

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. VI

DECEMBER, 1933

No. 12

THE FOUNDATION OF THE GOSPEL

BY C. H. WATSON



WHEN we turn in the New Testament to the Gospel according to John, we discover that John makes an approach to the atoning work of Christ altogether different from that used by the other Gospel writers. He begins at the beginning, and shows us clearly why it is that He who "was God" needed to become man in order to deliver man from the power of death. It is impossible to read thoughtfully the first chapter of John's Gospel without concluding that there was but One in all the universe of God who could be the Saviour of man. Indeed, it is not necessary to read beyond the first five verses of that wonderful chapter to comprehend why that is so.

The startling revelation that it brings to us is not that the Son of God left His glory, and became man, and dwelt among us as a bond servant; but, rather, that sin, which made the sacrifice of Christ necessary, has not changed God's purpose for man.

There is no formal introduction to this Gospel. Its first fact is its important fact. "In the beginning was the Word." Were this not true, all that the Gospel relates would be valueless. To give power and effectiveness to all that is purposed in the gospel through Christ, this fact must stand. To believe on the Lord Jesus Christ we must know not merely that He is, but also that He was, and that He was "in the beginning." His being in the beginning is our assurance for His being now and to all eternity.

The second fact is of equal importance. "And the Word was with God." It is not enough that we know that Christ *was* in the beginning. We must also know that then He was with God—that they were together in the beginning of the creative purpose. There is a very important reason for our being assured upon this point. He through whom the creative purpose once wrought is now intrusted with the responsibility of bringing about a new

creation, and inasmuch as we are vitally concerned with that new creation, it is assuring for us to know that the work is in the hands of One who was with God in the very beginning, and through whom the whole work of creation was executed.

The third fact is likewise of first importance. "And the Word was God." The whole purpose of the gospel is to take from man that which separated him from God, and to bring to him that which is of God, and will make him one with God. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us," is the expression of a constant purpose of Christ for His people. Pleading with His Father for those that the Father had given Him, He said, "They are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. . . . Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are." This work of bringing us back to God, and of making us one with God, is vested in Him who in the beginning "was," who was there *with* God, and who then *was* God. And by these facts our hearts are well assured of the truth, the completeness, and the perfection of the work undertaken for our redemption by Him. Observe the emphasis that John gives to all three of these facts in the second verse: "The same was in the beginning with God."

A wonderful foundation of gospel truth is thus laid for our study. This One who as the Word was with God, and was God in the beginning, is the One by whom "all things were made." He was the Agent of power in active operation in the whole work of creation. Observe again the emphasis here: "And without Him was not anything made that was made." There can be no doubt at all as to when this beginning was, for clearly it is before all creation. There, He who is now our Saviour be-

(Concluded on page 23)

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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

EDITED BY

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SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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BETTER a less perfect plan with united backing than a better plan with divided support.

SOME look upon the exercise of tact as weakness, and refusing to employ it, create needless difficulties for themselves and for others.

MUCH of the spiritual poverty and weakness discernible in the church may be traced to broken-down family altars. Their upbuilding is imperative, and presents a responsibility before every minister, for little prayer means limited power.

AN enviable thrill of satisfaction awaits the worker who sees one of his associates, whom he has trained, advance in responsibility and service. It brings a justifiable pride. Try it and see. We are all to be trainers of men.

THE darker the background of world difficulty and despair, the brighter the light of this message in contrast. Its assurance of tangible hope and its proclamation of the only solution to the great human puzzle that has baffled the world's wisdom, will be welcomed by the honest seeker for truth.

WE serve not man, but God; not merely the church, but its Founder. Our accountability is to Him, and our reward will come from Him. The recognition of this simple fundamental would have saved many a grumbler's time and effort, for it would automatically nullify his basis of complaint or demand.

SPEAK a friendly word to the youth in training for ministry or Bible work. Show a heart interest. These are perplexing times for these young men and women. Unprecedented conditions confront them. Expressions of confidence or assurance, and sincere inquiry betokening an active interest, may turn the battle in an hour of perplexity.

LET none become panicky when some who have been bright lights go out from us. This mark of human frailty has marred the history of the church from apostolic days. To be thus forewarned should result in being forearmed. This remnant movement will march on irrespective of any man's relationship thereto. But let us each look to his own relationship.

THIS world presents an ever-changing kaleidoscope. No two situations present the same picture. And no single program of work will fit all the conditions. With clear guiding principles, we must adapt ourselves to the changing exigencies of a world in a state of flux. Thank God for a gospel message that can cope with every contingency.

THE 1934 MINISTERIAL READING COURSE

BY C. H. WATSON



HE systematic reading of well-selected books each year, under the Reading Course provision, is growing steadily in extent and in helpfulness to our workers. With the limitations of opportunity for additional school privileges among our ministers and Bible workers, and with the pressure of the work tending toward neglect of self-improvement, it is worth much to our laborers to have a carefully prepared schedule of reading laid out for them, as well as occasional prompting to keep the good work moving. No one can keep growing in effectual knowledge and in the gathering of fresh material for his work, unless he puts forth real effort to improve in these respects in some regular way. The Ministerial Reading Course has been carried on now for over twenty years. Hundreds of our workers can testify to the benefits it has brought to them. No one can do his best without putting a little pressure on himself to do what he knows he ought to do. Enrolling in a well-conducted reading course is one such effective means, and the new course is an excellent one.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

WE ARE AMBASSADORS FOR CHRIST

BY E. E. ANDROSS



IN considering the work of the ministry, there is one word especially, "ambassador," that deserves consideration. The word "ambassador" is commonly used to denote "a public minister of the first rank, accredited and sent by the head of a sovereign state as his personal representative, to negotiate with a foreign government, and to watch over the interests of his own nation abroad."—*Encyclopedia Britannica*.

Again, "ambassadors represent the person of their sovereigns, as well as the state from which they come, and are entitled to ask an audience at any time with the chief of the state to which they are accredited; to rank next to the blood royal."—*The Century Dictionary and Cyclopaedia*.

"Now then we are ambassadors for Christ," declared the apostle Paul concerning Christian workers. What unexampled honor and dignity attach to such a high office! In speaking of the exalted station to which the twelve disciples were called at the time of their ordination by the Saviour, the servant of the Lord says:

"The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. They were to be workers together with God for the saving of men."—*The Acts of the Apostles*," p. 19.

The ambassador of an earthly government is called to his high office by the sovereign or executive head of his state. He is sent with proper credentials to a foreign court or country to watch over the interests of his own nation abroad. He is invested with full powers for the accomplishment of the task assigned him. How blessed to know that this is all true of ambassadors for Christ. In earthly governments no man can serve as ambassador except as he is called by the chief executive of his state; so also in the divine government "no man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5:4. There must first be a divine commission. The twelve apostles were chosen by our Lord. (See Mark 3: 13, 14.) Paul and Barnabas were likewise chosen by the Lord and sent forth on their mission. (See Acts 9:10-15; 13:2.)

The Father sent His Son into the world to be His ambassador extraordinary, and vested

Him with full powers as of confirming His holy covenant with men. He then sent other chosen ambassadors ordinary, vesting them with full powers to act in Christ's stead, to beseech men to be reconciled to God, to enter into covenant relationship with Him. As representatives of the person of their divine Sovereign, they have the right to ask an audience with the highest personages of earth as well as with the lowliest, and their rank is that of the "blood royal." It is not, however, for them ever to demand recognition of their high rank. If faithful, suitable recognition will be accorded them when the Saviour shall say: "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord."

The last words of our Lord to His chosen representatives before returning to His Father were, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations; . . . and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20. He also said to them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . . unto the uttermost part of the earth." Acts 1:8.

"Christ made full provision for the prosecution of the work intrusted to the disciples, and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail."—*Testimonies*," Vol. VIII, pp. 16, 17.

Think for a moment of the Supreme One whom we, as the Lord's ambassadors, have the honor of representing. He is truly "King of kings, and Lord of lords." To be His chosen representative among men; to have the privilege of speaking for Him and in His name; that our hands may be extended in loving ministry in the place of His wounded hands; to bring old and young into covenant relationship with Him; to bind up broken hearts; to set at liberty the captives to sin; to give beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness,—this is an honor far more glorious than any the world can ever give. Man can never give to his fellow man power to do such a glorious work, or confer upon him the honor of performing a task so heavenly in its every aspect. The One who came down from heaven to show us how to be ministers of righteousness returned to His Father; and now as our advocate at the right hand of God, He is enshrined in

the hearts of multiplied thousands as the chief-est among ten thousand and the One altogether lovely.

The one who is a faithful ambassador for Christ is greatly beloved in the heavenly courts, and ranks among those most highly honored; but upon earth he may be the prince of sufferers. The greater his power to turn men from darkness to light, from the power of Satan unto God, the greater will be the efforts of the evil one to cast aspersion upon him, to defame his good name, to malign his character. When one is called to occupy such a high station, to engage in such a glorious work, how important that his life be so clean, his robes of character so blameless, so unsullied, that never for one moment will he misrepresent his divine Lord. True humility will grace his every action. Such a life can be lived only by maintaining an hourly contact, a conscious, living communion with God.

Representing, as he does, the person of his Sovereign, Jesus, how carefully should the ambassador walk in all his intercourse with men,—as a husband and father, a friend, a citizen; in the home, in the church, and in the community,—lest he fail in properly representing Jesus. Paul was an ideal ambassador. In writing to the Thessalonians, he says: "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe." 1 Thess. 2:10. Such a life creates an atmosphere about the man of God and imparts to him a power that makes him invincible.

"Carefulness in dress is an important consideration. The minister should be clothed in a manner befitting the dignity of his position."—*"Gospel Workers,"* p. 173. Anciently "everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence."—*"Patriarchs and Prophets,"* p. 351. It would be well for every minister to give careful study to Exodus, chapters 28 and 29.

That the person and the clothing should be perfectly clean while ministering in the sacred desk, is of prime importance; also while visiting among the people. A soiled shirt, collar, or handkerchief is particularly out of order. "The God of heaven, whose arm moves the world, who gives us life and sustains us in health, is honored or dishonored by the apparel of those who officiate in His honor."—*"Gospel Workers,"* p. 173.

The clothing to be worn in the pulpit should be chosen with reference to its appropriateness to this holy office. "Black or dark material is more becoming to a minister in the desk."—*"Testimonies,"* Vol. II, p. 610. An ordinary business suit seems quite inappropriate for one who stands in the pulpit as the special envoy to represent the Supreme One, and who speaks

in His stead. The garments should be spotless and should be kept well pressed. The tie worn should be black or dark in color and never flashy. The shoes should always be kept clean and polished. A lack of good taste in regard to what is appropriate in apparel and general appearance is reason for questioning one's call to this high office.

Upon all occasions the minister of God should maintain a quiet, dignified, godly bearing. This must become natural; it must be as unstudied and as unconscious as the life of a little child. It must come from the heart where Christ is enthroned. He must be cheerful and happy in the consciousness of his Saviour's approval. He should be conscious of possessing power and authority from God; but that consciousness will make him the willing and cheerful servant of servants. In all things he will closely follow the pattern set by his divine Lord.

The minister of God will approach the pulpit with a quiet dignity becoming to his high calling. His deportment while in the pulpit, his attitude, his manner, and his speech will reveal culture and refinement. "Solemnity and a certain godly authority mingled with meekness, should characterize his demeanor." "His discourses should have an earnestness, a fervor, a power of persuasion, that will lead sinners to take refuge in Christ."—*"Gospel Workers,"* pp. 172, 173.

His demeanor and his conversation out of the pulpit will be in keeping with the sacred truth that he is commissioned to bear. Like the ancient high priest, he will bear at all times upon his heart, and especially as he approaches the throne of grace, the people for whom he labors. Constantly beholding Jesus, "the Apostle and High Priest of our profession," "all the powers of the mind and of the whole being will be elevated, refined, and directed in the loftiest, holiest channel."

Balboa, Canal Zone.

His Ways

BY MRS. NORMA YOUNGBERG

THE path of pleasant choice shall never meet
The parted sea, rolled backward flood on flood;
Nor can the land of easy comfort know
The scattered manna from the hand of God.

His ways lead through the lonely wilderness,
The scorching desert sand, the hindering sea;
And lofty mountains interpose their heights
Between the blessed Promised Land and me.

Divided waters, thunder, flames of fire,
And leveled mountains mark the path to
heaven;
But for each terror of the narrow way
His mighty power is gloriously given.

O'er desert sands He spreads His cloudy tent,
A shield by day, by night a burning flame:
Among the rocky clefts the soul shall hear
Jehovah, passing by, proclaim His name.

Arise, my soul! Shun not the rugged way!
This is the path unnumbered saints have trod,
And he who walks therein shall surely see
The wonder-working power of Israel's God.

Sarawak, Borneo.



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

THE MINISTER AND POLITICAL ACTIVITY

BY S. A. WELLMAN

THE servant of the Lord should follow the example of his Master. We have no record of Jesus' entering into the political controversies of His time. He did not allow Himself to be drawn into debate as to the right or wrong of the Roman occupation, or the payment of tribute to an alien power. He undoubtedly saw the downtrodden state of His own race, yet His entire burden was for their moral and spiritual development, not for their political or national advancement.

The more definitely and fully one divorces oneself as a worker for Christ from the political intrigue and strategy of everyday national life, at least from promotion of the interests of any party or group, no matter how good their intentions and principles, the more fully can he truly represent Him who asserted, "My kingdom is not of this world."

Nor do the foregoing principles oppose the use of the vote in the elections of a nation, nor in the settling of its problems. Every Christian worker should know the trend of public affairs as they relate to the moral and spiritual welfare of the people. When such principles are at stake, he should be prepared to vote intelligently, and wisely to counsel the questioner. But as between different parties and candidates, only one principle of action is possible, and that is for the worker to stand for the cause of right and truth, regardless of men or parties. He must side with God; he must stand for Christ and Christian principles, forgetful even of the claim of friends. Only thus can he be assured of the approval of Divinity. Quietly Christ turned to rebuke Peter for a show of resistance to civil authority, though the impetuous disciple was defending his Lord. That resistance was not to Roman soldiers, but to the semicivil force of the high priest's body-guard.

The doctrine of Christ relative to authority was, "If any man . . . take away thy coat, let him have thy cloak also;" and, "Whosoever shall compel thee to go a mile, go with him twain." Matt. 5:40, 41. The spirit of the kingdom of Christ is to yield to authority, but to teach principle; to endure privation and persecution, but to pray and labor for the change of heart of the persecutor; to accept unflinchingly the scorn and ridicule of men, but to point the road to a kingdom where love for one's fellows is the supreme test of loyalty. "Let each esteem other better than themselves"

led to a humility which could not dictate, but could stand without wavering in the face of human wrath or contempt, on the part of either the individual or the multitude.

Why should the Christian leader desire to meddle in politics? Daniel entered the courts of Babylon, not of his own volition, nor from desire for worldly power, but as a captive, to be used in the providence of God for the salvation of his people. No question of political preferment altered his relation to the cause of God. He acted for his earthly sovereign, Babylonian or Medo-Persian, with honesty, loyalty, and wisdom; but as witnessed by his attitude in the tests at the interpretation of Nebuchadnezzar's dream (Dan. 2:10-30), and in the reign of Darius, the Mede, in regard to his prayer life (Daniel 6), Daniel made his service to God first. His companions followed his example.

It was this steadfastness to principle and loyalty to God that made it possible for him to rule righteously, yet to remain untarnished by the political machinations and disloyalties of the courtiers of both nations. He could therefore be as loyal to the conquering Persians as the defeated Babylonians. (Read "Prophets and Kings," pp. 546-548.) Nehemiah and Ezra served the Persian kings faithfully as children of the captivity, but with their hearts set on the promises of God through the prophets, ready to return for the restoration of Jerusalem. Their part in the kingdom was that of servants of the king, but never was this service allowed to supplant their loyalties to the God of heaven. Nor were any of them priests of the temple service, ministers of God's grace and mercy in a special sense, as are the ministers of the cross of Christ.

The ministry are pledged on ordination to give themselves wholly to the "ministry of the Word." That solemn pledge should in itself give birth in the heart of the minister to a determination, by the grace of God, never to mingle in his life's endeavor anything that could not work to the glory of the Master, anything that could even temporarily cause him to lose sight of his primary responsibility to preach Christ and Him crucified.

There are issues, such as the cause of religious liberty, an issue which involves man's relation to his Creator, where even the minister must come to the defense of freedom to worship God untrammelled by oppressive laws. There are times when great moral issues, such as the

cause of temperance and the protection of the oppressed, demand the fearless opposition of every minister of Christ. Yet even here a descent from the high standards of the ministry of Christ to the realm of partisan politics will do more lasting damage than can be eradicated in years.

No position should be assumed by the minister of the gospel that will align him with political aims. His is the exalted privilege of elevating before the world the principles of God's kingdom, encouraging and urging these as the guiding beacons of the individual life, and of the collective body, the church of Christ, but not to seek their imposition upon men through his connection with those governmental parties which enforce law and maintain order. Nor should he by his influence as a servant of God seek to obtain for himself or his church privileges not accorded to others as a matter of equality and strict justice.

To a missionary in a foreign land, the service of Christ is his only true objective. With millions about him who are without a knowledge of Christ, where can he find time to indulge in politics or nationalism? A stranger, he should avoid even the appearance of aligning himself with any political organization even as a matter of sympathy. Always the ruling power should receive his loyal support as a law-abiding citizen. Should the government change, he still can remain loyal to the new order. Living uncommitted to any but his Master, the missionary stands ready to serve in any way that will bring the One he serves to the consciousness of men.

He is a foreigner, looking for a country where God rules. As a foreigner, he lives subject to the laws, loyal to the government where he dwells. He may be permitted to present the claims of justice and of right, but he cannot, in loyalty to his own heavenly King, interfere with the politics or parties, in or out of power, in the country where he dwells. In short, a missionary in a foreign land should keep out of political movements, no matter how praiseworthy their objectives may be. He should live at peace with all men so far as in him lies, seeking to serve his own King, working for the good of all men.

A constant temptation to the representatives of Christ is to align themselves with human movements, seeking by temporal means to attain spiritual ends. No such example is given by Christ or His disciples. In fact, every act in Christ's life and every lesson in His teachings is directly to the contrary. The disciples stood on the same platform. Paul and Peter each directly taught that we are in duty bound to obey the powers that be so long as such obedience does not conflict with obedience to the King of heaven. But to enter into temporal policies seeking to control in earthly kingdoms—never. (See Rom. 13:1-7; 1 Peter 2:13-19.)

Washington, D. C.

NOTES AND NOTICES

Items of Interest to Workers

WE announce with satisfaction that Prof. H. C. Lacey will furnish analyses of the New Testament books throughout 1934, similar to the Old Testament outlines that appeared during the current year. These will probably be given in the chronological order of the books as written, thus synchronizing with the chronological reading of the New Testament as part of the Ministerial Reading Course for 1934. This program is presented elsewhere in this issue, and merits the hearty participation of every evangelistic worker in this movement.

THE complete list of the New Testament books in the chronological order of their writing, together with other valuable data on the interim between the Old and New Testaments, the formation of the New Testament canon, etc., will be furnished by the Association through the MINISTRY about the first of the year. Let us make this Bible reading study plan unanimous by general participation.

BOUND volumes of the MINISTRY for 1933 are available through the house of publication at \$1.50,—288 pages of timeless principles and tried methods, interspersed with inspiration, information, and counsel. What more appreciated gift for a ministerial student, or more valuable adjunct for your own reference library, could be secured for the same investment?

CAN missing numbers of the 1933 MINISTRY be secured for the completion of the year's file? Yes, back numbers are available, as are also full sets of the twelve issues. Write the Review and Herald Publishing Association for them. Most workers preserve this journal in shoe-string or similar binders for permanent reference. Its value does not lessen with the passing of time, for the MINISTRY deals with abiding principles and tried practices.

A REMARKABLY clear and convincing article on the "law question," showing the binding obligation of the decalogue upon all in this dispensation, appears from William C. Proctor in the *Moody Bible Institute Monthly* for October, 1933, pages 49, 50. It tells how the "moral law is emphasized, enlarged, and enforced in all its details in the New Testament." It will be valuable for our workers in meeting the popular "no law" objection.

WE should so speak and write that others may not only understand aright if they will, but must so understand our intent, whether they will or not.

A GREATER EVANGELISM
A Study of Principle, Practice, and Problem

LAYMEN'S EVANGELISTIC EFFORTS

BY H. C. HARTWELL

DURING the month of April there were seventy-three baptisms in the Missouri Conference, with a prospect of seventy to seventy-five more in the near future. In the St. Louis Central church alone, twenty-four were baptized, and there are between ten and fifteen others who expect to be ready for baptism soon. We would call special attention to the fact that these baptisms are largely the result of the laymen's movement which has been developed in that city during the past winter. In the conduct of this laymen's movement, about fifteen men of the church have been carrying on three efforts simultaneously, holding meetings six nights a week.

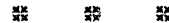
This has not only been a soul-saving endeavor, but has been the means of developing the talent of these brethren as they have been given opportunity to lead out in the different meetings. Moreover, these efforts have been almost entirely self-supporting. We have not had funds to place in this evangelistic work, inasmuch as our pay roll has required practically all our income.

We worked out a schedule for the conduct of these efforts by the lay brethren, listing the date, the place, the speaker, and the subjects chosen in the three St. Louis efforts. Believing this outline will be of interest and a stimu-

lus to all our workers, we here insert a portion of the schedule as developed. This is surely the hour to encourage our laymen in the aggressive heralding of the message.

[From the second to the sixth week a similar schedule was followed in the three churches, presenting the following topics: Matthew 24; Satan: His Origin, History, and Destiny; The Angels; Man; The Millennium; Spiritualism; The Home of the Saved; Daniel 8, 9—the 2300 Days; The Sanctuary; The Judgment; The Standard of the Judgment; The Law and the Gospel; Daniel 7; Who Changed the Sabbath? The Institution of the New Testament; What Was Nailed to the Cross? The Seal of God, and the Mark of the Beast; Are Christians Under the Law or Under Grace? The Ceremonial and the Moral Law Distinguished; The Two Covenants; If Sincere, Will God Save Us? Is Faith Belief?—Is Belief Faith? The Call of God, and Christian Responsibility; The Unpardonable Sin; Christian Baptism; The Master Financier; The United States in Prophecy; Religious Liberty; Temperance; Why So Many Denominations?]

Clinton, Mo.



We are to preach, not for "effect," but to convey God's message to men.

St. Louis Laymen's Evangelistic Campaign Schedule

FIRST WEEK

DATE	CENTRAL		SOUTH SIDE		OVERLAND	
	Name	Subject	Name	Subject	Name	Subject
JAN. 8	Pfundt, I. L.	When Every In-fidel Prays	Tilton, D. P.	Temperance	Whitsett, R.	Religious Liberty
9	Spanos, Theo.	The Inspiration of the Bible	Fehlenberg, H.	When Every In-fidel Prays	Hoerman, W. F.	Temperance
10	Buergler, Wm.	Prophecy and History of Christ	Pappan, N. A.	The Inspiration of the Bible	Olson, Edwin	When Every In-fidel Prays
11	Skoog, H. A.	Are Present-Day Conditions a Sign of the End?	Bentzinger, O.	Prophecy and History of Christ	Heras, J. K.	The Inspiration of the Bible
12	Cross, H. B.	Daniel 2	Spanos, Theo.	Are Present-Day Conditions a Sign of the End?	Tilton, D. P.	Prophecy and History of Christ
13	Fehlenberg, H.	Where Art Thou?	Whitsett, R.	Daniel 2	Pappan, N. A.	Are Present-Day Conditions a Sign of the End?



THE BETTER WORKMAN



Improvement in Method and Technique

THE TECHNIQUE OF RADIO PREACHING

BY H. A. VANDEMAN

I BEGAN radio work in Allentown, Pennsylvania, nine years ago. A friend urged me to try it, and I soon saw the Lord's hand in it all. We made a host of friends, secured thousands of dollars for Harvest Ingathering and other church activities, baptized nearly ninety converts, and broke down prejudice as a direct result of our radio work there.

We were connected with a small station which grew, and we grew with it; that is, we stayed on the air as it expanded. Our expense at the beginning was small, almost nothing; but when we closed our work there last year, it was costing us \$65 a month for one hour a week. However, most of this was paid by the listening public.

On coming to Harrisburg I called on the two stations here and made myself known. One is a chain station, and they turned me over to the local ministerial association to be assigned a place to speak as they would call upon me. This might have given me an opportunity once in two or three months, and it would only have been broadcast locally, not in the chain. So I went to the other station, which has considerably less power. But it happened that a minister who had been using one of their free vesper half hours was moving to another part of the country, and they thought perhaps I could fit in there. I told them I would be glad to try. They sent for me within a week, and arranged for me to take this free period once a week, and I have been on regularly ever since.

I have also taken on a paid period of half an hour on Sunday afternoon, but will continue the free time. The paid time costs me \$10 for the half hour. While I feel free to present any and all the truth on this paid Sunday period, yet I confine my free work on Thursday to practical subjects. This local station has a good carrying range, and I am reaching thousands of people within a radius of fifty miles, and some as far as a hundred miles away.

It is better to secure time on a local station, even if the power is small, starting with fifteen minutes if we cannot pay for more time, and then grow. If the speaker is able, he will receive the attention of the public, and can ask them for contributions that will help defray the expenses. My voluntary offerings have run from 10 cents to \$100 from one individual.

As to regularity, I would suggest that five or ten minutes at a given time each week is

worth more than an hour once a month. It takes some time to become known to the radio public, and only as you become acquainted can you accomplish much.

With regard to the material presented, there should be no trouble if one uses the tact he would ordinarily use in conducting a public effort in a theater or tent. Some stations expect that the matter to be presented shall be sent in beforehand for inspection, but this is the exception rather than the rule.

Now as to the technique of broadcasting. Make your moments before the microphone count. Do not generalize; be direct. If you speak ten or twenty minutes, give your audience full measure. Don't leave them guessing as to what you have presented to them. This is more true on the air than in any other method of reaching the public. There is much offered the radio listener today, and unless you have something really worth while and different, it will not find a hearing. The dial knob can be easily turned. Measure your words, and study carefully.

The importance of logically and clearly presenting your theme cannot be overstressed. Boldly but with wisdom are you to declare our blessed message. Pray until the Master stands by your side, and then with the conscious burden of bearing a message to thousands, tell your story simply, earnestly.

The voice should be of the right radio quality to make the best impression. Be natural, enunciate clearly, do not speak too fast, stand still, and do not rattle papers.

Have every detail arranged in advance with almost painful minutiae. Do not waste a second, but do not appear to hurry. Time costs money on the air, and people do not want to wait. Immediately after announcing a song, let your pianist strike the chord, and after a few measures let your singers begin. Two stanzas of a song are usually sufficient, unless a special message is desired to be conveyed by song. When the music is over, you should be ready at the microphone to tell what is coming next. I do all the announcing of my programs after the regular announcer introduces me. I offer a short prayer immediately after the Scripture lesson, and another short prayer to close. "Short" means from forty-five seconds to not over a minute and a half, unless you have an hour to broadcast, and even then it is better to be brief.

I use a speaking outline, and usually have the striking paragraphs written out. I may add to or "interline" as I speak. The interlining becomes easier after you have become accustomed to addressing "cold steel," as the microphone may be termed. At the beginning, I would advise you to write out your talk quite in detail, and then time yourself so you will know just how long it will take you. During the last few moments of my discourse I stand with my watch in hand, and arrange to finish a few seconds before my time is up. Don't run over time. Begin on time, and quit the same.

I suggest herewith a sample program for a thirty-minute broadcast:

1. Station announcement by regular announcer.
2. Minister announces his music.
3. Short Scripture lesson. Announce location of lesson both before and after reading.
4. Prayer. "Let us bow our heads for the evening prayer."
5. Music. Two stanzas.
6. Announce your subject. Read your text, then deliver your sermon. Don't waste any time with unnecessary preliminaries. It is well to repeat the text several times during the discourse. Whenever any text of Scripture is used or referred to, always give the exact location. Show that you are building upon the Word. Close discourse with short prayer.
7. Make your announcements, such as public lectures in church or hall, free literature on subjects given, make requests for letters giving names and addresses of those desiring pastoral call or visit from Bible worker. After becoming somewhat acquainted with your congregation through a few broadcasts, make requests for contributions toward expense.
8. Station announcer speaks.

As to subjects, I would suggest: The Bible as the Word of God, Signs of the Times, World Conditions, Second Coming of Christ, Bible Prophecy, etc. I have given almost everything that I would give in a tent meeting. *Much more tact is needed, however, in presenting over the air subjects peculiar to our faith.* Catholics are listening in, and greater wisdom is needed than if facing them in a tent effort. A dozen people might walk out of your tent if you were injudicious, but a thousand could turn you off their radio sets, and you would know nothing about it. Read "Testimonies," Volume IX, pages 239-244, on "Words of Caution," before you prepare your talk.

One feature that I have found very helpful in securing and holding a radio audience is the question period. Five minutes out of a thirty-minute period or ten out of an hour could be profitably spent with questions. Prepare "leaders" from questions that have come to you, and which would give you opportunity to present subjects that they might accuse you of unduly stressing if in a sermon. For example, after I have presented strong studies on the law of God, I state that next Sunday night I

will answer the questions that have come in concerning the day we ought to keep as the Sabbath in this age. This will break down prejudice, and gather round you a large number to hear what you have to say. Wonderful openings come to you in the questions. Short answers are in most instances sufficient; but as in the matter of the Sabbath question, of course you may spend an entire evening on it.

I used a printed slip [duplicated on this page] advertising the radio broadcast, when I was in Allentown. Our church members handed them out by the thousands to the public when out in Harvest Ingathering and similar campaigns. Then, after the broadcasts are well under way, it is well to have a neat rubber stamp made, with which to stamp all the *Present Truth*, *Signs*, tracts, etc., sent out in response to requests for literature, giving name of the church, location, name of pastor, broadcasting station, and time of weekly broadcasts.

<p>"The Little Church on the Corner" BROADCASTS OVER WCBA Allentown, Pa. EVERY SUNDAY, AT 5:30 P. M. Hear the man who makes the Bible plain.</p> <p>His message will appeal to you. "LISTEN IN" [Cut of Speaker] (Name) (Phone No.) (Address)</p>

Harrisburg, Pa.

* * *

"I Gave My Life for Thee"

PERHAPS it will interest you to hear how nearly this song went into the fire instead of nearly all over the world. It was, I think, the very first thing I wrote which could be called a hymn—written when I was a young girl, in 1859. I did not half realize what I was writing about. I was following very far off, always doubting and fearing. I think I had come to Jesus with a trembling faith, but it was a coming "in the press" and behind, never seeing His face or feeling sure that He loved me. I scribbled these words in a few minutes on the back of a circular, and then read them over and thought, "Well, this is not poetry, anyhow; I won't trouble to write this out." I reached out my hand to put it in the fire, when a sudden impulse made me draw it back, and I put it, crumpled and singed, in my pocket. Soon after I went to see a dear old woman in the almshouse. She began talking to me, as she always did, about her dear Saviour, and I thought I would see if she, a simple old woman, would care for these verses, which I felt sure nobody else would even care to read. I read them to her, and she was so delighted with them that I copied them out and kept them. And now the Master has sent them out in all directions, and I have heard of their being a real blessing to many.—*Frances Ridley Havergal.*

The Book of Zephaniah: "The Discrimination of the Lord"

By H. CAMDEN LACEY

<p>I. The Day of Judgment: 1</p> <p>1. The devastation and depopulation of the earth. 1:1-3</p> <p>2. The destruction of Judah and Jerusalem at the hands of the Chaldeans. 1:4-13</p> <p>3. A description of "The Great Day of the Lord" and its terrors. 1:14-18</p> <p>II. A Double Exhortation to Prepare for That Day. 2:1-3</p> <p>1. To the wicked—by "confederacy." 2:1, 2</p> <p>2. To the righteous—by "conversion." 2:3</p> <p>III. Denunciations Against Various Nations. 2:4-3:7</p> <p>1. Philistia. 2:4-7</p> <p>2. Moab and Ammon. 2:8-11</p>	<p>3. Ethiopia. 2:12</p> <p>4. Assyria. 2:13-15</p> <p>5. Jerusalem. 3:1-7</p> <p>IV. Gracious Promises to the Remnant. 3:8-20</p> <p>1. To interpose for them against all their foes. 3:8</p> <p>2. To revive the unity and universality of true worship. 3:9, 10</p> <p>3. To restore the spirit of humility and sincerity to His people. 3:11-13</p> <p>4. To reign personally among them. 3:14, 15</p> <p>5. To find His sweetest joy in their company and fellowship. 3:16, 17</p> <p>6. To elevate them to exalted privileges in the universe. 3:18-20</p>
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The Book of Haggai: "The Claim of the Lord"

<p>I. The Exhortation: "Consider Your Ways, . . . and Build the House." 1:1-11</p> <p>II. The Response: "And They Came and Did Work in the House of the Lord Their God." 1:1-15</p> <p>III. The Encouragement: "Be Strong and Work, for I Am With You." 2:1-9</p>	<p>IV. The Message to the Priests: "From This Day Will I Bless You." 2:10-19</p> <p>V. The Promise to Zerubbabel: "I Will Make Thee as a Signet." 2:20-23</p>
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The Book of Zechariah: "The Advents of the Lord"

<p>A. THE RESTORATION OF THE TEMPLE. 1-8</p> <p>I. An Exhortation to Repent and Turn to God. 1:1-6</p> <p>II. A Series of Symbolic Visions (8) with Explanations Appended for the Encouragement of the Remnant Jews in Rebuilding. 1:7-6:8</p> <p>Vision 1. The Horseman (Christ) Among the Myrtle Trees (His people). The Lord is ever with His people, and His angels control all nations. In the time of peace the work must be pushed to completion. 1:7-17</p> <p>Vision 2. The Four Horns (Babylon, Medo-Persia, Grecia, Rome) and Four Carpenters (various manifestations of the Spirit of Christ the Carpenter in His servants carrying on the work of building despite all opposition). 1:18-21</p> <p>Vision 3. The Measuring Line (our estimate of God's work). Man has but an inadequate conception of the extent to which the work shall be carried. There is to be a large increase in the size of the population of the city of God. 2</p> <p>Vision 4. Joshua (the evangelical worker) and His Change of Raiment. Only as the ministry is arrayed in Christ's righteousness can it successfully carry out the Lord's work, opposed as it is by Satan. 3</p> <p>Vision 5. Zerubbabel (the business worker) and the Candlestick. Only as the conference laborers work in dependence upon the Spirit and word of God will organization, however elaborate and perfect, be of any avail. 4</p> <p>Vision 6. The Flying Roll. The curse of God's two-leaved law upon all transgressors of its precepts. A full knowledge of the divine requirements will be made to all the world as the work of building nears completion. 5:1-4</p> <p>Vision 7. The Ephah. A counterfeit work proceeds, bearing a false standard of measurement to the world. It is ultimately erected at Babylon. 5:5-11</p> <p>Vision 8. Four War Chariots (the four winds of war) Between Two Mountains of Brass (kings of the North and South). War breaks out all over the earth when the true work of God and its counterfeit are reaching their completion. 6:1-8</p> <p>An Appendix.</p> <p>1. The ultimate crowning of Joshua. 6:9-15</p> <p>2. The requirements of God's law as pertaining to fasts, etc. 7 and 8</p>	<p>B. THE RETURN OF THE KING. 9-14</p> <p>I. The Messianic King. 9-10</p> <p>1. The coming of Alexander to Jerusalem. 9:1-8</p> <p>2. The coming of Christ to Jerusalem. 9:9, 10a</p> <p>3. The present work of the gospel. 9, 10b</p> <p>4. The new earth state. 9:11-17</p> <p>5. Present and future salvation. 9:11-17</p> <p>6. A call to prayer. 10:1-3</p> <p>7. Promises to God's people. 10:4-12</p> <p>II. The Rejected Shepherd. 11</p> <p>1. Destruction of second temple and Jewish polity because of their rejection of Christ. 11:1-6</p> <p>2. God's rejection of the Jews as His flock. 11:7-17</p> <p>III. The Reigning King. 12, 13</p> <p>1. Destruction of all the wicked around Jerusalem at the end of the 1,000 years. 12:1-9</p> <p>2. Mourning in Jerusalem on the Day of Pentecost. 12:10-14</p> <p>3. The opening of the Fountain for the cleansing of sin. 13:1</p> <p>4. The results of that cleansing. 13:2-5</p> <p>5. The scattering of the flock after the smiting of the Shepherd. 13:6-9</p> <p>IV. The Kingdom and Its Establishment in the Great Day of the Lord. 14</p> <p>1. The battle of Armageddon at the beginning of the 1,000 years. 14:1, 2</p> <p>2. The second advent. 14:3</p> <p>3. The third advent. 14:4</p> <p>4. The great valley formed in cleft Olivet. 14:4, 5</p> <p>5. The light of the new earth. 14:6, 7</p> <p>6. The two reservoirs of the river of life. 14:8</p> <p>7. The supremacy of Christ. 14:9</p> <p>8. The elevation of the city. 14:10</p> <p>9. The eternal safety of its glorified inhabitants. 14:11</p> <p>10. The destruction by fire of all the wicked who seek to destroy the city. 14:12-16</p> <p>11. The acknowledgment of the divine justice on the part of the wicked suffering punishment. 14:17-19</p> <p>12. The holiness of the service in the new earth state. 14:20, 21</p>
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THE INGREDIENTS OF SUCCESS

SUCCESS is not principally the result of natural brilliance plus favoring circumstances. Rather it is the culmination of painstaking preparation and ceaseless effort blessed by the Spirit of God. The successful man is the one in love with his work. He not only has the vision of the larger objectives to be achieved, but the mastery of details as well. It will be found that the successful man usually works harder and more effectively than his mediocre

brother. It is thus that he pays the inevitable price of achievement. Let none of us think that, because engaged in spiritual work, we are thereby exempt from the toil involved in mastery of our sacred tasks, and can escape the ceaseless study imperative to growth and improvement. The venerable trio, "grit, grace, and gumption," constitute the foundation stones upon which the superstructure of ministerial success is reared.

LET US AVOID INVIDIOUS COMPARISONS



THIS movement is not national, but international, or more accurately, super-national in scope and objective. It is not American, nor British, nor German, nor Chinese, but *Christian*. It is to advance and complete its work under every flag and form of government. It is to function under democracy, monarchy, state socialism, dictatorship, or whatever may be devised. Its progress is not dependent upon a particular form of civil government, nor is its completion contingent upon the place of its rise. It is for every race and color and tongue. It therefore transcends all national considerations, for its supreme purpose is to herald, and to prepare men for, God's eternal kingdom now at the door, in which all these segregating earthly barriers will be forever removed.

Never should we as Christian workers in any land create difficulties by invidious comparisons, through public utterance or printed word, as to different types of human government. Advantages and disadvantages are obvious, but our commission does not include discussion thereof. Our perfect Pattern never indulged in such, and we should follow in His steps, for unwise utterances now will become serious deterrents later.

The liberal wing of the popular church has largely substituted such burdens as civic improvement, humanism, and social betterment, for the saving "gospel of the kingdom," from which they have turned. Others are avowedly national reformers, endeavoring through the medium of civic reform to establish the kingdom of God in the world as it is. And such will ere long become our implacable foes and persecutors, because they have turned from the founding purpose of the church. But we should

not needlessly precipitate these difficulties.

It is but natural and right that every normal man should have feelings of love, loyalty, and pride as to his native land and race. But this is best expressed in obedience to its laws when they do not contravene the eternal law of God, which is international, or rather universal, in its sovereignty. It finds its outlet also in those efforts for human betterment consistent with the gospel program.

But we as Seventh-day Adventist workers have no continuing country here. Our citizenship is in heaven, as the apostle Paul expresses it. We look for the better land that is to be established soon, superseding all present conditions, blighted as they are by sin and selfishness, ambition and injustice. A vivid consciousness of these realities will save us many an unwise word that would bring estrangement or perplexity. Moreover, it will forestall disparaging mental comparisons that act reflexly against that fervent love of all men, irrespective of national, social, or racial differences, that is to characterize this last movement. God's church is one in faith and purpose. Yes, the advent message is international, intranational, and supranational. L. E. F.

* * *

DILIGENCE!—Sins can be forgiven, fortunes rebuilt, reputations re-established; but time wasted, golden hours squandered, can never be recalled. The inexorable tick of the timepiece tells off the passing moments, and cannot be stayed. Time is one of God's choicest gifts to man,—time for salvation, service, improvement. The right use of time usually marks the difference between success and failure, achievement and stagnation, in the life of the worker.

Principles Governing Selection

THE question is occasionally asked, What should be the worker's attitude toward the Ministerial Reading Course books which he secures? Is he to consider that these books were chosen because they were found to be free from all technical, factual, or doctrinal error, and should therefore be received as a student accepts his textbooks in college? Or, is it expected that the books are to be read more as one would approach other helpful volumes of one's personal selection, unsurprised and undisturbed by occasional statements with which he cannot agree?

These are fair questions, and are entitled to a frank statement of policy in reply.

The Association Reading Course is chosen for mature minds; for trained, discriminating public workers—preachers and teachers of truth. The books are submitted to men and women who read continuously and selectively, and who are reckoned as competent to form discerning judgment on all such details as are involved in the questions stated.

The principles which govern the selection of the Ministerial Reading Course volumes are wholly different from those underlying the selection of suitable books for immature minds. The basis of choice is the fundamental purpose of stimulating and aiding in the study of subjects profitable to the minister and the Bible worker. The books are sent forth to broaden the horizon, to stimulate the reasoning powers, to add to the stock of knowledge; and in each course there are to be found certain volumes which spur us spiritually.

With the exception of the Spirit of prophecy volumes, it is practically impossible to secure books that can be indorsed *in toto*. Virtually all books have some flaws. But an unfortunate expression here and there is not a valid and reasonable basis for criticism or rejection of the whole. One thing is certain, and that is that we as a body of workers, do not individually accept every statement in the books and articles by even our own denominational writers; and whenever we listen to a sermon, even by one of our own men, we usually find some expression of fact, viewpoint, or interpretation of doctrine with which we cannot fully agree. But that does not—or surely should not—destroy our enjoyment of, or the profit derived from, the presentation as a whole.

Thus with regard to the Reading Course books. They are not offered as flawless treatises. No one thinks of them as impeccable. Rather they are invaluable study aids to our ministerial group. They are not selected to control theology, but to stimulate vital, personal study. Final analysis and conclusion on the various volumes is each reader's inalienable right, which must not be infringed. This is the only wholesome basis of Reading Course relationship in a democratic body of ministers.

Twenty-first Annual Meeting

A UNITED STUDY PLAN
FOR GOSPEL WORKERS
that has continued strongly
for twenty-one years un-
questionably has merit.

19

THE NEW COURSE

Here is the story of the selections. Last autumn the Advisory Council of the Ministerial Association appointed subcommittees to survey books available in specially designated fields, and in turn to recommend

These Are the Men

Present at the Council authorizing

C. H. WATSON
I. H. EVANS
M. E. KERN

W. H. E.
W. A. S.
L. E. F.

HERE ARE THE

books together with the special fields, and the plan

BIBLICAL ARCHEOLOGY: "The Spade and the Bible"

(Recommending Committee: M. L. Andreasen, *Chairman*)

CHURCH HISTORY: "Manual of Church History,"

(Recommending Committee: A. W. Werline, *Chairman*)

CHRISTIAN DOCTRINE: "The Holy Spirit," by W. A. S.

(Recommending Committee: S. A. Ruskjer, *Chairman*)

BIBLICAL EXPOSITION: "The Desire of Ages," by E. G. White

(Needing no recommendation at human hands.)

CHRONOLOGICAL READING OF NEW TESTAMENT

books, with chronological chart and reading guide

An Explanation

The church history volume is the second in a three-year study program spanning the history of the Christian era. In 1933 we covered the first three centuries; and now for 1934 we are carried through to the Reformation period. (It is planned to complete the span—from Reformation times forward—in the 1935 course.)

YOU NEED THIS COURSE

As never before the gospel worker needs high standards are rising everywhere. Those to be informed. We must maintain our intellectual

Favorable Club

By securing your books in the unbroken set,—which session has been secured, which will be appreciated in

ENROLL NOW—Folk

In North America.—Send in enrollment card to Ministerial Association, General Conference S. D. A., Washington, D. C., ordering the set through your local Book and Bible House.

Ministerial Reading Course

34 Hundreds testify to its benefits, not only for individual years, but particularly concerning the cumulative value of following it through successive years.

USE NOW READY

to the Advisory Council their findings, with the specific titles recommended. On September 7 the Council received these reports and named the volumes to comprise the Reading Course set for 1934.

Authorizing the Course

the selections were the following:

- | | |
|---------|-----------------|
| BRANSON | F. M. WILCOX |
| PICER | L. H. CHRISTIAN |
| ROOM | W. E. HOWELL |

BOOK TITLES

ersonnel of the recommending committees:

- ie," by W. W. Prescott.
- irman; W. B. French, A. O. Tait, C. B. Haynes)
- Vol. I, by A. H. Newman.
- irman; C. M. Sorenson, W. W. Prescott, W. M. Landeen)
- H. Branson.
- man; I. H. Evans, R. B. Thurber, L. E. Froom)
- y Mrs. E. G. White.

NT—in the order of the writing of the component supplied through the MINISTRY.

tory Word

The chronological reading of the New Testament in the order of the writing of its component books, following a diagram-chart to be provided, will complete the two-year reading plan, the Old Testament having been pursued this past year, with chart, which incidentally was translated into numerous foreign languages, and was even used outside our denomination.

E, and the Course Needs You

needs every such advantage. Educational whom we minister are increasingly well ual as well as our spiritual leadership.

Price—\$3.95

ch all are urged to do,—an attractive club price con- these lean years. No better investment can be made.

Following these instructions:

In Other Divisions.—Sign the enrollment slip, and send to your Divisional Association Secretary; then order books in harmony with his instructions.

There must be no attempt to control the individual convictions of our workers. Nothing more unfortunate could be conceived. Individual discernment and responsibility are ever to be preserved. L. E. F.

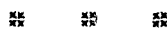


Auspicious Omens

ORDERS for sets of the new 1934 Reading Course began coming in before the formal announcements were sent out to the field, and these were received both from outside and from within North America.

The first formally signed enrollment card received through the mails bore the name of L. E. Aldrich, South Lancaster, Massachusetts, and this, too, was received before the release of the regular promotion material for the North American Division. A sample of the announcement of the new course, together with an enrollment card, had been sent a few days in advance to all Book and Bible House secretaries, and Brother Aldrich used that preliminary blank for his own registration.

As is well known, quadrennial Reading Course Certificates are provided for all individuals completing the four-year groups of annual courses specified. And not only is the latest certificate being sent out (No. 4, for the years 1927 to 1930), but some are going back into earlier years and are making up back courses, and so are applying for past quadrennial certificates. A. N. Anderson, of Aizu-Wakamatsu, Japan, already had quadrennial certificate No. 4, and now we have just mailed to him certificates, Nos. 1, 2, and 3. Surely this is a fine achievement. Congratulations, Brother Anderson.



A VALUABLE factual article on the marvels of the human body,—showing God's infinite wisdom, and the accuracy of the Bible,—written by Dr. Arthur I. Brown, appeared in the *Sunday School Times* of August 26, 1933. It makes evolution seem more preposterous than ever. Here are sample paragraphs:

"My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." That is, when God created matter in the form of 'dust' or 'earth,' He had in mind to produce from it the body of man. As a careful Architect, He then drew a plan of this remarkable structure, 'man in our image, after our likeness.'

"Science corroborates the Bible. Freed from organic impurities, dust contains the same chemical elements found in protoplasm, the basic substance of the body. And when the life principle leaves, the body returns to this 'curiously wrought' earth, composed of about sixteen wonderful examples of God's creative power, carbon, hydrogen, oxygen, nitrogen, and the like.

"In 1629 Sir William Harvey discovered that the blood circulates through the body and contains the life principle. Before that time the air was thought to be the prime factor in life and to contain this mysterious power. A fairly modern discovery, then. But, how explain the knowledge possessed by Moses as expressed in Leviticus 17:11, 'The life of the flesh is in the blood'? God, the Creator and the Author of all science, gave the information to His friend, Moses."

CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

WHY THE JEWS REJECTED JESUS AS THE MESSIAH

BY F. C. GILBERT

THE question heading this article is an oft-repeated one. It seems difficult for many to understand how or why the Jewish nation rejected Jesus as the Saviour and Messiah, when the Old Testament Scriptures were so filled with prediction, type, and prophecy regarding His advent into our world. Especially does it seem difficult to understand the refusal of the Sanhedrin to acclaim Jesus as Messiah when the inspired apostles repeatedly state that, had the people known it, they would not have crucified the Lord of glory. Their sacrificing of His life was done through ignorance. It seems well-nigh inexplicable for some to harmonize the rejection of Jesus by the Pharisees while they were recognized as the leaders who sat in Moses' seat.

That the Jewish people were honest, zealous, and sincere is evident from the Scriptures. Paul says of them: "I bear them record that they have a zeal of God, but not according to knowledge." Rom. 10:2. And of his own training and education, even before he accepted the Saviour, he adds:

"Herein do I exercise myself, to have always a conscience void of offense toward God, and toward man." Acts 24:16.

"I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. 1:12, 13.

The Jews Anxious to Follow God

Because of the bitter experience through which the seed of Abraham passed in the captivity of Babylon for seventy years, after their deliverance from Babylonian exile the leaders determined never again to reject the counsel of God's word. The influential men of Israel feared the serious consequences which might overtake them if they were again led away from the true God. The following statement from Ezra is to the point:

"Should we again break Thy commandments, and join in affinity with the people of these abominations? wouldst not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping?" Ezra 9:14.

In a Jewish book entitled, "Ethics of the Fathers,"¹ written about the second century before Christ, chapter 1, paragraph 2, says: "Be deliberate in judgment; train up many disci-

ples; and make a fence for the law." The sages of Israel put forth their best effort to fence in the law. They multiplied comments, explanations, treatises, targums, and other religious helps, in order that the people might better understand the teaching of the word of God. Unfortunately, in their endeavor to familiarize the people with the requirements contained in Scripture for following God, they stumbled over a great stumblingstone.

After Alexander the Great worshiped in the temple at Jerusalem, following his reception by Jaddua the high priest,² a spirit of friendliness developed between the Greeks and the Jews. Alexander's generals found it difficult to understand why their chief should embrace the high priest, when they met on Mt. Scopus, instead of putting him to death. Alexander told his officials that what occurred that day was shown to him in a vision when he was in Macedonia, and he wanted the privilege of entering the temple and worshiping the God of Jaddua.

Greece assured the Jews that they desired to be their true friends and benefactors.³ They were desirous of learning more of the God of the Hebrews. An arrangement was entered into that allowed a large number of rabbis from Jerusalem to go to Alexandria and translate the writings of the Jewish Scriptures into the Greek language. Greek scholarship and learning was seeking every possible avenue of information to enhance the value of its own culture and refinement. It was also suggested by the Greeks that the Jews send their talented young men to Alexandria for training and instruction in the philosophies, sciences, and learning of the Greeks.

Many of the elders of Israel feared the results of such a course; the sages remembered the sorrows of their ancestors who came into con-

¹ Incorporated in "Jewish Daily Prayer Book," edition of 1890, published by Rosenbaum & Werbelowsky, New York City.

² Josephus, "Antiquities," book 11, chap. 8, par. 5. "New Testament Times in Palestine," Shailer Mathews, chap. 1, pp. 13, 14.

³ "Palestine Guide," G. O. Matson, edition of 1930, published by American Colony Stores, Jerusalem, Palestine.

⁴ Graetz's "History of the Jews," Vol. I, pp. 440, 457, 437.

Schurer's "History of the Jewish People in the Times of Jesus Christ," Div. I, pp. 199-218.

Ewald's "History of Israel," chap. 5, pp. 260, 293-302.

"New Testament Times in Palestine," by Shailer Mathews, chap. 2, pp. 15-26; chap. 3, p. 30; chap. 4, pp. 38, 40, 42.

tact with heathen manners and customs. They counseled the younger men against such a procedure. These, in turn, argued that it would be an advantage for strong, thoughtful, vigorous young men to enter the schools of Greece, as they might influence the philosophers and Greek scholars to see the value and beauty of the Jewish religion, and some of the learned Greeks might embrace Judaism. Yet the aged men of Israel advised against it. They maintained that should the younger men be given encouragement to come into contact with the learning of the heathen, it might be ruinous to the future of the Jewish race.

Greece assured the fathers in Israel that they might hold to their own standards of religion. They were encouraged to believe that the synagogues where the children were taught their religion would not be interfered with; their *Beth Hamedrosh* (house of learning, their high schools), where their young people received a preparatory training, would continue as heretofore; the *Talmud Torah* (their colleges where advanced studies were conducted) would be strengthened if the teachers of the law should only imbibe the wisdom and learning of the scholars of Greece; and by receiving recognition from the world's greatest nation, the graduates of Jewish schools would find it greatly to their advantage.

Many of Israel's influential men yielded to Greek insistence. The former said that God would help their young men to be true to their religion, and the training schools of Jewry would have a better standing in the eyes of the nations. The men of Israel were made to feel that the advantages to the Jewish scholars would be immeasurable, for they would have incentives, or goals, to reach. The young men would gain knowledge, influence, prestige; and the more they advanced in learning the higher would be their attainments.

Gradually the Jewish schools came to confer degrees upon their graduates. There was the Rav, or rabbi, the Tana, the Gayon, the Sadi, and the Rabbon. It was thought necessary for the graduates of the rabbinical schools to show the mark of their rank by wearing different clothing. The man with a degree must wear a peculiar, distinctive gown and cap. Little by little an educational aristocracy was formed, which was called the Sanhedrin. This term is of Greek origin, the Hebrew name being *Beth Din Ha-go-dol*, Great House of Judgment.

Decline of Spirituality

While the religious schools continued to operate, a marked declension in spiritual influence and power was visible. Year by year the word of God was studied less, as the courses of studies based on culture and philosophy increased. The curriculum of the rabbinical schools was influenced toward intellectualism. As the years passed, man became exalted and God was less thought of. The rabbi was extolled; the un-

learned were depreciated. Piety gradually diminished as form and ceremony increased. Many laws were passed favoring rabbinism and school customs, yet the students were encouraged to love and obey God.

In "Ethics of the Fathers," the rabbis taught: "A child of five years should study the Bible, at ten the Mishna, at fifteen the Gemara."

The Mishna is a voluminous commentary of the Bible; the Gemara is the commentary of the Mishna. So as the student advanced in years and developed in mental acumen, he studied God's word less, and man's writings more.

Intellectualism Sets Aside Inspiration

In order for men to be accepted by Jewish assemblies, they must have completed a course in the rabbinical schools. Those who failed to follow the procedure mapped out by the Great Sanhedrin (or by the lesser Sanhedrin located in cities and towns of Palestine outside the city of Jerusalem, headquarters of the Beth Din Ha-go-dol, the Great House of Judgment), received no recognition by the populace. The graduate rabbi was known by his garb. It was vital that rabbinical qualifications be met in order for a person to gain a hearing by the children of Abraham.

Such were existing conditions in the land of Judea at the time when John and Jesus appeared in the land of Israel.

The following from "The Desire of Ages" is pertinent here:

"By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. . . . After the return from Babylon, much attention was given to religious instruction. All over the country, synagogues were erected, where the law was expounded by the priests and scribes. And schools were established, which, together with the arts and sciences, professed to teach the principles of righteousness. But these agencies became corrupted. . . . In many things they conformed to the practices of idolaters.

"As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. . . . The Jews lost the spiritual life from their ceremonies, and clung to the dead forms. . . . In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy."—Page 29.

"As the Jews had departed from God, faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended."—*Id.*, p. 32.

Since John and Jesus were not attendants at rabbinical schools, the people would not recog-

(Continued on page 22)



AROUND THE WORLD CIRCLE



The Great Commission in Operation

THE CHALLENGE OF THE EAST TO WORLD PEACE—NO. 5

BY W. A. SCHARFFENBERG

IN the twenty-fourth chapter of Matthew we are told that in the closing days of earth's history we would "hear of wars and rumors of wars," and that "nation shall rise against nation, and kingdom against kingdom." As the League of Nations reassembled at Geneva, war clouds were gathering for the coming storms that are soon to break out anew in various parts of this sin-sick world.

In this issue of THE MINISTRY we will discuss further the break between China and Japan, a break which Dr. V. K. Wellington Koo, Chinese minister to France, in a recent address before the League of Nations Assembly, said pointed to a major conflict within the next few years in the Far East.

Conflict in Far East Inevitable

The old saying that "no war starts on the day the first shots are fired," is one that applies to the present situation in the Far East. "Whether the piece of track was blown up by the Chinese or Japanese makes little difference. If it had not been blown up, some other incident would have provoked a similar reaction,"¹ says George E. Sokolsky in his recent book, "The Tinder Box of Asia."

The Chinese and Japanese, knowing that a clash was inevitable, wondered when it would come. The stage was set, and only a spark was needed to set things on fire. To those acquainted with the political situation in Manchuria, the explosion of September 18, 1931, was no surprise. To them Manchuria was a keg of dynamite which might explode at any time. The world powers, having drawn up a series of peace treaties, such as the Nine Power Pact, the Pact of Paris, and the League Covenant, believed the peace of the world was secure. When the explosion occurred, it startled the world. Statesmen feared the conflict would spread, and result in another world war.

Just what are the causes for the break between China and Japan, a break which has resulted in the seizure of vast territories, the mobilization and marching of thousands of troops, and the killing of an almost innumerable number of people?

The present troubles, misunderstandings, and difficulties between the two nations had their origin at the Peace Conference of Shiminoseki, which ended the first Sino-Japanese conflict of 1894-95. At that conference the southern part of Manchuria, called the Liaotung Peninsula,

was ceded to Japan by China. Within fifteen days after the treaty was signed, Russia, supported by Germany and France, advised Japan to return this territory to China. The warships of these Western powers were gathering in Japanese waters, and Japan was in no position to face this new danger. She had no alternative but to accept the advice of these powers and gracefully to return this newly acquired territory to China.

When, three years later, Russia appropriated this same territory for her own use, the Japanese people were outraged and greatly humiliated. Many considered this a national disgrace and committed suicide, calling upon posterity to right the wrong. This act of Russia caused the Japanese to prepare for the conflict with Russia, which now seemed inevitable. Japan resolved to regain the coveted prize of the Orient.

"It was that stretching of the paw of the bear out over Manchuria that awakened Japan to the region's value. In the beginning, Japan's interest and apprehension were political. Russia in possession of Port Arthur seemed to Tokio to be pointing the spearhead of czarist ambition straight at the heart of the island empire. It was to avert this threat, and to place a buffer state between herself and the empire of the czars, that Japan went to war in 1904. That war was fought, not on Russian territory nor on Japanese, but where the ambitions and apprehensions of the two powers clashed, in Manchuria."²

"This war, upon which she staked everything, cost her over 100,000 lives and nearly a billion dollars. She invested another billion in the building of railways and in the economic development of Manchuria. After all its cost in blood and treasure, this region became to Japan a combined Monroe Doctrine, Panama Canal, and battlefield of Gettysburg."³

The Japanese Viewpoint

Since she has twice been victorious on the field of battle, and has twice sacrificed thousands of lives on the plains of Manchuria, Japan, having invested millions of dollars in the development of the country, feels that she is entitled to Manchuria.

K. K. Kawakami, Washington correspondent of the *Tokio Ho Chi Shimbun*, has presented Japan's case clearly and forcefully in "Japan Speaks on the Sino-Japanese Crisis." This book has an introductory chapter by Tsuyoshi Inukai, prime minister of Japan. It gives an excellent background of the present situation, shows that

Manchuria is the real issue, and has appended a series of important diplomatic notes, official documents, resolutions, and statements pertaining to the present crisis. If the Japanese view is desired, this book gives the reader an excellent presentation. The book was published in March, 1932, by the Macmillan Company of New York.

The Chinese Viewpoint

To the Chinese, Manchuria is absolutely essential to China's security. W. W. Yen, minister of China to the United States, says:

"Whoever holds South Manchuria is the master of North China. Strategically, South Manchuria commands a dominating position over the great plains of Central Asia, and it is well-nigh impossible to defend these plains against powerful attacks from the northeast. If Manchuria is spoken of as the first line of defense of Japan, what about China? Where is China's first line of defense and where is China's second line of defense?"⁴

Manchuria has been a city of refuge for millions of hungry peasants from North China. The plains of Manchuria have assumed just as great a significance to these desperate peasants from North China as did the great Western prairies to the early land-hungry homesteaders of the United States. Due to the many famines, floods, marauding soldiers, and national calamities, on an average one million peasants a year, during the past fifteen years, have migrated to the promised land of Manchuria. Ninety-five per cent of the thirty-odd millions residing in Manchuria today are Chinese. The language of the people is Chinese. The powers have also recognized Manchuria as belonging to, and part of, the republic of China.

"In May, 1928, Mr. Frank B. Kellogg, as American Secretary of State, announced: 'As far as the United States is concerned, Manchuria is essentially Chinese soil.' Less than two months later the British secretary for foreign affairs, Sir Austen Chamberlain, told the House of Commons that Great Britain considered Manchuria a part of China, and recognized no special Japanese interests there except those which had been approved by the Washington conference."⁵

...So long as Marshal Chang Tso-Lin lined up with the Japanese in the development of Manchuria, everything went smoothly. But when he openly opposed the wishes of the Japanese, increased his standing army to 150,000, built the world's largest arsenal, equipped his troops with modern weapons, and built a network of railways running parallel to the Japanese lines and in competition with their lines, trouble began. This spirit of independence and freedom of action on the part of the Chinese in Manchuria has increased in strength. With the Nationalist party in control, the situation became more and more critical.

The Chinese maintain that the Japanese rights in Manchuria were obtained under duress in 1915, and therefore have no validity. The Chinese viewpoint has been ably presented by

Chih Meng in "China Speaks on the Conflict Between China and Japan." Mr. Chih Meng is associate director of the China Institute in America. The text includes two introductory chapters—one by W. W. Yen, minister to the United States, and another by W. W. Willoughby, professor of political science at Johns Hopkins University. The book gives an excellent background of the conflict, its causes, and its significance. It has appended to it the text of the Nine Power Pact, the Pact of Paris, the League Covenant, and Summary of Reports of the League of Nations meetings. It was published in April, 1932, by Macmillan. If the Chinese view is desired, this book will give this information.

Conflict Inevitable

Both sides have presented arguments as to why they are entitled to Manchuria. Japan in presenting her case against China has listed some three hundred points. China has accused Japan of blindly pursuing her own interests. Every incident which occurred helped to inflame the minds of the populace. Gradually an organized propaganda was set afoot against the common enemy. Each incident became more serious. Feelings were aroused; riots increased in frequency. When the explosion occurred on September 18, 1931, both sides were prepared mentally for the break which had long been expected.

The stage was set. The Western powers were engaged in solving their own domestic problems. Japan, feeling the hour had come to settle some outstanding questions with China, struck hard and fast. China, unprepared to meet Japan on the field of battle, and firmly entrenched behind the Nine Power Pact, the Pact of Paris, and the League Covenant, felt confident the Western powers would not allow Japan to seize Manchuria.

Was China correct? Did the League support her? Has the Nine Power Pact or the Pact of Paris been violated? And what is the possible outcome of the present crisis in the Far East? These are a few of the questions which will be taken up in our next study, which will conclude this series.

As workers in this cause, it is not our purpose to take sides in any political issues that may arise between nations. It behooves us, however, to keep in touch with current events, and to think seriously of the days in which we are living. Surely we are living in the last days, and should we not plead with the Lord to hold back these winds of strife that are gathering for the last great battle, until this work is finished?

Shanghai, China.

¹ "The Tinder Box of Asia" (1932), by George E. Sokolsky, p. 188. Doubleday, Doran & Co.

² "Storm Over Asia" (1932), by Paul Hutchinson, p. 173. Henry Holt & Co.

³ "The World's Danger Zone" (1932), by Sherwood Eddy, p. 39. Farrar and Rinehart.

⁴ "China Speaks" (1932), by Chih Meng, p. VI of the introduction. The Macmillan Company.

⁵ "Storm Over Asia" (1932), p. 175.

VALUABLE QUOTATIONS

From Reliable Sources

GHANDI'S RELIGION.—Mr. Ghandi has taken no little pains to assure the world that he is not a Christian. While professing admiration for much of the social teaching of Jesus, he emphatically affirms that he is still a Hindu of the Hindus. He says: "In my religion there is room for Krishna, for Buddha, for Christ, and for Mohammed." "I cannot set Christ on a solitary throne, for I believe that God has been incarnate again and again." "To me, salvation is possible only through the Hindu religion."—*The Presbyterian*, Sept. 28, 1933.

MISSIONARY ESSENTIALS.—Sir Monier-Williams was for more than forty years a diligent student of the religions of India. This eminent Christian scholar gave the following advice to missionaries: "Be fair; be charitable; be Christlike; but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religions to the true can never hope to do so by the rickety planks of compromise."—*The Presbyterian*, Sept. 28, 1933.

EVOLUTION'S COLLAPSE.—Speaking as guest preacher at the Marble Collegiate church last Sunday morning, Dr. David DeForest Burrell of the First Presbyterian church of Williamsport, Pa., stated that the theory of evolution had suffered a more complete collapse than is generally realized. He said that the president of the British Academy of Sciences had recently asserted that we had come to the end of the evolutionary theory, and that the only alternative was that of creation.—*The Christian Century*, Sept. 13, 1933.

NAVAL PROGRAM.—The United States is launching its largest naval building program. Two hundred and thirty-eight million dollars have been appropriated under the public works program for the construction of 32 war vessels, including 2 aircraft carriers, 4 light cruisers, 20 destroyers, 2 gunboats, and 4 submarines. The total displacement of the new ships is 111,000 tons. Requests have been made for an additional \$77,000,000 for the modernization of a number of battleships. Still further naval authorities are seeking additional appropriations for the improvement of navy yards and shore stations. The War Department, too, has asked for sums in excess of \$150,000,000 to be expended under the public works program.—*Federal Council Bulletin*, September, 1933.

MODERNISM'S BLINDNESS.—The Old Testament, save in its latest portions, holds no expectation of a future life. The passages which have been held to prove it are found on closer inspection to be incapable of such an interpretation. But Jewish belief at some period previous to the beginnings of Christianity became hos-

pitabile to it, although it was by no means universally accepted by the Jews of Jesus' day. Whether it was indigenous to Judaism or was an acquired doctrine is not certain.—*Contributing Editor Herbert L. Willett*, in "Question Box," *the Christian Century*, July 19, 1933.

JEWISH PLANS.—Standing in the shadow of the greatest tragedy in Jewish history in nearly 500 years and amid turbulent scenes of its own making, the World Zionist Congress fought down a proposed boycott of Germany and, instead, invoked the aid of the world in colonizing German Jews in Palestine.—*The Literary Digest*, Sept. 23, 1933.

LIQUOR SITUATION.—There is one place where all the danger of liquor can be controlled, and that is at the mouth of the drinker. Liquor is perfectly harmless in a barrel or a bottle, it is only dangerous in a man or woman, boy or girl. It used to be a common saying that bartenders did not often drink. Probably that was only a fancy, but if it was true, it showed a very high degree of wisdom among bartenders. If anything could make a non-drinker out of a man, it ought to be the business of tending bar. If temperance people have anything to regret, it is their failure to do more about temperance education after the enactment of the Eighteenth Amendment. But even that fact need not frighten us too much. There is another resource. Regeneration by the power of God's Holy Spirit has controlled liquor. Men and women born again to Christ by the power of the Spirit are not going to be rushed into drunkenness.—*The Presbyterian*, Sept. 14, 1933.

SCHOOL ORIGIN.—The Puritans of the Massachusetts Bay Colony early laid the foundations for what was in time to become the first public school system in the history of the world. At first this ideal was identical with the spiritual aspirations of the people, the Bible being the great study book for all. Later the demand for the separation of church and state led also to the separation of public education and organized religion. Organized religion, however, did not relinquish the educational method. It continued to give expression to that ideal through the establishment of schools and colleges, and in the early years of the past century it drafted the printing press into service. This era was marked by an extensive revival of religion, the birth of home and foreign missions, Sunday schools, and temperance reforms,—all of which required a special type of religious literature which could not then be obtained through private publishing houses.

The Congregational churches adopted this new type of educational service in 1832. They organized the Massachusetts Sabbath School Society, opened a depository at No. 24 Cornhill Street, Boston, and began "publishing and circulating helps for Bible study and books of a distinctly evangelical character for Sunday

school libraries and families." The name of this organization was later changed to the Congregational Publishing Society and a trade name, The Pilgrim Press, was also adopted, but the organization has never departed from its educational motive.—*The Expositor*, August, 1933.

MEMORIZE SCRIPTURES.—Amid the terrible persecutions and the destitution of their life in the Alpine mountains, they [the Waldenses] taught their children to memorize chapters, so that whatever might befall the written copies of the Bible, large portions of it might be found in the memories of their youths and maidens. In secret meetings, where they went by night barefooted or with shoes bound with rags, so that they might not be heard in passing, it was their custom to listen to the Gospels recited in turn by the young, each one responsible for a certain portion. It was their knowledge of and love for the Word that built their sturdy character and lay at the basis of their remarkable history.—*The Watchman-Examiner*, Aug. 3, 1933.

RELIGIOUS CODE.—The churches need a code for the sake of religious recovery, and to do their part in economic recovery. They should form a high resolve, perhaps even a formal compact, that they will not engage in cutthroat competition; that they will not let themselves be swept into any sort of hysteria under the pressure of the national emergency; that they will not yield to any sense of despair or defeat; that they will give precedence to the great spiritual ends for which all churches exist, over their particular institutions for which they feel a natural solicitude.—*The Christian Century*, Aug. 30, 1933.

CHURCH CODE.—The suggestion that the churches adopt a new code for the New Deal may cause some to wonder why the old code—the code compressed into the two commandments on which hang all the law and the prophets—won't do. But there's the rub. The suggestion is a confession that the churches have not been living up to the old code, and it is really an effort to have the churches return to the two commandments laid down by Jesus.—*The Literary Digest*, Sept. 2, 1933.

ORIGINAL PRINCIPLES.—Behind all that long apostasy we call church history is the age of the apostles, when the mind of the Spirit was reflected in the life of the society with a fidelity which has never since been witnessed. There we may discover the original principles of Christianity, return to which is the supreme spiritual necessity of the times.—*Bishop H. H. Henson*, in "Apostolic Christianity," quoted in *Biblical Review*, Vol. IX, No. 2, p. 183, April, 1924.

CHURCH'S GREATEST ENTERPRISE.—Why has the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry aroused so much attention? First, it is because that foreign missionary enterprise is an expression of the very heart of the gospel. Second, it is because this is the church's greatest enterprise. In the *International Review of Missions* Dr. Warnshuis gives us some inter-

esting figures of foreign mission expenditures during the years 1928, 1929, and 1930. The total average amount of the expenditures a year for these three years by all the countries of the West was \$51,273,695. North America gave \$28,288,274 a year, and Great Britain came next with \$11,178,956.—*The Watchman-Examiner (Baptist)*, Feb. 16, 1933.

PACIFIST STUDENTS.—A nation-wide poll of sixty-five colleges and universities in twenty-seven States has recently been conducted by the Intercollegiate Disarmament Council and the National Student Federation of America, the students being requested to vote whether or not they would participate in a future war. Of 21,725 students, almost 39 per cent took a strict pacifist stand; of the remaining students, 7,221 said they would bear arms only in case of an actual invasion of this country; while 6,089 expressed themselves as willing to participate in a war of any character involving the United States.—*The Christian Century*, May 24, 1933.

SOCIAL EXPERIMENT.—Washington has become the center of the most profound social and economic experimentation since the adoption of the Constitution of the United States. The unending activity in all government departments recalls the stirring days of 1917 and 1918, when the nation was arming itself for battle. The present mobilization of the national will for a peace victory, though not so spectacular or thrilling to the emotions as was that of 1917, is every bit as significant and serious. For if the present heroic effort toward national recovery fails, no man can predict the outcome. But reason itself warns us that failure can only lead to some unknown disaster proportionate to the elemental forces of despair and the depths of suffering that will then be revealed. An empty stomach has no ears for excuses.—*Dr. Edmund A. Walsh, S. J., Vice-President of Georgetown University*, in the *Washington Star*, Sept. 10, 1933.

WAR SPIRIT.—For the first time during the last ten years, in which time I have closely followed European events, I am convinced that a major conflict is near at hand. France, Italy, Germany, and (excellent barometer) Switzerland have very recently made official moves which have uncovered a state of expectancy and a degree of war-mindedness unknown here since the signing of the treaty.—*Randolph Leigh*, in the *Washington Star*, Sept. 10, 1933.

EUROPE'S FOREBODINGS.—Germany, today, is being reborn. The symbols of her rebirth are military. No one knows what that combination will lead to. But a realization of what it may lead to has already unstrung the nerves of Europe's diplomats, and filled every Continental capital with foreboding. An Austrian street-painter has risen to the Chancellorship of Germany, and in his train a nation of 65,000,000 people has resumed its march to a place in the sun. Thus, the first postwar period is brought to an end and a new and more ominous epoch opened.—*Stanley High*, in the *Literary Digest*, Oct. 7, 1933.

PLEASURE LOVERS.—In a frantic attempt to keep people coming, many churches have turned Sunday evenings into a mélange of feeding, fun, and theatricals, with a very thin veneer of the "form of godliness" of which the apostle speaks. The histrionic appetite of young people is sedulously cultivated. The result is that we have traveling troupes of young people going, in the name of the church, to present comedies, farces, and even minstrel shows to amuse the thoughtless. The Sunday night drama is the nose of the camel. The urge for dramatics is no longer the competitor of the church. The church itself has gone into the business.—*The Watchman-Examiner*, Sept. 28, 1933.

CHURCH FINANCE.—Oysters and turkeys hold the center of the stage in the matter of [church] finance. A careful reading of the church news in the press of any city will suggest that the stomachs of people are given more attention than their souls. Direct sacrificial giving is not popular, either for home expenses or missions.—*The Watchman-Examiner*, Sept. 28, 1933.

KINDLY CORRECTIVES

Better Speech and Conduct

The Question of Announcements

BY WILLIAM G. WIETH

THE supreme purpose of the weekly church service is to break the bread of life to the hearers, that they may receive spiritual strength to meet the conflicts and challenges of daily life. Nothing should be allowed to obscure or dim this prime objective of our Sabbath service. But it is to be feared that in many of our churches this is not done; other things are allowed to take up the time of the service, thus robbing the people of the spiritual food which they are there to receive.

I have special reference to the matter of announcements. Too many ministers use an inordinate amount of time in making these, which is entirely unnecessary, and tends to leave a feeling of disappointment in the hearts of the hearers. Ministers have been known to take half an hour of the church service in announcing matters which could easily have been disposed of in ten minutes. The reason for using this unnecessary amount of time is the excessive comment which some feel must accompany the announcements, or at least many of them. This may be due largely to the fact that the minister does not go over the announcements carefully before he makes them in public. This leads to thinking out loud before the congregation, thus consuming time.

Careful thought should be given to this matter, as so many different items seek to crowd in. I have followed the practice of having each announcement written briefly on a separate card or piece of paper, or listing them all on one sheet, as the occasion may indicate. Then I give each in the fewest words necessary to make the announcement. Of course there are some special matters that require additional comment, but this should be brief and to the point, and not expanded into a sermonette. If attention is given this matter, one will be surprised at the amount of time that can be saved in this part of the service, resulting in a much better feeling in the minds of the people in the pews.

The ideal method, of course, is to have a printed or mimeographed church calendar which will list the announcements from week to week. This will obviate the necessity of the minister's repeating these, or at least most of them, orally. However, in these times of depression, when many churches cannot go to the expense of getting out a calendar each week, the minister may have to handle this announcement factor himself; and if he does, he can secure the legitimate good will of his audience

by making his remarks brief and comprehensive, yet as clear as possible.

There is another vital factor which deserves consideration. Many times a visiting minister from the local, union, or General Conference, will occupy the pulpit. Is it not really a discourtesy to him for the resident preacher to use up minutes of time to no really good purpose, taking part of the time which the visiting minister ought to have in order to deliver his message? Many a visiting minister feels disheartened when, getting up to speak, he glances at the clock and sees that the time for his sermon is well-nigh gone. This may be an unconscious selfishness, but it is selfishness nevertheless, and we resident preachers ought to be keen to avoid this offense.

Eagle Rock, Calif.

EFFECTIVE ILLUSTRATIONS

For Song or Sermon

DIFFERING VIEWPOINTS.—Two men, one a botanist and the other a geologist, went to the country to spend the week-end. Before dressing for dinner they took a long walk through a beautiful, winding path. On their return the host went to the botanist's room and asked him how he had enjoyed the scenery. "It was beautiful," replied the botanist. "There were so many wild flowers and unusual plants, I could have spent hours there."

Later the host visited the geologist.

"How did you like the walk?" he inquired.

The geologist's eyes were alight as he answered. "The place is just full of wonderful specimens of rock and stones. I must take several hours tomorrow to examine them more closely."

Both men had gone together over the same ground, yet each had seen the things in which he had been interested.—*The Christian Advocate.*

GOD'S FOOTPRINTS.—We are familiar with the old story of the infidel who once met a Mohammedan in the desert. "How do you know," said he, "that there is a God?" "How do I know that there is a God?" was the reply. "How do I know that a man and a camel passed here last night? I know it because I can see the print of their feet in the sands. How do I know that there is a God? Look at yonder sunset. It is the print of the foot of God who passed by here."—*The Presbyterian.*

ASSURED.—A poor old Negro was once a hopeless drunkard, and he tried again and again to get free, and others tried to help him, but he could not get rid of his drunkenness until he was converted. When he was converted, there was a wonderful change; and some one said, "So you have got the mastery of the devil at last?" "No," he said, "but I've got the Master of the devil!"—*Moody Monthly.*

HOMING INSTINCT.—One day a carrier pigeon tapped at the window of Mrs. Nansen's home, at Kristiana. Instantly the window was opened, and the wife of the famous arctic explorer in another moment covered the little messenger with kisses and caresses.

The carrier pigeon had been away from the cottage thirty long months and had not forgotten the way home. It brought a note from Nansen from the polar regions, stating that all was well.

Nansen had fastened a message to the bird and turned it loose. The frail courier darted out into the polar air and flew like an arrow over a thousand miles of frozen waste, and then over another thousand miles of ocean and plain and forest to reach the window of its mistress and deliver the message.

We boast of human fortitude and endurance, but this carrier pigeon, after an absence of two and a half years, accomplished a feat so wonderful as to cause a commingling of amazement and admiration.

Like the homing instinct of the carrier pigeon is the homing instinct of the soul—nothing but home satisfies.—*The King's Business.*

BIBLE WORKERS' EXCHANGE

For More Effective Service

A New Day in China

BY MRS. B. MILLER

I WELL remember how twenty-six years ago I walked the streets pondering how we could gain entrance to the homes of the people. But now all is changed. We have here in Shanghai one Bible woman (worker) for the Clinic, one at the Sanitarium, three Bible women to follow up the work, and one self-supporting Bible woman. Still we cannot answer all the calls to give Bible studies with the people, for the message is going as never before.

When I first came to China, I found it profitable to learn their way of doing things, as it made my work more effective with the people. Paul realized the advantage of this in working among the heathen, that he might save some. It is not difficult to learn their manners and customs. We soon discover that in China their Chinese ways are better than our American ways. I enjoy being with the Chinese; I like to live with them.

When we approach the illiterate classes, sometimes we find them quite alert, again we find the opposite; but with our own hearts warm with the love of Jesus it is a wonderful privilege to work for this class of people. Simplicity is eloquence in working for them. Usually we first explain where we obtained the Bible, then the creation, the fall of man, the fall of Satan, faith, redemption, conversion, the new birth, prayer, and the love of God.

As we give these subjects in a simple, comprehensive way, it is our rule on each subject we give to teach them to read one question and then the answer from the Bible. Thus more real good is accomplished than if we gave a long Bible study. We continue until they have a knowledge of the state of the dead, the sanctuary, some of the prophecies of Daniel, and the three angels' messages. These women are able to give very intelligent answers when they are examined for baptism. It is "not by might, nor by power," but by the Holy Spirit that this work is done.

Work for the higher classes requires much patience. When we go to their homes, we often have to wait a long time. When we make appointments for them to come to our homes, we are often disappointed. But there are many precious souls among them, and they are being gathered in. At the present time I have ten of this class coming to my home for Bible studies.

Mostly through correspondence and sending our literature, I have been working with a young Catholic priest who is very highly educated. We expect him to make us a visit in a

few days, as he has taken his stand for the truth. I have also been studying with another well-educated young man, a doctor who was graduated from a German university. He has now kept the Sabbath for almost two years. A young business man, who is a Catholic and highly educated, has studied the truth for one and a half years. He has struggled to keep the Sabbath, and decided he would have to give up his good position. But God has given him victory, and at last his employers have given him the privilege of having the Sabbath off. He with others was baptized last week. We do not baptize new believers until they are firmly established in tithing, for we know that unless they are honest with God, they will make weak Christians.

We are of good courage in the Lord. We realize that now we must work as never before, for the fields are already ripe for the harvest. My life in China has been filled with precious experiences, and I pray that Jesus will continue to give me strength daily to labor for Him.

Shanghai, China.

THE FIELD SAYS—

Through Our Letter Bag

N. R. A. and the "Mark."—A few days ago the chief of the speakers' bureau of the N. R. A. invited me to have luncheon with him, to talk over the question of what Seventh-day Adventists believe regarding any relation of the N. R. A. to the beast of Revelation 13. As his is the task of "selling" the N. R. A. to the country through the medium of the public platform, he wished to formulate some statement. He explained that the idea that the N. R. A. was in some way linked with the "beast," and "666," had been occasioning discussion and opposition in various sections of the country. He mentioned, also, that he had been reading "Thoughts on Daniel and the Revelation," by Uriah Smith.

We spent two very interesting hours together. He is a fine, quiet-spoken, liberal-minded man, the same one, incidentally, who in the World War was called upon by Secretary of the Treasury McAdoo to promote the nation-wide sale of Liberty bonds through great mass meetings.

I explained briefly to him the Adventist understanding of the number 666, and gave him a brief picture of our attitude toward civil government. I took occasion, also, during our conversation, to tell him of the attempts on the part of religious zealots in various parts of the country to put a Sunday law "rider" onto the N. R. A. program, re-enforcing my statement with quotations from newspaper dispatches. I told him of our fears that such an endeavor might gain real headway, and explained to him that if religion became involved in the pro-

gram, it would place us in the embarrassing position of appearing to oppose a civil recovery program, when in reality we would be raising a protest only against the injection of an alien feature, that of Sunday laws.

He assured me that the N. R. A. had no thought of any other than an economic program, that he had not heard of such local moves by religious reformers, and that he felt any such efforts would be a serious handicap to the N. R. A. He told me that he would consider it a favor if we would keep him informed of any endeavors to combine religion with the N. R. A. I have every reason to feel that he was wholly sincere in the statements he made regarding this matter, and that he would really give careful attention to any information that we might place in his hands.

It is for this reason that I am writing this news note, because it is desirable that our brethren in the field send to the Religious Liberty Department of the General Conference any information that bears on this question. If it is a newspaper clipping that you send, be sure that the name of the paper, and the date and place of publication, are on the clipping. If it is data other than newspaper clippings, be sure that you are giving first-hand facts, every one of which can be substantiated beyond possible question. Be very specific as to dates and persons and places. We can hardly expect government officials to give much time to, or take very seriously, any protests that do not give undeniable evidence of being true in every particular.

We cannot tell what the future may hold for us, but it does no harm for us to be on our guard wherever danger looms, and to take advantage of every proper opportunity to make our attitude and position clear to those in authority. Probably no man connected with the N. R. A. has more to do with the molding of public sentiment on the question than the chief of the speakers' bureau.

FRANCIS D. NICHOL.

Takoma Park, D. C.

Musical Standards.—For several years it has been our privilege to present a Sunday evening of sacred music by our College A Cappella Choir for the Protestant Ministerial Association of Napa, California, and I believe much has been accomplished thereby. I fear that as a people we fail to realize the possibilities of breaking down prejudice and making favorable impressions through the presentation of uplifting sacred music, as only we who have this great message in our hearts can give it expression. Our annual production of the "Messiah" here at Pacific Union College always takes much time and effort. This year the association requested that we repeat the rendition. It was a real opportunity, since they closed their churches throughout the city and came *en masse* to hear our choir.

It grieves me deeply to realize that some of the music presented in our evangelistic efforts borders on the common, and occasionally even the near-jazz. Surely all should labor to change this. I learned just the other day of one of our people who appreciates good music and who wished to bring certain friends interested in our faith to hear one of our evangelists. He was restrained from doing so by the fact that, since these friends are also musically educated, he feared the interest he had succeeded in arousing would be lost if they were to observe the type of music used in the meetings. Let us lift our musical standards.

G. W. GREER.

Angwin, Calif.

Why the Jews Rejected Jesus as the Messiah

(Continued from page 15)

nize their authority as teachers. However, God gave these men a message filled with divine power and with the heavenly Spirit. Because the leaders of Israel failed to accept the message of John as coming from God, they were unprepared to receive the message of the Saviour, although He assured them that His life and advent were based on the Sacred Scriptures. The rabbis argued: "How knoweth this man letters, having never learned?" John 7:15.

Since the family of Jesus were loyal to the synagogues, His own brothers did not believe on Him as Messiah. (See John 7:4, 5.) Because the standards of learning were set up by the Sanhedrin, and none who refused to accept the teaching of the rabbis were given recognition, it is not difficult to understand why, when the Saviour came to those who were custodians of the oracles of God, they failed to recognize Him as the fulfillment of the types and prophecy noted in Moses and the prophets. By mingling human philosophy with the word of God, the spiritual force and power of the Scriptures was lacking in the lives of teacher and layman. They did not have spiritual discernment. Greek philosophy, Alexandrian and Athenian culture, had sapped the spiritual strength of the house of Israel. The influence of this worldly religious training unfitted all classes to meet Him when "He came unto His own." "His own received Him not." His claims were heavenly; the people were of the earth, earthly. Heaven and earth did not harmonize.

At the beginning of His work, Jesus told the people that the populace would kill Him. The Pharisees accused Him of being a Samaritan and of having a devil. Being blinded by sin, influenced and hypnotized by human learning and rabbinical tradition, the masses were void

of spiritual intuition. In the end they rejected their only hope, their one source of deliverance. No honesty, zeal, or earnestness could deliver or save them from sin. Only Jesus, the light of the world, the Saviour of men, could bring deliverance.

The leaders of Israel had, to a great extent, yielded to the demands of Greek culture and learning, thereby hoping to gain prestige and influence. They had been led to believe that they could make better progress in their God-given task by assimilating worldly standards of education than by clinging with tenacity to the old standards bequeathed to them by their godly ancestors. So the Israelites lost much of their influence, failed to retain their prestige, and rejected their long-looked-for Messiah and Saviour.

Washington, D. C.

The Foundation of the Gospel

(Concluded from page 1)

came our Creator, and the Creator of all other things that were made. That He should be the One by whom the new creation is wrought is, therefore, in complete accord with the purpose that wrought by Him "in the beginning."

But still weightier testimony is supplied by John in setting before us the ground of fact on which Christ has undertaken with authority the work of our redemption. In the beginning, when He was with God, and was God, and all things were made by Him, "in Him was life; and the life was the light of men."

Well indeed had it been for us had we always

remembered this great truth. But this is the vital fact that the serpent, in beguiling Eve, caused her to forget. The one thing that God had required of man was obedience. The one thing that could separate man from God, and bring death, was disobedience. The command of God was definite: "Ye shall not eat of it, neither shall ye touch it, lest ye die." But at the suggestion of the evil one, that she would not die, that disobedience would not bring death, that she had life in herself and therefore was independent of the Source of life, she partook of the fruit, and in doing so separated herself from Him in whom from the very beginning "was life." In reaching out to find life that was independent of Him, she found death. And Adam, joining Eve in her disobedience, brought death "upon all men."

In the beginning God had purposed that all life shall emanate from His Son. The one way to retain connection with that Life was obedience to the Father's will. Any separation of His creatures from that Source of life brought death. Now, death having passed upon all men through sin, the one way for man to regain life is to restore his connection with the Source of life.

Washington, D. C.

BREVITY is the soul of wisdom as well as of wit, especially in this day of intense pressure. Tersely written articles are more likely to be published and read. Sermons that are reasonably brief and pointed are most likely to bring the hearers back and to make the impression desired.

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SCRUTINIZED!—One hastily spoken word, one unwise act, one careless indulgence—and a worker's influence may be forever after lost upon some individual or group. We live not to ourselves. Our lives are under constant scrutiny. And because of this, we may often have to forgo something that might not otherwise seem to violate any principle.

REFINING!—It is in the crucible, under the fire of criticism and attack, that the gold of truth is separated from the dross of error. Let none be apprehensive therefore when a Bible truth is challenged or tested. Neither man nor demon can stay the spread of any genuine truth, and its genuineness is attested and its luster ultimately enhanced by such testing. We want no teaching that cannot survive except under arbitrary protection. Truth is not a tender plant.

EXPEDIENCY!—So to preach as to please a careless congregation, instead of warning, awakening, reforming; to write or publish what will strike a popular note or sell profitably, rather than to provide what is obviously needed; to give flattering assent to another's opinion for policy's sake, when candid counsel is sought,—these and similar forms of expediency are distressing to high-minded men of principle. Faithfulness is the prime requisite of all stewards of God's truth.

SUBSERVIENCY!—Is the lip ever sealed when a moral principle is involved—because fearful of crossing the views of an associate or superior? Is the vote on a committee or board ever cast contrary to conviction—lest one jeopardize his present position or future employment? Such ought never to be. Wise leaders do not wish it. Conscientious workers will not yield to it. And gospel principles do not countenance it. The sanctity of private conviction and its proper expression is cherished as a fundamental by this church.

DEFLECTED!—The health message should be more generally and effectually linked with our public evangelism. It is designed of God to be a valuable corollary to the gospel. There is danger, however, when it assumes chief place in the minister's time, interest, and effort. Unbalanced relationships at this point almost always lead to ultimate difficulty. Enthusiasts should be on guard here lest the preaching of the gospel of salvation be eclipsed by the gospel of vitamins. The evil one would entice such into forgetting their ordination vows, losing their vision of the primacy of the gospel, and so treading the road of an unbalanced extremism.

TRICK!—It is the devil's old trick to checkmate the conquering cause of truth—or a particular truth in that cause—by inciting a few to extreme positions regarding some essential doctrine or teaching. The shadow of reproach is thus cast over the truth itself, creating a retarding reserve or even a revulsion against such truth when subsequently presented in wholesome form and balance. This subtle, indirect method of opposition is often more effective than direct attack. Let none of us play into the old trickster's hands, either in going to extremes ourselves or in permitting such regrettable incidents to prejudice our minds. Every basic truth is true and needed, and stands invulnerable and unaffected—irrespective of any distortions, denials, or wild extremes in which some of its votaries may indulge.

SINCERITY!—The impression that a minister is not quite sincere in his apparently positive expositions of truth, that he is not quite sure as to the soundness of his arguments or the validity of his facts, that his presentation is professional rather than convictional, that it is a rehearsal of the accepted position of the church instead of being the spontaneous expression of personal certainty,—these discernible reservations constitute grave deterrents to the acceptance of the presentation. No flow of oratory can compensate for such a fatal lack. Conviction is created in others only as it first burns in our own souls. All other expressions sound like, and are in fact, hollow reverberations. They are but empty echoes instead of satisfying sureties. We as workers can and must know for ourselves. Then, and then only, can we speak with a profound conviction as to fact and argument that cannot be gainsaid.

RUMOR!—To mar another's work or influence, just start a rumor about his character, his veracity, his loyalty, or his honesty, and Dame Rumor will usually do the rest. Rumor mongering is vicious, and accepting these wild tales without investigation and proof is flagrant violation of the golden rule. Strange it is that so many who are uniformly reserved about accepting the word of another as regards verifiable facts, seem so gullible when it comes to accepting floating rumors that change form and usually enlarge with each transmission. We workers can check this curse by challenging every such tale, demanding proof before crediting any story directed against another's character or influence, and making inquiry of the proper authorities as to facts, if inquiry is deemed necessary. Let us unite on such a course.

L. E. F.