "Geological-Ages Hoax" I have pointed out the difference in methods and in results. True archeology has its feet on the ground; and while it may err slightly as to absolute chronology, it is in general sound in its methods and assured in its results. It never materially disagrees with either common sense or divine revelation. But "prehistoric anthropology" is unsound in its methods, absurd in its conclusions, and is flatly contradictory to the Bible and common sense.

GEORGE MCCREADY PRICE.

Berrien Springs, Mich.

\* \* \*

### Waiting for a Message

**T**HIRTY years ago I and my companions were standing on the shore of an arctic island awaiting the arrival of a ship that was to carry us away. We had shot our last cartridge, eaten our last biscuit, and we were waiting for the ship that did not come. We waited and anxiously watched the horizon for a day or two. At last a little puff of smoke appeared very far away. It was the herald of our deliverance.

Thus we, the puzzled people of the modern world, are waiting on the shore of eternity, each one of us authentically on its very margin, every day looking out on the unknown, waiting for a message of salvation, waiting for a new message which this world longs for, but which has not yet come.

We want something more than ecclesiastical refinements and esthetic frills, something more than a slight change in this or the other prayer or ceremony. We want a new spirit—a wider revelation. *We are waiting for the man who will come with his lips touched with the live flame from the altar of God.* He will bring a new message, a new revelation from heaven of the meaning of the eternal verities; and when he comes we shall receive him gladly.

As it is, our ordained shepherds know not where are the pastures, and so "the hungry sheep look up, and are not fed."—*Sir Martin Conway of England, in the Christian Advocate (N. Y.), May, 1932.*

\* \* \*

LET us who have been grievously misrepresented by our religious opponents be meticulously fair and accurate in our statements regarding the beliefs of Roman Catholics, Mormons, Christian Scientists, and the like. This we should do because only such dealing is Christian and ethical, and because it is the only honest and honorable course.

## THE MINISTER'S BOOKS

Reading Course and Reviews

### United Bible Study Program

**W**IDESPREAD approval has been voiced concerning the plan of reading the Bible through chronologically during 1933 and 1934 as part of the Ministerial Reading Course for the two years. Many commendatory letters have been received from workers, both prominent and obscure, laboring in every division of the world field. Probably no single proposal in the reading field within recent years has met with such a cordial response. In homeland and mission field, veteran and novice, foreigner and national, alike sense the unique advantage, and pledge their hearty participation in the plan. The value and accuracy of the chronological reading guide and chart of the prophets provided has been attested by many Bible teachers and scholar. A few of their estimates are included in this note.

Bible teachers in our colleges are using it in conjunction with their advanced Bible classes and ministerial seminars, and pastors in special study groups in their churches. Many have attached it to the flyleaf in their Bibles. This chart, with supplemental information, appeared as an insert in the October *MINISTRY*, and was also mailed from headquarters to every Association member in North America, and to the associated groups in divisions outside North America through the respective divisional Association secretaries. No pains were spared in original research and consultation with denominational, Fundamentalist, and Jewish scholars in assembling an extensive bibliography. The resultant graph was submitted to a number of our leading Bible students for final check-up before publication. Here are a few of the many commendatory responses:

Elder A. G. Daniells, in the midst of preparing his long-awaited volume on the Spirit of prophecy, which in its early chapters traces communication between God and man throughout the Old Testament, was compelled to work out such an outline for himself, and when the Association chart was obtainable for comparison, wrote:

"I feel quite a degree of satisfaction in finding that your list and dates of prophets and kings and mine are almost exactly the same. I am glad to get your graph and all the information you give with it. If I had been in possession of this two months ago, it would have saved me a lot of time and digging."

Dr. G. Campbell Morgan, noted scholar and preacher, whose name is known throughout the English-reading religious world for his unusually helpful Bible expositions, one of his

monumental works being "The Analyzed Bible" covering this Old Testament period, wrote:

"Very many thanks for your letter under date of September 28, and for the chart you inclosed. This is very interesting to me. I have examined your dating of the prophets, and find that with very slight variation, it agrees with my own chart. I am interested too that you hold the view, which I do, though I have never felt quite free to be dogmatic, that Job is the earliest book from the standpoint of date of writing."

Dr. Cyrus Adler, prominent Jewish scholar of the Dropsie College for Hebrew and Cognate Learning, Philadelphia, also wrote:

"I wish to thank you for the chronological chart for Bible reading which you were kind enough to send me. The order and arrangement are admirable, and I notice with pleasure that you made use of Professor Margolis's 'The Hebrew Scriptures in the Making.'"

From the editor of the *Sunday School Times*, the secretary of the British and Foreign Bible Society, Dr. Leander S. Keyser, well-known Fundamentalist scholar, and many other students and teachers of the Bible in our own ranks, similar expressions have come; but space forbids including their words. It is the earnest hope of the large advisory council of the Ministerial Association that there will be a united participation in this chronological reading of the Old Testament in 1933 by all the workers of the advent movement. Follow it yourself, and persuade some hesitant member you may chance to meet to join you. Just three chapters a day in the order of the books as outlined will accomplish it, and may the rich blessing of the word be yours as you read.

\* \* \*

"THE MINISTRY TO THE CONGREGATION," by John A. Kern Cokesbury Press, Nashville, Tennessee. \$2.50.

As a textbook for the teaching of homiletics this book is second to none. Its teachings and lessons harmonize with the title. The author believes that public worship should be the public at worship, with the minister as the director; and to show how the minister should best serve the congregation in this respect is the aim of the book. The chapter on "Persuasion" is the best I have ever read on the art of winning a soul and bringing the impenitent to a decision. All the rules and regulations pertaining to or necessary to proper homiletics are covered in the book. The style is simple and easily understood. The language is choice, and the author has chosen his words with modesty and without any effort to display his erudition. In this respect he has followed a homiletic maxim found in Mr. Breed's book, "The greatest art of teaching is to simplify the profound."

W. R. FRENCH.

*Washington, D. C.*



# The Book of Leviticus: "Mediation"

BY H. CAMDEN LACEY

A. PROPITIATION 1 to 7 The Sacrifices "Bring an Offering"	B. ORDINATION 8 to 10 The Priests "Take Aaron and His Sons"	C. PURIFICATION 11 to 22 The People "The Children of Israel"	D. DEDICATION 23 to 27 The Sabbaths "The Feasts of the Lord"
<p>1. The Offerings. 1:1 to 6:7</p> <p>a. Sweet savor offerings.</p> <p>(1) The burnt offering. 1 For Dedication. What the Israelites ought and sought to be.</p> <p>(2) The meal offering. 2 For satisfaction. What Jesus is.</p> <p>(3) The peace offering. 3 For communion. What Jesus has done.</p> <p>b. Nonsweet savor offerings.</p> <p>(1) The sin offering. 4 For cleansing. What the Israelite was.</p> <p>(2) The trespass offering. 5:1 to 6:7 For forgiveness. What the Israelite had done.</p> <p>2. The laws of the Offerings. 6:8 to 7</p> <p>a. The burnt offering. Perpetual fire.</p> <p>b. The meal offering. Partly burned on altar, partly eaten by priests.</p> <p>c. The sin offering. Blood sprinkled in sanctuary, or flesh eaten by priests.</p> <p>d. The trespass offering. Flesh eaten by priests.</p> <p>e. The peace offering. Flesh eaten only by the "clean."</p>	<p>1. The Consecration. 8</p> <p>a. The preparation.</p> <p>b. The first anointing.</p> <p>c. The sacrifices.</p> <p>d. The second anointing.</p> <p>e. The seven days.</p> <p>2. The Initiation. 9</p> <p>a. Offering for priests.</p> <p>b. Offerings for people.</p> <p>c. The twofold blessing.</p> <p>d. The divine acceptance.</p> <p>3. The Desecration. 10</p> <p>a. Strange fire offered.</p> <p>b. The judgment executed.</p> <p>c. Resultant warnings. No wine when officiating.</p>	<p>1. Individual. -11 to 15</p> <p>a. Food. 11</p> <p>b. Childbirth. 12</p> <p>c. Leprosy. 13 and 14</p> <p>(1) Restoration to society.</p> <p>(2) Readmission to sanctuary.</p> <p>d. Uncleanness. 15</p> <p>2. National. 16 to 20</p> <p>a. Day of Atonement. 16</p> <p>b. Sacrificial regulations. 17</p> <p>c. Social purification. 18</p> <p>d. Sundry laws. 19, 20 Idolatry and vice.</p> <p>3. Priestly. 21 and 22</p> <p>a. Mourning. 21</p> <p>b. Marriage.</p> <p>c. Physical perfection.</p> <p>d. Personal purity. 22</p>	<p>1. The Holy Convocations. 23</p> <p>a. Moral. The Sabbath of the Lord. Memorial of creation. 23:1-3</p> <p>b. Ceremonial. The feasts of the Lord. Shadows of good things to come.</p> <p>(1) The Passover—Christ's death.</p> <p>(2) The first fruits—Christ's resurrection.</p> <p>(3) The unleavened bread—Christ ascended.</p> <p>(4) The Pentecost—outpouring of the Holy Ghost.</p> <p>(5) The blowing of trumpets—the advent movement of 1834-44.</p> <p>(6) The Day of Atonement—threefold angelic message, 1844—?</p> <p>(7) The tabernacles—after Christ's second coming.</p> <p>2. The Symbols of Consecration. 24:1-9</p> <p>a. Oil.</p> <p>b. Showbread.</p> <p>3. Sundry Laws. 24:10 to 27.</p> <p>a. Blasphemy. 24:10-23</p> <p>b. Sabbatical laws. 25</p> <p>c. Blessings and curses. 26</p> <p>d. Vows and tithes. 27</p>

# The Book of Numbers: "Enumeration"

A. COMPUTATION 1 to 9:14 "Take Ye the Sum"	B. ITINERATION 9:15 to 25 "After That the Children of Israel Journeyed"	C. COMPUTATION 26 to 36 "Take the Sum"
<p>1. The Sum of Israel: 603,550. 1</p> <p>a. All that are able to go forth to war.</p> <p>b. Twenty years old and upward.</p> <p>c. Declare their pedigree.</p> <p>2. The Emplacement of the Camp. 2 to 4</p> <p>a. The twelve tribes. 2 Four camps.</p> <p>b. The tribe of Levi. 3 and 4 Six chiefs.</p> <p>3. The Purification of the People. 5 and 6</p> <p>a. Cleansing from defilement. 5</p> <p>b. Dedication of the Nazirite. 6</p> <p>c. The high priestly benediction.</p> <p>4. The Worship of the Congregation. 7 to 9:14</p> <p>a. The gifts of the princes. 7</p> <p>b. The lighting of the candlestick. 8</p> <p>c. The ordination of the Levites.</p> <p>d. The Passover in the wilderness. 9:1-14</p>	<p>1. The March of the Hosts. 9:15 to 10</p> <p>a. The guiding cloud.</p> <p>b. The sounding trumpets.</p> <p>c. Hobab the Midianite as "Eyes."</p> <p>d. The leading ark.</p> <p>2. The Murmurings of the Congregation. 11 to 21:9</p> <p>a. Of the people against God. 11:1-3</p> <p>b. Of the mixed multitude against the manna. 11:4-35</p> <p>c. Of Miriam and Aaron against Moses. 12</p> <p>d. Of the whole host against the Lord. 13 to 15</p> <p>(1) The evil report of the spies.</p> <p>(2) The rebellion against the order to advance.</p> <p>(3) The presumption against the command to retreat.</p> <p>(4) Ordinances of worship for the Promised Land.</p> <p>e. Of Korah, Dathan, and Abiram against the priesthood and civil magistracy. 16</p> <p>f. Of the congregation against the judgments of the Lord. 17 to 19</p> <p>(1) Aaron's rod.</p> <p>(2) The priestly portions.</p> <p>(3) The red heifer.</p> <p>g. Of the people against Moses and Aaron. 20</p> <p>(1) The second smiting of the Rock.</p> <p>(2) Deaths of Miriam and Aaron.</p> <p>h. Of the people against God and against Moses. The serpent of brass and the healing look. 21:1-9</p> <p>3. The Wars of the Lord. 21:10-35</p> <p>a. Defeat of Sihon, king of the Amorites.</p> <p>b. Conquest of Og, king of Bashan.</p> <p>4. The Lapse of the People. 22 to 25</p> <p>a. The way of Balaam.</p> <p>b. Israel's union with Baal-peor.</p>	<p>1. The sum of Israel: 601,730. 26</p> <p>2. The inheritance of the women. 27:1-11</p> <p>3. The appointment of Joshua. 27:12-23</p> <p>4. Sundry laws and regulations. 28 to 30</p> <p>5. War with the Midianites. 31</p> <p>6. The settlement of two and a half tribes. 32</p> <p>7. The itinerary. 33:1-49</p> <p>8. The boundaries of the land. 33:50 to 34</p> <p>9. The Levites and the cities of refuge. 35</p> <p>10. The inheritance of the women. 36</p>

## BIBLE WORKERS' EXCHANGE

For More Effective Service

### How Many Texts?

BY MRS. G. E. WALES

**M**OST of my readers use a little notebook, and I have them write down the lesson outline as we proceed. Usually I read most of the texts, but have the readers take their Bibles and look up the references. I always take time for all to do this. If they read well, we sometimes take turns; I read one verse and some one else the next, or if several are in the room, we read in rotation. Then, when the text has been read, I bring out the particular thought I wish them to observe. Some workers, I know, use as many texts as they can crowd into a study. On the contrary I try to use but few—just enough to make the subject connected and conclusive, but brief and to the point.

Then I supplement the study with reading matter. I leave *Present Truth*, a tract, or some other piece of literature. Of course, if a person is interested and enjoys reading, I may leave a little book, such as, "The Bible Made Plain." I try to ascertain whether the person is a "reader," and just how much he will read. In this it is necessary to use tact and judgment. Some need material that is rather brief, while others will do a great deal of reading and studying. However, I ask all to read the material I leave, and the next time I come, I inquire if they have done so. I ask this in such a way that I can tell whether or not the literature has been read. Sometimes a reader will say, "I have not read all of it." Then I inquire about some little point. If this has not been read, I ask that it be done during the next week, in order that we may intelligently discuss the subject.

Washington, D. C.

\* \* \*

### The Problem of Interruptions

BY KATHLEEN MEYER

**W**HEN company comes in unexpectedly during a Bible study, sometimes I go ahead with the study as planned, and sometimes I change the subject. In some cases, going ahead with the study embarrasses the reader. I cannot always be sure whether she wishes her friends to know how much she is interested in our message. Then, too, the visitor has not had what leads up to the subject which is being presented, and may therefore become prejudiced, or may bring up objections that confuse or consume time. If my reader has invited in a neighbor or friend, I usually say,

"You know we were going to study about such and such a subject. Would you rather I would go over something else?"

On one occasion the reader's pastor came in unexpectedly. She explained that we were having a Bible study. He said, "Don't let me interrupt." I told him that we were nearly through. Then I read a few more texts, we talked a little, and after that I left. Another time a minister came for the express purpose of stopping the study. My reader told me he was coming, and that he did not approve of her taking the studies. I explained that my time was well filled, and I would like to go on with the subject if she did not object. The minister came in when I was about half through, and told me to go right ahead. But after I had read two texts, he stopped me. So I said, "If you don't mind, I should like to finish this outline of the subject. Then if there is time, I shall be glad to study with you what the Bible says; that is all I can give you to answer any objections."

Several times he attempted to stop me, but in each case I put him off. When we were through, I explained that I had only a few moments left, and that it would not be possible to make plain anything he had asked without taking more time than I had. Then I said, "Of course, if you would be willing to read anything on the subject, I shall be glad to give you something." He declined.

I gave one Bible study with a youngster in my lap, another sitting in a chair by me, while the mother held a third. However, I didn't write down any references that time! I said to one reader not long ago, "Would Norma go to bed early, do you suppose? I see that you cannot concentrate on the studies." The mother said she had tried to get her to bed, but had not succeeded. I suggested that if she did not take a nap in the afternoon, she might go to sleep. This worked. Next time Norma was asleep.

In another home there were several children who were quite bothersome, so I took along a picture book and gave it to them to look at. Often I have given them a pencil and paper with which to write or draw during the study, or something to play with that will keep them quiet. Interruptions are frequently trying, but can usually be overcome.

Washington, D. C.

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UNQUESTIONABLY, the world crisis of the past two or three years is a blessing in disguise. We were becoming extravagant in our notions and habits. We were unconsciously coming to depend upon material things—funds, organization, human effort. It was imperative for us to have our eyes opened and our trends redirected. Let us thank God for His guiding hand.

# THE FIELD SAYS—

Through Our Letter Bag

## WORKERS ENTHUSIASTIC REGARDING THE "MINISTRY"

SCORES upon scores of letters concerning the MINISTRY have been received during the past few months from workers in every section of the world field and bearing every sort of responsibility, from division leadership on through to union and local executives, evangelists, pastors, departmental secretaries, Bible teachers, Bible workers, editors, institutional workers, veterans, ministerial internes, and college ministerial students. These, with varying phrases but one voice, expressed appreciation for the help received from the MINISTRY and gave utterance to grave concern lest in the general efforts for economy the workers' own journal might be suspended, as had been suggested by a few.

A number of leaders who have had access to these letters felt that the field at large should have opportunity of reading some of these strong indorsements, but the editors have consistently refrained from giving these any publicity until the continuance of the MINISTRY on a stronger basis than ever was settled by mandate of the large Executive Committee of the General Conference at the close of the Biennial Council in Battle Creek, with world representation present. Now none will feel that these expressions are printed to influence the decision of the executive body in whose hands rested the final decision. The editors of the MINISTRY believe the readers will enjoy scanning a few of the interesting expressions which follow:

### AFRICA

"I take pleasure in saying that as I have read the MINISTRY during the past few years, it has been a great help to me, and has assisted in elevating my ideals and conception of the ministry."—*N. C. Wilson, President, South African Union.*

"I am always eager for the visits of the MINISTRY. Every article and statement in it seems so worth while and timely."—*F. G. Clifford, Evangelist, Johannesburg, South Africa.*

### AUSTRALIA

"As a simple expression of appreciation, I am glad to tell you that we all greatly enjoy the MINISTRY. Serving a world field with varied conditions, it is wonderful how adaptable it is."—*J. W. Kent, Minister, Australia.*

"I do greatly enjoy reading the MINISTRY as it comes from month to month. I feel it is filling a great need, and the whole spirit of the paper is uplifting and helpful."—*H. K. Martin, Principal, Australasian Missionary College.*

"Many thanks for the help the MINISTRY is to our men. I am leading a very scattered and large field. We have five evangelists, all close students of your journal and appreciative of it."—*A. C. Chesson, Superintendent, North Queensland Mission, Australia.*

### EUROPE

"The MINISTRY is a very welcome magazine in the British Isles. and is highly appreciated by all our

workers. Allow me to wish you the best of success in your good work."—*W. Maudsley, Superintendent, Scottish Mission.*

"It is a matter of great satisfaction for me to read the MINISTRY with its courageous, healthy tone."—*J. Vuilleumier, Editor, France.*

"The MINISTRY is a good visitor, and brings good food. I am glad to get it."—*T. T. Babienko, President, Baltic Union.*

"I read the MINISTRY from cover to cover. Nothing we print does me so much good as the MINISTRY. I do not read our other papers through, but I read every page of the MINISTRY, and it helps me more than anything I read."—*Martin Olsen, Aarhus, Denmark.*

### FAR EAST

"The MINISTRY always strikes the right note. May God bless your efforts, and increase their fruitfulness more and more."—*Mrs. G. Youngbery, Missionary, Borneo.*

"We do appreciate the MINISTRY. Keep up the good work."—*A. N. Anderson, Director, Tohoku Mission, Japan.*

### SOUTH AMERICA

"How much I appreciate the MINISTRY! I eagerly read each number from cover to cover, for I find that all the material is useful."—*Edgar Brooks, Editor, South America.*

"The MINISTRY stimulates thought and raises ideals. The Lord ever bless the paper, and those who edit it."—*A. E. Hagen, Sao Paulo, Brazil.*

"Let me assure you that I am deeply interested in the MINISTRY, and shall be glad to send you more articles from time to time as opportunity may permit. I believe that our workers generally are enjoying the MINISTRY and the matter which it contains."—*N. P. Neilsen, President, South American Division.*

"I do appreciate the MINISTRY coming to my desk from month to month. It has done a good work among our ministers in South America, especially those who can read the English language."—*C. L. Bauer, Secretary-Treasurer, South American Division.*

### SOUTHERN ASIA

"I wish to express my personal appreciation for the MINISTRY by which the hearts of the workers in the great world vineyard are linked closely together. The little paper is a welcome visitor to both our school library and our home."—*E. W. Pohlman, Roorkee Training School, India.*

"For some time I have intended writing you a note and telling you how much we out here in the obscure places of the harvest field appreciate the MINISTRY. Its coming is looked forward to with pleasurable anticipation, and its messages are carefully studied."—*George F. Enoch, Missionary, Ceylon Mission.*

"The MINISTRY gives me much pleasure. Please send the magazine to me every month, as I am very fond of reading it, and it is a useful and interesting journal for me."—*Debi Pershad, Teacher, India.*

### INTER-AMERICA

"We prize the MINISTRY highly here, and I am always glad to see it in the mail, and read it through generally before doing anything else. It is full of help, and both my husband and I wish you much of God's blessing and wisdom in the good work you are doing."—*Mrs. Ellis P. Howard, Nicaragua, Central America.*

"I have got much help by reading the MINISTRY. The articles on methods for Bible study have helped me very much."—*Eugenio Valencia, Native Pastor, Dominican Republic.*

"First I want to speak of the MINISTRY. I like the excellent articles it contains, and am anxious to have it come to every minister in my field."—*W. R. Elliott, Superintendent, Caribbean Union.*

"I prize the MINISTRY very highly. I have never missed a copy from the first issue to the present time, and believe I have every copy on hand. The subject matter of the paper is very good indeed."—A. A. Carscallan, *President, Guiana Conference.*

#### NORTH AMERICA

"I look forward to receiving each issue of the MINISTRY, and usually read it from cover to cover. I believe it is filling a large place in the upbuilding of a strong ministry."—A. P. Robinson, *Veteran.*

"I want to tell you how much I enjoy the MINISTRY. I think it is wonderful, and I get a great deal of help from it. Keep up the good work."—E. G. Croster, *Evangelist.*

"I thoroughly enjoy the wonderful information that the MINISTRY alone contains. I study the thoughts presented, and use the information."—R. J. McKeague, *Honolulu.*

"I want to congratulate you on the material that is coming out in the MINISTRY. I think it is splendid, and I appreciate the little magazine very much."—Alfred W. Peterson, *Educational Secretary, Southern Union.*

"The MINISTRY is enthusiastically received in this field, and is giving decided help to our workers."—A. H. Rulkoetter, *President, Minnesota Conference.*

"The MINISTRY is a blessing to our workers. The articles are timely. In reading this letter, I trust you will be encouraged, and continue to leaven the ministry with the knowledge of God's power in the message."—A. E. Miller, *Minister, Canada.*

"May I take this opportunity to tell you that I greatly enjoy the visits of the MINISTRY, and that I feel that it is a great help to our ministry."—L. F. Passebois, *French Worker.*

"I want to take this occasion to express my appreciation for the splendid articles in the MINISTRY. I read every word of this excellent paper, and appreciate the helpful counsel it gives."—H. W. Barto, *Departmental Secretary, Carolina Conference.*

"I take this opportunity to express my appreciation for the MINISTRY. The discussion and the helps which I find in the MINISTRY have been of great value to me, and I should miss its suggestions and helps if I were no longer to receive it. May it continue long to do its service among the workers scattered all over the earth."—Karl F. Ambs, *Principal, Pine Tree Academy.*

"May the Lord bless you in your work. Keep the MINISTRY going by all means—this last year it has been especially helpful on evangelism."—J. L. Shuler, *Evangelist.*

"May I say the counsels found in the MINISTRY are of great encouragement and help. Keep up the good, strong work."—L. H. King, *Pastor, Pittsburgh No. 1 Church.*

"I think I will begin by saying what has been in my mind for some time—since I heard that as a matter of economy there was a suggestion of the MINISTRY being discontinued. While I believe in economy, I think that the discontinuing of this paper at this time when it has become so efficient, and is devoted solely to the development of the ministry, would be a calamity. The improvement of the ministry is the most important thing facing this denomination."—B. H. Shaw, *Bible Teacher, Southern Junior College.*

"You have done a fine work on the MINISTRY, and I sincerely hope you will be permitted to keep this up. Don't get discouraged, but keep up the good work."—Wm. G. Wirth, *Bible Teacher, College of Medical Evangelists.*

"The MINISTRY has been well managed, and it has contained helpful material all of the time for the large class of readers to which it goes. We will want to give the same co-operation in our leadership in the North Pacific field."—E. K. Slade, *President, North Pacific Union.*

"I greatly enjoy reading the MINISTRY. May God greatly bless you in your endeavors to encourage the workers."—Ada J. Madison, *Bible Worker, Hawaii.*

"I rejoice that the MINISTRY is to continue as a monthly. While this paper may cost a little money, I am sure the spiritual worth and practical help to the ministry will far outweigh the few dollars that it costs to publish it. I am back of the MINISTRY in every possible way."—J. K. Jones, *President, Atlantic Union Conference.*

## Let Us Foster a Revival of the "Amen"

(Continued from page 10)

not destitute of ambition and zeal when engaged in worldly business; but things of eternal importance do not move them deeply. . . . The truths of God's word are spoken to leaden ears and hard, unimpressible hearts. There should be wide-awake, active churches to encourage and uphold the ministers of Christ, and to aid them in the work of saving souls. Where the church is walking in the light, there will ever be cheerful, hearty responses and words of joyful praise."—"Testimonies," Vol. V. p. 318.

We believe it is time for us as ministers of the gospel to set an example in our response to the pleadings of the Spirit of God. If our hearts respond, then let our lips voice the cry of our hearts. Without excitement, but with fervent piety; avoiding excess of zeal, but in Christian simplicity, we should set the example in the fervency and quietness with

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which we say "Amen" in the public service. Then let us encourage the congregation to join us in this form of worship so constantly evidenced in the lives of the psalmist, patriarch, and the early church, that men may be edified and God more fully glorified in the assemblies of His people.

*Washington, D. C.*

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## Guiding Principles in Work for Catholics

*(Concluded from page 9)*

only passenger had already gone twelve hours past the village. This stranded priest sent word by airplane, asking the captain to return for him. The captain asked me what to do, and I advised him to return for the priest, which really meant fifteen hours' journey upstream. When the priest boarded the boat and began thanking the captain, he was interrupted by, "Don't thank me; thank Pastor Stahl, for it was he who advised me to go for you." This priest never forgot the favor. He was located in a prosperous mission center of ours, and became so friendly that he even advised the people to attend our meetings.

I by no means hide the message from the priests. In an interior town where I arrived with great cargoes of our books to sell, I went to the priest first, and talked frankly with him, telling him of our firm belief in Christ our Saviour, of His soon coming, and the Sabbath truth. He answered, "That's fine! That's what I believe," signed his name to my list, and I was able to sell many books in that village.

In teaching the people I always make it a strong point first to teach Christ, His mediatorial work, and His second coming. Then I present the other phases of the truth. And from the congregation I pick out the prospective candidates for baptism, and teach them thoroughly in regard to that "man of sin," and Catholicism in all its phases.

*Iquitos, Peru.*

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## Complimentary Music Booklet

THE North American readers of the MINISTRY have recently received a gratuitous copy of the booklet entitled, "The Minister and the Hymnal," written by Prof. O. S. Beltz, head of the music department of Broadview College, and of the faculty of the School of Music of the Northwestern University, Chicago. Professor Beltz offered to place this study without obligation in the hands of members of the Ministerial Association in North America, and in behalf of our readers we gladly accepted his generous offer. The author trusts that the booklet may prove of interest and profit to our fraternity of workers.—EDITORS.

## The Summons to Evangelism

*(Continued from page 3)*

verts into the message, which is probably the largest number ever won in a single year, but which number we believe can be greatly increased by deeper consecration and determined effort on the part of both ministry and people. We ought actually to be doubling our membership each passing year. Every child of God should earnestly set himself the task of winning at least one other person to Christ each year, and our ministers should expect individually to win scores or even hundreds. This is only reasonable.

The Council, with wide North American representation, set a goal for a net membership of 12,000 for 1933 in North America. This means just a little less than 10 per cent increase over our membership at the end of December, 1932. Surely, this goal is modest enough. We feel confident that under the blessing of God we could go far beyond it. But in any event, we should determine in our hearts that we will at least reach the very reasonable goal set.

We therefore earnestly request every minister and other conference worker in North America to take this matter upon his heart. We desire to see all union committees set an increased membership goal for their respective unions, every local conference committee setting a similar goal for its territory, every pastor fixing a goal for his district and its individual churches, and all ministers and Bible workers setting individual goals for themselves.

There is absolutely nothing else so important in our appointed work as soul winning. It is to this fundamental task that we have been called, and to which we were ordained. If other things are permitted to sidetrack this all-essential work, we are failing to accomplish our God-given task. Just observe these solemn words:

"Though human, and compassed with the frailties of humanity, men are God's messengers; and the dear Saviour is grieved when so little is effected by their labors. Every minister who goes out into the great harvest field should magnify his office. He should not only seek to bring men to the knowledge of the truth, but he should labor, as did Paul, 'warning every man, and teaching every man in all wisdom,' that he may 'present every man perfect in Christ Jesus.'"—*Id.*, Vol. V, p. 300.

"Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar.

"My heart is filled with anguish when I think of the tame messages borne by some of our

ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help His people to arouse and walk and work as men and women on the borders of the eternal world."—*Id.*, Vol. VIII, pp. 36, 37.

In view of these searching counsels, shall we not accept these expressions in poetic form as our response to this timely summons?

"Is this the time, O Church of Christ to sound Retreat? To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their  
ground? . . .  
No! rather strengthen stakes and lengthen cords!  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time!  
The earth, with all its fullness, is the Lord's:  
Great things attempt for Him, great things expect,  
Whose love imperial is, whose power sublime."

Washington, D. C.

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## A Call to Holiness

(Concluded from page 1)

came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matt. 7:24-27.

It is the privilege as well as the duty of each one of us as workers to seek for a deeper personal piety. It is no excuse for our failures to say that we are as good as others. Our pattern is the perfect life of Christ. He was perfect, and it is He whom we serve and whose life we are to imitate. What others do will neither save us nor keep us out of the kingdom. Our souls are our own. We must answer to the Lord for our conduct. Personal piety and fidelity to God are called for at this time.

The call made in the resolution quoted above is specific. Let us observe particularly the steps which, if followed, will result in a spiritual revival that will, in turn, bring with it spiritual power and progress in this work:

1. "A Sincere humbling of heart before God" is for our own salvation. In times of national or personal crisis the great Bible characters sought God in humility. Daniel, high in royal favor, prayed as few men pray, confessing his own sins and the sins of his people. Who ever poured out his heart in penitence more than did David after his great sin? Countless millions have uttered the words that David used in that humble confession. How many times we think of Jacob in the depths of trouble tarrying behind his family to engage in prayer and confession from even till morning. Nehemiah cried to God for mercy in his memorable prayer:

"Let Thine ear now be attentive, and Thine eyes open, that Thou mayest hear the prayer of Thy servant, which I pray before Thee now, day and night, for the children of Israel Thy servants, and confess the sins of the children of Israel, which we have sinned against Thee: both I and my father's house have sinned. We have dealt very corruptly against Thee, and

have not kept the commandments, nor the statutes, nor the judgments, which Thou commandedst Thy servant Moses." Neh. 1:6, 7.

Today we need to humble our hearts as workers before God and to confess our own sins and the sins of our people.

2. "A forsaking of all worldly encroachments upon life." The church of Christ has never been at home in this world since sin entered it. Once under the domain of Satan, this world ceased to be the home of God's people. Yet we find Enoch, a man apart, walking with God in an age filled with wickedness and every form of sin known to man. Abraham forsook all, leaving his father's land, and journeyed into a land in which he was a pilgrim and a stranger till the day of his death. His life and the lives of his descendants were passed amid a world of strife and trouble. Banditry and its associated crimes were common; the poor were despoiled of their belongings by the strong; violence and fear were everywhere. Yet Abraham and his children followed on to know the Lord. So it has been through the ages, and so it will be till the history of this earth in its present state is closed. Down till the very end, sin will abound; ungodliness will increase more and more; yet there will be a remnant people who will walk with God. The world is not to draw us into its entanglements; more and more we are to be separated from it. In the very end of time the cry will be sounded: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. The word declares:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

Paul spoke with positive exhortation when he said: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2. Surely if the people of God are to be translated when Christ returns, and are to have on the wedding garment, they must get ready now.

3. "Inviting all to pray continually for that vital godliness of life that alone can meet the challenge of the times and prepare us as workers for the coming of our Lord." There is great need of continual prayer among the workers. We all confess the need, but somehow we are slow to set our own house in order by much prayer. Is it any wonder that Christ inquired, "When the Son of man cometh, shall He find faith on the earth?" Were we as workers to be judged by our much praying, how few of us would be counted worthy to be saved! Some

will say that we are not to be judged by our works, for salvation comes through faith alone. Read the teaching of Christ and see how many times He exhorts His followers to pray. Read Paul's writings, and notice how often he exhorts to prayer. How can we hope to finish the work of God on earth without being much in prayer? Christ Himself was a man of prayer. Often He withdrew for prayer. He tarried all night in prayer. Early in the morning, a great while before day, He arose and went aside for prayer. If we would hope to attain unto His life, we must pray earnestly for the power of God to deliver us from sin and to keep us unspotted from the world.

4. *"We urge all, through a revival of impromptu prayer, Bible study, and searching of Spirit of prophecy counsels, unitedly to seek such an empowering of the life as will enable us quickly to finish the work committed to us, through the outpouring of the Holy Spirit which God has promised the remnant church for these last days."*

In these words all our workers are urged to invite the church of Christ to seek a deeper spiritual revival. What we need the church needs, and vice versa. We are saved by the same means—the life and death of Christ. The word of God is all important; we must study it daily for our own souls' sake. It is our food, our guide to the city of God, a lamp to our feet and a light to our path. Without study of the word we are like sick people who

refuse to be fed. The food offered may be ever so good, it may be suitable and nourishing, but if the sick refuse to eat, they must die. That is a law of life—we must either eat or perish. So is it with the Christian and the word of God. The minister does not live who can do good work and meet the mind of God who fails to study His revealed word. Works are not a substitute for the reading of the Bible and prayer. Works are necessary and essential; but in order to labor effectively for souls we must study the word indited by the Holy Spirit for this people. It is not enough for us as workmen to be like other men; we are to follow on till we have attained perfection in the Holy Ghost.

Holiness of life is not fanaticism, nor does it border on radicalism. It is the plain teaching of the word that the church of Christ, and especially the preacher, is to be clean and holy. "Holiness becometh Thy house, O Lord, forever." Ps. 93:5.

These times demand a fuller and more complete consecration than ever before. Our Heaven-appointed work and our deep concern is to finish the preaching of the gospel to all the world in this generation. It is a herculean task, and it can be accomplished only by and through the indwelling of the Holy Spirit. Every worker is responsible for his own condition and for his own soul. We must arouse ourselves to seek the Lord as never before.

I. H. E.

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**INVINCIBLE!**—Truth meets all comers, and satisfies all legitimate demands that can be made upon it. It harmonizes with every divine principle, and every discoverable fact, and so will be eternal in duration. The Sabbath is a shining example of a particular truth.

**CONFESSIONS!**—Intensive personal work is imperative to effective ministry, but it should be so conducted as to avoid any semblance of a "confessional." Souls should be led to bring their sins directly to God, and make whatever rectification is indicated with God or man, without first seeking counsel from the worker, the only exception being in the case of problems that are beyond the experience and power of the individual to adjust alone.

**LEADERSHIP!**—One of the qualities of the true leader is the capacity to detect the latent abilities of his associates, and to capitalize them by wise assignment to the fullest extent. Another is to fit men with recognized talents, but hampered by idiosyncrasies or weaknesses, each into his rightful place so as to produce strength and unity of the whole. Still another evidence of great leadership is the ability to rectify tactfully those weaknesses that are discovered.

**BUSY!**—We must not permit the taunts and challenges of apostates, or other enemies of the faith, to occupy our time or direct our emphasis, to mold our policies or to deflect us from our appointed course. There are many publicity hunters who crave attention; but every hour devoted to futile recognition is subtracted from our legitimate work. We have a message from God to herald to men. We are accountable to Him for its delivery and its emphasis, which in God's plan is keyed to the changing world conditions, the developing cause of God, and the growing proximity of the end.

**DEPENDABLE!**—The glorious, comforting fact about Christianity is that it is unfailingly demonstrable. There are positive spiritual laws that operate in the realm of salvation with as great certainty as the unvarying laws of the physical world. Meet the conditions, and the results are as sure as the word and provisions of God. When we meet the conditions of forgiveness, forgiveness is assured; when we meet the conditions of peace, peace becomes an actuality; when we meet the conditions of regeneration, regeneration becomes a fact of experience. If the results do not appear, it is absolutely because the conditions have been evaded or flouted. With boldness and confidence we can challenge any soul to meet the stipulations of surrender, confession, and reception of a personal Saviour. Otherwise God stands impeached, His word a mockery.

**PERSONALITIES!**—It is unfortunately true that some people relate themselves to an issue on the basis of its bearing upon the personality sponsoring it, more than upon an unbiased, impersonal relation thereto. For example, if certain men stand for a particular position or policy, almost without exception, these folk will be in opposition thereto; or vice versa. Such an animus as a motivating force is unworthy a herald of this message. It is beneath a disciple of truth. Let us banish it from our ranks.

**FRIENDLINESS!**—Interest in strangers who attend our services should be cultivated. Transient Adventists should be welcomed, and strangers made to feel at home. More of the old-fashioned hospitality and sincere interest that cannot be simulated is needed as never before to counteract the growing chill of the world about us, and which has made its impress on the church. No one can estimate the value of a cordial handclasp and an inquiry as to the identity of an inconspicuous stranger. They cost nothing, but bring tangible returns.

**PROBITY!**—Character is the basis of confidence in the Christian ministry, far more than in the worldly professions. And this is built upon a conviction of personal probity that would scorn to manipulate matters to one's personal advantage; that would never knowingly misstate a fact nor misquote another; of assurance that the individual would never show improper favoritism to personal friends, never betray truth, violate confidence, nor prove disloyal in word or act toward the movement to which we have all pledged allegiance. Such high-minded men command respect.

**THRILLERS!**—During recent decades a trend in our denominational preaching has developed, fraught with an unwholesome element that is causing grave concern to many lovers of the old Book who are profound believers in real Bible preaching. Just as fiction spoils the taste for solid, constructive reading, popular music for the majestic masterpieces, and highly seasoned foods for plain and wholesome dishes, so the "thriller" type of preaching built about a series of highly colored mission stories is creating a similar dissatisfaction for substantial exposition of the word. It is also causing concern in the minds of those who are likewise acquainted with the events narrated. It leads them to wonder what the effect will be upon the sense of veracity in the teller of the tales. It is likewise engendering an unhealthy expectation on the part of the hearers who, like the fiction addict, pall unless stimulated with spellbinders. Here is scope for study and wholesome concern.