

# The Ministry

A Medium of Communication  
between the members of the

Ministerial Association of Seventh-day Adventists

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## Contents of This Issue

TRENCHANT TRUTHS .....	2
VALUABLE QUOTATIONS: A Salvation That Satisfies .....	2
THE SPRING COUNCIL EMPHASIS: The Spiritual Note Dominant .....	3
MESSAGES FROM OUR LEADERS: Practices That Need Correction—Evan- gelistic Decorum .....	6
KINDLY CORRECTIVES: Heterogeneous Classification—Misquoted Texts .....	8
EDITORIAL KEYNOTES: The Most Important Work on Earth—Evangelism Not a Drive—What Is the Ministerial Association?—Our Greater Task— United We Stand .....	9
POEM: Creation's Choral Strains .....	12
FORWARD AND UPWARD: The Church and the Ministry—Bear Much Fruit— The Process of Growth .....	12
ILLUMINATED TEXTS: 1 Corinthians 13: 5 .....	15
THE GOSPEL MUSICIAN: The Music of the Message .....	16
SONG: He Careth for You .....	16
CONFIRMING THE FOUNDATIONS: The Authenticity and the Date of the Book of Daniel .....	18
HOMILETIC HELPS: The Preparation of the Sermon .....	23
PERSONAL TESTIMONIES: Changed Relationships .....	24
THE MINISTER'S BOOKS: "The Geological-Ages Hoax" .....	25
THE FIELD SAYS: Organize the Church .....	26
THE BETTER WORKMAN: Raising Campaign Expenses—Displaying Our Lit- erature—Radio Flashes .....	27
EDITORIAL POSTSCRIPTS .....	32

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## Trenchant Truths

LEADERSHIP'S first responsibility is to show the way.

OUR ministry should know its Bible better than any other book, and know it better than any other ministry has ever known it.

BE not uneasy or resentful when your advice is not sought, or is set aside. If it is fundamentally right, the hour will come when it will have recognition.

AN unspiritual preacher is just as much an anomaly as an unethical doctor. He surely constitutes a contradiction of terms. He does not rightfully belong in the ministry.

It is unwise to press a position to the extreme in order to make a point. There is an inevitable revulsion in the careful and conservative human mind against such procedure, and thus the very objective is defeated.

God will not hold him guiltless who conducts a whispering campaign against brethren in responsibility who have rendered loyal service to the cause. Criticism is so much easier than construction; but God wants, and the church needs, builders, not wreckers.

THIS message will never be finished by human brilliance or ingenuity, but by the marked operations of the Holy Spirit upon human hearts. Hadn't we better recognize this foundational truth more vividly ourselves, and let others know that we rest upon this basic platform?

DIVINE truth cannot be static. Heaven's law is that it must increase, diffuse, intensify, clarify, "shine more and more unto the perfect day."

RACIAL pride and national consciousness are wholly out of place in the working force of this message. We are all brethren, and we serve one common Father.

EVERY worker has an influence in approximate proportion to his prominence, experience, or responsibility. Woe to him if he misuses the obligation and ignores the responsibility this places upon him.

LET us hold to the simplicities and certainties of the faith. There are too many doubtful questions that tend to creep into our discourses. But, after all, it is the positives and not the negatives that save and sustain.

## Valuable Quotations

From Reliable Sources

### A Salvation That Satisfies

A PLEA for sinners that does not aim to satisfy righteousness, does not satisfy the highest sensibilities of my conscience. A gospel of thoughtless, indiscriminate, latitudinarian human mercy does not win the consent of my judgment. My heart refuses to trust a Saviour who would deny my guilt, or extenuate it, or plead that for pure pity's sake it may go unpunished. All my soul stands up to contradict the theory of salvation by an expedient that slights, suspends, or changes the moral law. To me such a change is inconceivable.—*Symbols of Christ*, Charles Stanford, D. D., p. 302.

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# The Spring Council Emphasis

A Glimpse Into Its Deeper Aspects

## THE SPIRITUAL NOTE DOMINANT

THE Spring Council of 1931, which for weeks had been the subject of earnest prayer, preparatory study, and heart searching on the part of the brethren at headquarters, has now passed into history. It was characterized by serious recognition and frank study of our paramount need and problem as a body of workers, and as a people. The dominant thought in the minds of our appointed leaders was *the finishing of the work*. And in the light of this objective, the fundamental concern was over the actual preparation of a people to meet God.

Such a solemn objective called for quiet, earnest, spiritual study rather than any spectacular action or pronouncement. Such a serious purpose is inconsistent with the blare of trumpets. It will not be worked out on the mechanical basis of improved methods and facilities. It will never be accomplished by new slogans or devices, but by the deep movings and consummating work of the Holy Spirit upon the yielded human instruments.

With this in view, provision was made for two Bible studies or devotional periods daily. These were stenographically reported, and will largely appear in future issues of the *Review* for the benefit of all. We especially commend close study of the keynote message of Elder C. H. Watson. We cannot reproduce it in this journal because of space limitations, but it will appear in a subsequent issue of the *Review* or the *MINISTRY*. It presents succinctly the heart burden of our administrative leadership. It is a declaration of our need, and an indication of supply for that need. It should have the thoughtful and prayerful consideration of every evangelical worker in this movement.

The leading actions of the Council have also been incorporated into the official report of the secretary, appearing in the *Review* of June 4, with the exception of the recommendations on "Evangelistic Decorum," which are elsewhere presented in this issue of the *MINISTRY*, with an accompanying article by our special contributor, Elder J. L. McElhany. But we do desire to give here an intimate

glimpse into certain of those features which could scarcely be incorporated into the more formal, official reports. Ofttimes intimate pictures of the informal features of a meeting of this character give the truest concept of the spirit that animates those who carry major responsibilities in this movement.

There were two services that will not soon be forgotten. The first, a consecration service following Elder Evans' morning study of May 1; and the second, the Sabbath service in that quiet upper chamber, the General Conference committee room. The far-reaching effect of such spiritual emphasis as marked these two meetings cannot be measured by earthly standards. They profoundly mold our ideals and shape our objectives.

### The Holy Spirit Imperative

We will touch upon the first of these meetings. Elder Evans is speaking. Let us listen for a moment. He is right in the midst of his presentation:

"Zerubbabel was doing his best to rebuild Jerusalem. He had worked hard. He was a mighty leader, but was having so many troubles, and

there was so much to fret and worry him, that he became discouraged and disheartened with the greatness of the work and the opposition that prevented it from going forward as it ought. And God came to him with the words: 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' It isn't by wise men, it isn't by much money, it isn't by training, that this work will be finished; but by the Holy Spirit taking possession of men's hearts, and using them to do the work.

"We all believe this. And yet we plan many times just as if that were not so, as if it were resolutions and counsel, and more counsel, that would finish the work. But, brethren, the greatest Counselor ever known is the Holy Spirit; and the wisest Leader that has ever been in the church of God is the Holy Spirit. There isn't anything that can take His place. We may think that we can overcome this difficulty or meet that obstacle, but there is nothing that can ever solve our problems but for the Holy Spirit to take possession of the workers of this denomination. [Voices: True.] This work cannot be finished unless the Holy Spirit takes hold of the workers. I repeat, it never can be finished in any other way than by a Spirit-filled ministry.

"And so the Lord spoke to Zerubabel in this way, 'Not by might, nor by power.' It matters not how strong you may be. You may be eloquent. You may be educated. You may have all the gifts that you can think of. But it is the Holy Spirit, brethren, that will finish the work. That is also emphasized in Psalm 127: 'Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep.' Verses 1, 2.

"Except the Lord be with a man, he cannot truly build for God. He can put up brick and mortar. He can construct church buildings, to be sure. Money will buy machinery. With money we can extend our material progress by material things. But, brethren, money doesn't buy the Holy Spirit, and it doesn't make spiritual men. There must be something besides money to finish this work. There must be something besides education to finish this work. There will have to be something besides the outward things that we can see, to finish this work. There must be a power that takes hold of men and makes them mighty, giving them something that seems often to be lacking in our lives, and that is the Holy Spirit.

"There are many things, brethren, that we ought to think out in this Council. Brother Watson has talked with the brethren very freely about our greatest need, and about his intense desire to see this meeting different from other meetings, in that we take more time to seek to understand God's will and to pray. I thank God for a leadership that sets a premium on prayer and on consecration blended with earnest endeavor. I think the whole denomination is praying, and hundreds and hundreds of ministers are praying for our leadership here to lead us into a consecration and an experience that will make this the consummating period in the history of our work."

After this searching appeal by Elder Evans, the General Conference Committee members were invited to form a group about the rostrum for prayer and rededication. Kneeling side by side, the assembled leaders bowed before the great Leader of God's people. We were treading on holy ground, and heart was knit to heart. We were led into the very presence of God by the importunate prayers of Elders F. M. Wilcox and C. H. Watson. Our souls

were bared before God, and the presence of the Holy Spirit was markedly manifest, melting, fashioning anew, and lifting the vision.

### Season of Intercession

As observers and participants in this solemn service, we venture to record extracts from these prayers, because they reveal more faithfully than could any other form of record an attitude of heart that can profitably be known by the field at large. Listen once again. Elder Wilcox is praying:

"My Father, I pray that Thou wilt help us in the great responsibilities that have been placed upon us. Thy children are looking to us for leadership. May we not be leaders in name merely. We have had too much of that in the past. We pray that Thou wilt make us leaders in fact, leaders in truth. We can be this, O God, only as we are Spirit-filled men and women. Grant us that this morning. We pray for the Spirit of power; we pray for the Spirit of wisdom.

"As we continue our ministry, Lord, give us divine power to move the hearts of men. We have tried to do this too many times by our own faculties of mind. We have tried by our efforts, we have tried by the logic of our minds, to convince men of Thy truth. We thank Thee that Thou hast worked through our feeble efforts. We give to Thee the glory for it all. But this morning we want more power to accept the ministry that Thou hast laid upon us.

"Lord, we pray that we may go back to our places from this meeting with the mighty spirit and power of God resting upon us. O God, grant that Thy churches, which we serve, shall not be disappointed in our lives; but, Lord, may we go back and set before them a high and holy example. Oh, grant that we may bring our own lives and our own teachings to a higher and holier standard of living. Lord, I pray Thou wilt do this for us."

And now Elder Watson continues:

"We have strayed a long way from that which should have been done with

great power, and what has been given to Thy people has been but weakly attempted. Much to which we have been called has not been attempted at all; and we have undertaken many things in many places of our own choosing and planning. O Lord, this is all wrong in Thy sight, just as wrong as we have been ourselves. We confess it all. Walking in the sparks of our own kindling, we have missed the way, and have turned from the light Thou hast shed upon our pathway. O Lord, forgive this wandering, forgive this independence.

"There is only one thing in it all, Lord. We wanted to serve Thee. We wanted to be true, but we have depended on the wrong things. Forgive this in us, dear Lord, and turn our faces fully to Thee, and set our hearts upon things that are true. Call back these wandering, straying affections of ours from things of the world, from the thought and enticement of popularity, worldly gain, worldly favor, worldly friendships, worldly plans, and worldly objectives,—call them back from all such, and center them upon the one thing, the purpose of God in Jesus Christ.

"O Lord, we are so happy, while so sorrowful, in the thought that there is forgiveness with Thee. We claim it this morning, in Jesus our Redeemer. It is in our hearts to make a covenant with Thee, to start anew; and to set the service of the house of the Lord in order; to set the priests in their places, and to bring in the sacrifices and cause rejoicing to the congregation. O Lord, may this spirit go to the farthest parts of the earth.

"We pray for the Spirit to come upon us. We do empty our hearts of sin. We do let go of all that we have cherished that is wrong and sinful. There has come to us such a revelation of our own weakness that we would depend upon ourselves no longer. We trust Thee. Deepen that trust in our hearts. Hour by hour, day by day, put within us that utter dependence upon Thee that will keep us safely with Thee.

"Bless these brethren who are bear-

*(Concluded on page 31)*

# Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

## Practices That Need Correction

BY J. L. MCELHANY

**A**T the recent session of the Spring Council of the General Conference, a very important series of recommendations bearing on the work of our ministry was adopted. These recommendations appear on the opposite page. They are the outgrowth of a deepening conviction on the part of many of our leaders that the time has come to take a decided stand against certain tendencies that are creeping into the work and methods of some of our ministers.

In the discussion of this matter the principle was laid down as fundamental that any person who consents to accept credentials from the church, and thus becomes its representative, is in honor bound to accept the counsel of the church. If one's methods or practices are contrary to the accepted principles of the church, it is the duty of the body to give counsel and advice in order that such things may be corrected. These recommendations are intended for that purpose.

Whatever success has attended this movement in the past has not been due to the greatness or ostentation of the men connected with it. The needs of this work today certainly do not call for any change in this regard. A great message in the men, rather than great men in the message, is still our need and assurance.

However, we cannot close our eyes to a growing tendency on the part of some of our workers to make themselves the center of their own work. They advertise themselves in a spectacular and sometimes grotesque manner. If their own advertising of themselves is to be believed, they are men of great renown, with national or international reputations.

The thirst for this kind of self-advertising even leads some to assume titles and degrees to which they are

in no way entitled. As illustrations of this we have before us samples of advertising matter actually used by some workers. In one case a brother advertised himself as "Professor," and announced that he was a graduate from a certain junior college. The whole world knows that junior college graduates are not entitled to the term "Professor." There cannot be much public appeal in that which to the public appears cheap. In a large half-page newspaper announcement with his own picture prominently displayed, another brother used the title "Doctor" in describing himself. In this case the brother has never received any degree that carries the title "Doctor." It is entirely self-assumed. No worker has a right to assume titles or degrees not justly earned by his scholastic efforts, or that are not recognized by the body employing him.

We also have samples of advertising before us where workers announce their meetings under headings that cannot be regarded as strictly honest. As one example, a preacher, in a full-length two-column advertisement, announced his meetings under the caption "Interdenominational." The obvious meaning of this term is between or among denominations; hence his use of this caption is misleading. Another worker announced his meeting under

the caption "Evangelical." While this is a general term used in describing all bodies of Christians holding to the fundamentals of Christian belief, in a special sense it is applied to a special body or denomination of believers. A better term for this worker to use would have been "Evangelistic."

Another minister announces that his meetings are held under the auspices of the — Gospel Medical Society. But the common understanding of a medical society is that it is an organized group of physicians. It is a very questionable practice for a preacher, even in his zeal to present the health phases of our work, to organize a *medical* society as a background for his

effort. It is better to stick to the preaching of the word, rather than to attempt to pose as a pseudo-doctor.

These recommendations also call attention to the need of keeping within the message itself in the selection of topics. Many announcements are made that have but little reference to the matter intended to be presented. Certainly to resort to the methods of this jazz-mad age in selecting either topics or matter for sermons, is out of keeping with the spirit of this message. We should strive earnestly to follow the example of Jesus in all these things. We cannot imagine Him resorting to some of the methods now

(Continued on page 30)

## ACTION OF GENERAL CONFERENCE COMMITTEE

Spring Council, May 4, 1931

### Evangelistic Decorum

"INASMUCH as the public presentation of the threefold message by evangelists and ministers, together with the advertising matter connected with this public work, must necessarily be considered as representative of this movement, and consequently the standing of this movement is involved in the public work of its representatives; and,

"WHEREAS, The adoption of any course of conduct, any practice, procedure, plan, or method which exalts the human agent rather than the message, is bound to bring reproach on this cause;

"We recommend, That our ministers earnestly study—

"1. To avoid all effort to enlarge their own prestige by the use of titles such as 'Reverend,' 'Bishop,' 'Doctor,' and 'Professor,' to which they are not entitled, remembering that the greatness of this message does not rest in the greatness of its representatives, but in its divine source, the Bible.

"2. To eliminate from their advertisements and announcements all unseemly ostentation, all blatant and unsupported claims, all unfair and unfortunate reflections upon other organizations, all lightness of statement, and endeavor to phrase such advertising in sober, earnest, dignified terms, such as become the representatives of Bible religion.

"3. To discard all sensationalism and theatrical methods in preaching this message, seeking rather the aid of the Spirit of God in gaining attention and conveying truth to the minds of the hearers, than depending on unusual, spectacular, extravagant personal actions to awaken interest.

"4. To seek to keep within the threefold message itself in the selection of topics, not wasting time with things foreign to this, realizing that God has a message in this world for this generation, and our business is with that alone."

## Kindly Correctives

On Speech and Conduct

### Heterogeneous Classification

BY H. M. TIPPETT

THE deep tones of the organ voluntary melted into a soft harmony as the elders of the church filed onto the rostrum and knelt in devotional prayer. Bright winter sunlight filtered through the amber windows, suffusing the interior of the church with a luminous golden glow, and a spirit of reverence and worship rested upon the waiting congregation.

Among the preliminaries to the message of the hour was the report of the nominating committee, presented by the secretary somewhat on this order: "For church elders: President Brown, Elder Smith, B. A. Green, Professor George Black, and Brother White. For deacons: Professor King, Doctor J. O. Jones, Mr. Will Martin, Charlie Boswell, Dean Williams, and Brother Johnson, Jr."

What a hodgepodge it seemed, with its gross violation of the principle of parallelism! Here we had "president," "elder," "mister," "doctor," "brother," "dean," and plain "Charlie"! Need such a bungling of the niceties of language be tolerated?

Since all church officers are elected on the basis of a spiritual fraternity, reports presenting lists of names would be more dignified if all business, scholastic, and official titles were omitted, and simply the initials and the surname given. On such a basis, the report rendered above would be given on this order: "For elders: L. P. Brown, A. R. Smith, George Black, B. A. Green, M. A. White. For deacons: E. O. King, J. O. Jones, William Martin, C. N. Boswell, H. F. Johnson, Jr."

Our God is the author of method and system. He surely cannot be pleased

with a heterogeneous classification of rank, title, and degree in men elected to positions of responsibility in His service, such as frequently appears in the reports of nominating committees in our larger churches and institutional centers. Then, again, to a man's closest friends he may be familiarly and appropriately known as "Charlie" or "Jimmie," but such colloquialisms are hardly befitting when applied at a public service to a veteran in the cause, whether in a formal report or a public introduction. There is need to be more mindful of the proprieties of language in matters of public worship.

*Berrien Springs, Mich.*

### Misquoted Texts

ACCURACY in the quotation of Scripture should characterize all Seventh-day Adventist ministers. If some frequently misquoted texts on Biblical expressions occur to you, will you not jot down the citations and send them in?—EDITOR.

Do your arguments and evidences stand unabashed before the bar of your own conscience?

NARROWNESS, in the sense of smallness and intolerance based on misinformation, ignorance of fact, or prejudice of person, must not be countenanced in this movement. With all the information accessible in libraries and bookstores, new and secondhand, all reasonable excuse for its existence is removed.

WE all recognize that the right is rather to be chosen than popularity, and allegiance to principle than conformity with the majority position. But these very planks in the platform of truth also afford a convenient subterfuge for a stubborn soul, and provide a text for the pseudo-martyr. Let us be sure of our motives.

# Editorial Keynotes

IRWIN H. EVANS—EDITORS—LEROY E. FROOM  
SPECIAL CONTRIBUTORS: THE GENERAL CONFERENCE OFFICERS

## The Most Important Work on Earth

**WHEN** Pilate asked Christ, "Art Thou a king?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." Luke speaks very directly: When Pilate asked Him, "Art Thou the king of the Jews?" He answered "Thou sayest it." Centuries before the Christian era the prophet Isaiah, speaking of the redeemed, said, "Thine eyes shall see the King in His beauty." The revelator, seeing in vision the Saviour when the saints were about to enter upon their reward, wrote, "He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Every king is supposed to have a kingdom over which he reigns. Often the Gospels speak of "the kingdom," "the kingdom of heaven," "the gospel of the kingdom," etc.; not a few of the parables are built around the "kingdom of heaven."

The Lord has two kingdoms, of which He often speaks in His word. One is the kingdom of grace, which the new birth brings to men in this life; the other is the eternal kingdom of glory, which He will finally give to the redeemed as their eternal inheritance.

Revelation abounds with references to the fact that the saints will inherit this kingdom of glory when it is established. Jesus promised it to His children, saying, "To him that overcometh will I grant to sit with Me in My throne." Daniel wrote, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Again, we are told that He hath "made us unto our God kings and priests."

The children of the kingdom are frequently mentioned as of great value

in the estimation of God. Through the prophet Isaiah the Lord declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Of the church it is said: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." Zechariah declared, "He that toucheth you toucheth the apple of His eye." If the people of God are so precious in His sight on earth, wayward and rebellious and marred by sin as they are, how will the redeemed be prized in glory? God has planned that they shall be "heirs of God, and joint heirs with Christ." The esteem in which heaven holds the redeemed is beyond our comprehension.

All the peoples of earth belong to Christ by purchase as well as by redemption. But they have turned rebels against His government, and have entered into the service of sin. By some means they must be won back to love and serve God. In order that the wages of sin might be paid, and all men be set free from sin and at liberty to become children of the heavenly kingdom, Christ came to earth, and by laying down His own life paid the wages of sin.

The one thing that concerns heaven

at the present time while probation lasts, is to secure candidates for the eternal kingdom. Nothing else is so important, nothing brings such joy to the heavenly beings, as this. Not only so, but God calls upon those who have found Him and who profess to love Him, to make the winning of subjects for His kingdom their first work. He has never asked that His servants should undertake to conquer new territory, but only that they win subjects to His kingdom through the preaching of the gospel. No service that His ambassadors can ever render to Him can equal in value the souls of men won from the ranks of Satan to serve the Lord, nothing else will so enhance the joy of heaven. Among His workers it is not eloquence that counts with Him, nor education, nor position, but the ability to win rebels to His government, to become His own obedient, faithful subjects.

The soul winner is doing the most important work on earth today, the work that counts for all eternity. Whatever else may be done, and however commendable other work may be, if it fails to win souls to Christ, it is not the most important work to be done for the Master. He is a King; His kingdom must be filled with subjects; and he who does most to lead sinners to become eternal subjects of the everlasting kingdom of God, best serves the cause of Christ.

I. H. E.

### Evangelism Not a Drive

THERE is grave danger lest the imperatively needed rally call to universal soul winning in the church,—or evangelism, if you please,—shall be cast into the mold of a drive or campaign, and that its great objective shall be jeopardized by being popularized and sloganized, and so made abnormal.

We should resolutely set our hands to prevent this. Drives expend their force, and wane. Slogans lose their

potency, and pall. But true evangelism, in its larger sense, is the church's normal, changeless task. A calm recognition of this solemn obligation, intensified by the lateness of time's hour and the deeper obligation of the custody of present truth, should lead us to an operating basis as a movement that will direct every agency—institutional and field facilities, ministerial and lay talent—to this one supreme objective. The hour has come for the entire church to be placed on an undeniable war-time basis. Extended effort in line with our goal should be a guiding principle, and the finishing of the work our supreme passion.

L. E. F.

### What Is the Ministerial Association?

THE Ministerial Association is a *Service* to the field, built about an assembling and distributing point. It will secure for you facts and information on Biblical and ministerial problems or methods of labor from experienced workers in any line or field.

It is an *Exchange*, operative between our evangelical workers on questions of mutual interest and concern,—the success of this feature depending upon freedom of participation by all our laborers.

It is a *Medium*, affording an opportunity for our appointed denominational leaders to speak to the entire force of conference workers on fundamental issues, and its essential emphasis representing their viewpoint.

It is a *Stimulant*, directed toward higher ideals and achievements in spiritual and intellectual lines, and the technical features of soul winning.

It is a *Bond* between workers in various special lines of ministry, making for oneness in faith and doctrine, hope and purpose.

It is an *Encourager* of youth in training for the ministry and Bible work while still in college, and later

a stimulant when operating under the Interneship provision.

It is an *Influence* which cannot be gauged by material interests or figures and statistics, but by that deeper, more fundamental effect of a spiritual force upon a human life.

**S**UCH are some of the operating features of the Ministerial Association. But in the ultimate it is just the aggregate of evangelical workers of the movement—just you and me, leaders and rank and file, with our faces toward the goal, pressing on together toward God's ideal for a Christian ministry in these last days. It has no matriculation fee, no annual dues. If you are a worker, you belong.

Therefore, read and contribute to its official organ, the *MINISTRY*; join in its annual Reading Course, not forgetting 1931; feast on the good things of God, growing in grace and fruitfulness for the speedy finishing of the work.

L. E. F.

### Our Greater Task

**O**URS is a fundamentally different, a greater and harder task than that which confronted the pioneers of this movement. They faced, in the main, a Bible-believing, Christ-honoring generation. Now the foundations of evangelical belief have collapsed in the public mind. Evolution, materialism, modernism, skepticism, and commercialism have emasculated the Christian platform, and the popular religious bodies stand on sinking sand.

For decades secular schools and theological seminaries have been inculcating the subtle principles of unbelief. Scientists and lecturers have harangued the public. Both the secular and the religious press have aided and abetted by circulating books and periodicals by the million. And now radio is added to the list of major perverting agencies, until the concept of the man in the street and the man

in the pew, as well as of the average clergyman, is utterly changed. Belief in miracles is looked upon as the result of superstition or ignorance.

All this we must not forget in our evangelistic approach. We have more to do than simply to change the observance of the Sabbath from the first to the seventh day, to correct misconceptions as to the nature of man, the true mode of baptism, et cetera. We must by the very force of circumstances begin at the foundation, and teach men to recognize and fear God, to accept His revealed word, to accept His divine Son, to enter into His salvation—and all in the distinctive setting of the threefold message in its fullness of both letter and spirit.

It is folly to be oblivious of the changed times and conditions. It is fatal to confine our labors to the methods of approach and the doctrinal emphasis of the decades of the past, for we live in a different world. Ours is a constructive task, rather than simply a demolishing of the structure of error. Ours is a positive salvation to be offered, the everlasting gospel as well as the negative warning. We must be men who discern the times, and adequately meet their challenge with a changeless gospel.

L. E. F.

### United We Stand

**T**HE strength of unity can scarcely be estimated. There is resistless power in solidarity of heart purpose and outward objective. Next to the manifest smile of God through the approving witness of His Spirit, the consciousness of genuine support by one's fellow workers in the accomplishment of a difficult task is one of the greatest blessings.

On the other hand, the vitiating effect of slighting criticism or secret or open opposition is almost beyond calculation. It cuts the nerve, it saps the

*(Concluded on page 30)*

# Forward and Upward

Inspiration, Counsel, and Caution

## Creation's Choral Strains

ON Patmos' Isle the lonely seer  
Saw visions such as ne'er before  
Were given to mortal man.  
"Come ye, come ye, and see," was heard ;  
Then fell upon his raptured view  
A scene of wondrous things in heaven.  
He saw Jehovah high upon  
His throne of burnished gold ;  
Before Him spread a sea of glass  
And a rainbow circling round about.  
Reverberating far and near  
Were gladsome voices ringing loud  
From living creatures near the throne :  
"Thrice holy is the Lord of hosts,  
Who was, and is, and is to come,"  
Then four and twenty elders fell,  
And cast from them their glittering  
crowns,  
In adoration unto Him  
Who lives and reigns from age to age.  
Loud anthems rang through heaven  
above.  
Ascribing honor unto Him  
Whose living word omnipotent  
Created countless rolling worlds,  
To move in paths appointed them  
Forever through unmeasured years.  
Then rose an anthem louder far  
Than e'er before was heard in heaven :

A higher note resounded forth,  
And every creature up above  
And in the sea and earth below ;  
Yea, angel hosts about the throne,  
Ten thousand times ten thousand  
strong,  
Joined with creation's choral strains  
In praises to the Lamb once slain.  
The center of the vision given  
To him who on the rocky isle  
Saw heaven opened to his view  
Was Christ the Lamb once slain for  
men.  
'Tis this that wakes the anthem loud  
To fill creation's boundless realms.

The One who sits upon the throne,  
Who filled all space with whirling orbs,  
Held in His hand the sealed scroll  
Which none could ope nor look upon  
Save He who paid redemption's price,—  
The Son of God, the Lamb once slain.  
The way to life is now revealed ;  
No bondage now through fear of death.  
"I once was dead ; behold, I live,  
And have the keys of death and hell."  
O swell with gladness this refrain :  
"Who'er by faith receives the Gift  
Has life in Him forevermore."

FRANCIS M. BURG.

Walla Walla, Wash.

## The Church and the Ministry

BY G. W. WELLS

THE church ever stands in need of a ministry that teaches the technique of spirituality by precept and by example, and at the same time stands as an exponent of doctrinal definitions, denominational standards, and missionary activity. The church needs to be lifted above all that is cheap and ignoble, and to receive from its ministry the very essence of Christian principles which produce holiness of life, rather than a formal relating of the historical incidents of religion.

The need is for ministers who are keenly intellectual, without appearing self-confident and "smart," who are deeply spiritual, but not soft or sentimental,—men with a clear vision, true

understanding, and a rich experience in holiness of life, who can bring light, joy, and blessing to the spiritually hungry without any manifestation of platform artistry, selfishness, or personal pride. The work of the gospel ministry is to lead the church to high standards of thought, to heart-burning desires for truth and righteousness, to cheerful conformity in all holy conversation and godliness, and to a turning away from legal forms of worship which tend to sterility in personal evangelism and pre-occupation in material things.

The Saviour loves the church, and it is His purpose to refine, ennoble, and elevate it, so that it shall stand firm amid all corrupting influences of an evil world. Those who are called to minister to the church are very

precious in His sight. Concerning the ministry we have this remarkable revelation:

"The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to represent the precious love of Christ. The stars of heaven are under the control of Christ. He fills them with light. He directs their movements. If He did not do this, they would become fallen stars. So with His ministers. They are but instruments in His hand, and all the good they accomplish is done through His power. Through them His light is to shine forth. It is to the honor of Christ that He makes His ministers greater blessings to the church, through the workings of the Holy Spirit, than are the stars to the world."—*"Testimonies," Vol. VI, pp. 413, 414.*

The Saviour's watchcare over the church and the ministry is revealed in the following statement:

"He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlestick were left to mere human care, the flickering flame would languish and die; and He is the true watchman in the Lord's house, the true warden of the temple courts."—*"Acts of the Apostles," p. 586.*

How clearly is revealed the divine purpose that the church, through the operation of the Holy Spirit and an efficient ministry, shall be led and established in sweet fellowship with Christ and in heart holiness, and thus be prepared to meet her blessed Lord at His appearing.

The solemn summons of God to the ministry is this: "The watchmen are responsible for the condition of the people."—*"Testimonies," Vol. V, p. 235.* For the guidance and assurance of the ministry He speaks thus: "If they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23:22.

*Takoma Park, D. C.*

*July, 1931*

## Bear Much Fruit

BY E. E. ANDROSS

IT is to the glory of God the Father that the disciples of the Son "bear much fruit," and Jesus gave instruction as to how this can become possible in human lives, for He said, "He that abideth in Me, and I in him, the same bringeth forth much fruit." Fruit-bearing branches are the result of an abiding union with the vine. Just as the sap flows up from the root of the vine and out into the branches, producing rich clusters of precious fruit, so there will be a rich harvest of fruit in the life of the one who abides in the Vine.

The Master further said, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." He is cutting away the tendrils of the human life that cling to earth, training them heavenward, and pruning the branches in order that they may bear much fruit. Under the benign influences of the Sun of Righteousness, and of the latter rain of the Holy Spirit, the process of the ripening of the fruit will be materially hastened. In other words, the nearer we approach the end, the more quickly will be accomplished the work of gathering souls from the world and preparing them for the kingdom.

In this remnant of time in which we live, we have the encouraging assurance that however unpromising the material with which we work, however great the changes which must be wrought in the life, if the connection between Vine and branch is unbroken, and the pruning by the Holy Spirit is unhindered, abundant fruitage will appear in the life; and as the life of each disciple abounds in the richness and sweetness of the Holy Spirit, there will be a "gathering with" Christ which will make the church a flourishing and fruitful vineyard, in which the Master will take delight.

*Page 13*

A marvelous work of re-creation of lives is being witnessed today. Changes such as have never been experienced by native people of mission lands, who have been held in abject slavery to the worst passions of the human heart, are constantly taking place, and the testimony of these transformed lives furnishes the most powerful argument in favor of the gospel. Nothing so thrills the heart of the missionary as to see these marvelous changes wrought in the lives of those who so recently were without "hope, and without God in the world." The nearer we come to the end of time, the greater will be the manifestation of God's power in the transformation of character, till the whole earth is filled with His glory.

What unparalleled honor that He has chosen us, and ordained us, that we shall go and bring forth fruit, and also that the fruit shall remain. How unpardonable the failure of the one chosen and ordained, who goes forth and causes the fruit to appear, but because of broken contact with the Source of life, the fruit does not remain, and both branch and fruit wither and are severed under the pruning knife. "He that *abideth* in Me, and I in him, the same bringeth forth much fruit." "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

Balboa, C. Z.

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## The Process of Growth

BY J. W. WESTPHAL

THE development of material things is due to an external process. Take, for example, the erection of a house. The foundation and framework must first be laid, then brick is laid on brick, board to board, and then the final coat of paint is applied to cover defects and improve the appearance. How different is the process of development

and growth of living organisms, which is internal in operation, and for a time hidden from sight. The tiny acorn lies hidden beneath the soil, but there is a living power within, which expands and expands until it becomes the mighty oak, fitted to withstand storm and tempest.

The genuine Christian life is an internal development. It is the life of Jesus made manifest in mortal flesh. 2 Cor. 4:11. It is not accomplished by the will of man, or by any exertion that he can make; it is brought about by the "power of an endless life." For expansion and development, it needs fertile, yielding soil, the sunshine of God's love and grace, and the showers of heavenly blessing. Just as the acorn cannot grow except by yielding to the living power within, so growth in the Christian life springs from a living Force within.

There is, however, an imitation of the Christian life, which seeks by an external process to erect a structure which is fittingly termed "dead works." This is formal, legal, dead Christianity, which pretends to grow by adding good purposes, good deeds, and promises of reform. It springs forth as a flourishing tree, but is decayed at the root. "Prayers, exhortations, and talk are cheap fruits, which are frequently *tied on*."—"Testimonies," Vol. II, p. 24. But there is no true growth, and the structure will not stand the test.

Christianity is not composed of a set of resolutions, laws, forms, ceremonies, or of profession and pious mien. "*Christ is Christianity*" ("*Gospel Workers*," pp. 282, 283), and there can be no development and growth in Christian life without Him. The fruitage of genuine Christianity is not "tied on" by any external process, but it is the outworking and expanding of that Power hidden within the heart which is manifested in obedience to the laws of the spiritual realm.

"True character is not shaped from

without, and put on; it radiates from within. If we wish to direct others in the path of righteousness, the principles of righteousness must be enshrined in our own hearts. Our profession of faith may proclaim the theory of religion, but it is our practical piety that holds forth the word of truth. The consistent life, the holy conversation, the unswerving integrity, the active, benevolent spirit, the godly example,—these are the mediums through which light is conveyed to the world.”—*The Desire of Ages*, p. 307. “Fruits that are manifested in good works [not brought about by works], in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.”—*Testimonies*, Vol. II, p. 24.

Madrid, Spain.

## Illuminated Texts

Side Lights From Translations

### I Corinthians 13:5

#### STANDARD VERSIONS

“Doth not behave itself unseemly, seeketh not her own, *is not easily*\* provoked, thinketh no evil.”—*Authorized Version*.

“Is not provoked.”—*E. R. V., A. R. V.*

#### CATHOLIC

“Is not provoked to anger.”—*Douay*.

#### HISTORIC DEVELOPMENT

*Wycliffe, 1380*.—“Is not stired to wraththe.”

\* “*Easily* is superfluous, and gives a wrong coloring to the statement, which is absolute: is not provoked or exasperated.”—*Word Studies in the New Testament*, Marvin R. Vincent, Scribners, Vol. III, p. 265.

“There is no word for ‘easily.’ The statement is absolute.”—*The Companion Bible*, Oxford, p. 1718.

There is no adverb with the Greek verb *parosunomat*, which is used only here and in Acts 17:16. The classical Greek Lexicon by Liddle and Scott also sustains the foregoing authorities.—Ed.

*Tyndale, 1534*.—“Is not provoked to anger.”

*Cranmer, 1539*.—“Is not prouoked to anger.”

*Geneva, 1557*.—“Is not prouoked to anger.”

*Rheims, 1582*.—“Is not prouoked to anger.”

#### INDEPENDENT TRANSLATIONS

“Is not provoked.”—*Am. Baptist Improved, Young, Moulton*.

“Is not passionate.”—*Syriac New Testament*.

“Never irritated.”—*Moffatt*.

“It does not become angry.”—*Goodspeed*.

“Not provoking.”—*Ferrar Fenton*.

“Is not incensed.”—*Concordant*.

“Nor blaze out in passionate anger.”—*Weymouth*.

“Is not quickly provoked.”—*Darby, Interlinear Gr.*

“Is not easily provoked.”—*Rotherham, Newberry, Twentieth Cent., Tischendorf*.

WHEN books master a preacher, they are his foes; when the preacher masters books, they are his good friends.—*Quayle*.

THE preacher must read; he must read widely; he must be aware of things; he must want knowledge and feel its thrill; he must want to know and feel, not that the cutaneous hearer shall say, “How much he knows!” but that all hearers may feel how far afield he has gone to bring the message to them.—*Quayle*.

SERMONS should not smell of the book, nor smell of the lamp, but should thrill with the thrill of the book and the thrill of the man who preached the sermon, so that all the auditors may say, “Our preacher spoke this day;” whereas many an auditor must in fidelity to fact say, “Our preacher today rehearsed another installment of thoughts belonging to somebody else.”—*Quayle*.

## The Gospel Musician

Responsibility and Opportunity

### The Music of the Message

BY HAROLD B. HANNUM

**I**n this age of radio, music of all kinds floods the home. Much of this broadcast music consists of jazz rhythms, crooning melodies, and sentimental love songs. Fortunately there is also another type of music broadcast, which appeals to the higher and better qualities in man, and develops a deeper consciousness and keener sensibility to good music.

Music accompanying the proclamation of the third angel's message should always be good music, based upon the laws which govern true harmony and rhythm. We must recognize, of course, that there are varieties in types of music for various purposes; that is, church music and evangelistic music need not be exactly the same, but the laws of good music govern both. All hymns to be sung by the congregation, whether in gospel meetings or church services, should be dignified, simple, and singable. This fact is given emphasis by John Lawrence Erb, in his book entitled, "Hymns and Church Music." He says:

"Speaking in general terms, the first and most important requisite of a good hymn tune is *dignity*. Melody alone is not enough, for the melody may be trite or trivial. Unless it has dignity, it does not belong in the sanctuary. Next it must have *simplicity*. Hymns are for congregational use, and our congregations are woefully ignorant musically. Hence, music for their use must not be elaborate or needlessly ornate. Neither should it indulge in much repetition, for repetition makes for neither simplicity nor dignity. A good hymn tune must be *singable*. Its range must not be too great toward either extreme, it must have no awkward melodic skips or rhythmic fig-

Arranged

Copyright, 1929

M. 70 = ♩

1. Christian when thy way seems dark  
 2. Think how thy di-vine Redeem  
 3. All thy griefs by Him per-mit  
 4. For, too well thy Saviour loves

Straight to God, thy Father hast -  
 Ev - 'ry pang the heart must suf -  
 Ev - 'ry tear by Him is numbe  
 One long, calm, un-brok-en sum -

Not to hu-man ears con-fid - in  
 And tho' now in glo-ry seat - e  
 And if, while they fall so quick-l  
 He would have thee fondly nes - th

But be-fore thy Fath-er kneel -  
 He can hear the sti-fled sigh-in  
 Then each bit-ter tear of an-guis  
 He would have that world seem bright

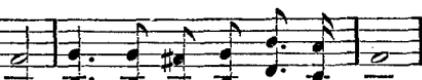
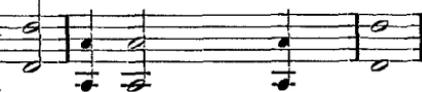
# h for You.

by William Jensen

William Jensen



-est, And thine eyes with tears are dim;  
-er Knows, as thou canst nev-er know,  
ted, Need-ful is each one to Thee;  
thee, To al-low thy life to be



en, Tell thy sorrows un-to Him.  
fer, Ev-'ry weight of hu-man woe.  
red, One too much there cannot be.  
mer, One un-ruf-fled stormless sea.



ng Thy sad tale of grief and care;  
ed, He can hear thy feeblest cry,  
y, Thou canst own His way is right;  
e Clos-er to His lov-ing breast;



ng, Pour out all thy sor-rows there.  
gs Of the dumb heart's ag-o-ny.  
sh, Pre-cious is in Je-sus' sight.  
ster Where a-lone is per-fect rest.



ures, and at the same time it must have sufficient melodic value to appeal to the singers. It is not necessary that the composition lack beauty or true musical value; on the contrary, if it fulfills the conditions laid down, it can hardly fail to have musical value. As a corollary to the first condition, dignity, a good hymn tune must rise above the commonplace. Here is where the cultivated taste must decide, and so many, even among otherwise cultured people, have so long lived in an environment where the very cheapest, most tawdry and commonplace music has held sway, that they are not conscious either of their condition or of a desire to improve it."

It is often asserted that the musician is not in touch with the needs of the field, and therefore his judgment is theoretical and impracticable. But such a criticism is more often plausible than real, for the person who has studied music and has developed in knowledge of, and appreciation for, the best in music, applies this true standard to sacred music and to hymns. The standard may seem difficult to reach, but this need not discourage us. The system of teaching music in the public schools today is developing an appreciation of classic music which is most encouraging, and this same education in behalf of good hymnody should be promoted by giving the public a chance to become acquainted with the best in hymns. Observation and experience lead to the firm conviction that when the best hymns are properly presented to the people, they will be received enthusiastically, and will carry convicting power with them.

This principle is being put into operation in churches not of our faith. For example, the "Inter-Church Hymnal," published by Biglow and Main, Chicago, in the year 1930, presents an exceptionally fine collection of hymns of high rank, and also contains a graded list of hundreds of hymn tunes not found in the book itself. The high

(Concluded on page 30)

# Confirming the Foundations

Historical, Theological, and Scientific Research

## The Authenticity and the Date of the Book of Daniel

BY W. W. PRESCOTT

IT is no longer necessary to cite extended proof to convince the man of average intelligence and of reasonable acquaintance with current events that we are living in a new era of world history. Within the easy memory of a large number of the present generation there have occurred such striking changes in the social, political, scientific, and religious world as have created an environment totally different from that in which our fathers lived. I shall attempt to deal with only one feature of the religious phase of this new situation.

One of the outstanding features of this new order of things is the loss of the consciousness of sin. But this is simply the result of the widespread skepticism concerning the reliability and the divine authority of the Holy Scriptures. While there have been divergent views on the nature of inspiration during the centuries, yet to orthodox Christianity the writings of prophets and apostles have been the voice of God commanding confidence and obedience, and not subject to emendation by scientist or theologian. But now all is different. Evolution has invaded the realm of religion. The higher critic has assumed to have more definite knowledge of ancient times than the writers of the Scriptures. The average preacher has therefore largely discarded the oracles of God as an authoritative revelation of the divine philosophy of life, has accepted the so-called "assured results" of modern science and modern criticism, and instead of being a spokesman for God he is to a great extent the exponent of a merely human philosophy.

The modern expositor of the Scriptures absolutely denies the supernatural, holding that all the phenomena of religion should be regarded as the result of inflexible law. Consequently

all miracles are denied, and the Biblical records must be amended or explained to harmonize with this more scientific view. A further natural consequence of this fundamental denial of the supernatural is the rejection of the predictive element in prophecy. In the estimation of the Modernist the prophets, instead of "being moved by the Holy Spirit" to reveal the eternal purpose of God, are men of deep thought and wide outlook, who are capable of forecasting events in a general way because their horizon is more extended than that of the average man, but their so-called predictions may or may not be fulfilled. In fact, by redating a goodly proportion of the prophetic documents, the modern expositor has changed prophecy into history, and has thus solved the difficult problem of prediction. Of course he has created more difficulties than he has solved by this method of handling the question, but these new difficulties are blandly ignored, and a tone of finality is assumed to quiet all further inquiries.

It is plainly an evidence of the good providence of God, whose resources never fail, that throughout the very period during which the discoveries of modern science and the destructive claims of modern criticism have been

employed to weaken the confidence of the average person in the reliability of the Scriptures, extended research in the lands of the Bible has been rewarded by the discovery of much incontrovertible evidence in confirmation of their trustworthiness. Tablets, inscriptions, and letters written in the times and the languages of the ancient peoples, have been found and translated; ancient cities have been uncovered by the spade of the explorer; and even the tombs of ancient rulers have contributed their share to this increase of knowledge.

"Time after time the most positive assertions of a skeptical criticism have been disproved by archeological discovery, events and personages that were confidently pronounced to be mythical have been shown to be historical, and the older writers have turned out to have been better acquainted with what they were describing than the modern critic who has flouted them."—*Monument Facts and Higher Critical Fancies*, A. H. Sayce, p. 23.

"The spade of the excavator in Krete has effected more in three or four years than the labors and canons of the 'critic' in half a century. The whole fabric he had raised has gone down like a house of cards, and with it the theories of development of which he felt so confident."—*Id.*, p. 121.

That some scholarly investigators, who were formerly doubters of the Biblical records, are now being convinced of their reliability, is shown by their own testimony in their books recently published. As an example I quote from the book by J. Garrow Duncan, "Director of Excavations in Babylonia, Egypt, and Palestine," published in 1930 with the title, "The Accuracy of the Old Testament." Here is a paragraph from his preface:

"A year ago who would have believed that the story of the flood in Genesis might prove to contain actual history? I confess that this is one of the passages of which I had never

dared to hope for any elucidation, much less confirmation, from the results of excavation. Yet the recent discoveries in Babylonia, in the neighborhood of Ur and Kish, leave no doubt whatever that, at the very period into which the story of Noah and his ark must be fitted, the whole country was buried under an inundation which appears to have remained in possession for many years, bringing civilization to a dead stop, causing cessation of all life and activity in that region, as well as migration of those inhabitants who were able to escape to land at a higher level. The story of Noah, therefore, assumes a new aspect."—*Page vi*.

While we cannot agree with the details of Mr. Duncan's inferences, yet the significant fact remains that he is convinced that there was a flood in the time of Noah, while a short time ago he did not accept the testimony of Moses as being reliable history. Another brief extract from the same book may be of interest:

"Though some may still insist on regarding the various characters and incidents [mentioned in the Old Testament] as unhistorical, I do not think it will be long possible, if it is even now possible, for us to deny the remarkable accuracy of detail in the narratives. Some of the incidents themselves, hitherto regarded as legend, have been proved to be historical by recent discovery."—*Id.*, p. ix.

I do not quote these admissions in order to prove that the Bible is a reliable authority, but simply to show that the testimony of the recent archeological discoveries which confirm the trustworthiness of the Scriptures, is so clear and strong that even some leading skeptics have been compelled to admit the historical accuracy of the Biblical records.

The field of archeological research is a wide one, and many articles in the theological magazines and a goodly number of books by such authors as Jastrow, Peters, Coburn, Clay, and

Deissman, have made the results of this work available to many readers. It would be manifestly impossible to present the full evidence furnished in these various publications, and so I have limited my field to the book of Daniel. My reason for this is that the truths set forth in this book are of fundamental importance in this threefold message, while at the same time it is probably true that no other book of the Old Testament has been more seriously and more continuously attacked than this one.

I shall first give attention to the time of the writing of the book of Daniel. Porphyry, a Greek scholar of the third century after Christ, regarded by some as an apostate Jew, was the first writer to attempt to impeach the prophecies of Daniel. His contention was that the book of Daniel "was the work of a writer in the time of Antiochus Epiphanes," or in the second century before Christ, and his view has been maintained by many modern critics. The crucial reason for his claim was that the supposed predictions found in this book are so many and so definite that they must have been written after the events occurred, and so were really history and not prophecy. The basis for this argument is plainly the denial of the supernatural—a view with which modern expositors are in perfect harmony.

"Critics have wearied themselves with the endeavor to resuscitate the views which were propounded originally by Porphyry in his assault upon Christianity. The numerous changes required by their attempt to make out the prophecy a chronicle of events which occurred in or before the writer's time are amply sufficient to discredit their conclusions."—*"Daniel and His Prophecies," C. H. H. Wright, p. 314.*

"The majority of the critics of the modern school believe that everything which properly falls under the designation of the 'supernatural' ought to be regarded as fabulous. The adop-

tion of such a principle compels those who accept it to regard the book of Daniel as a whole as utterly unworthy of credence. For that book presupposes the miraculous in both its narratives and prophecies."—*Id., p. vii.*

In dealing with this issue we are therefore compelled to raise the serious inquiry whether there is convincing proof that the book of Daniel was written in the sixth century before Christ, according to the conservative view. That this book could not have been written later than the fifth century (although it might have been written earlier) is shown by the fact that the canon of the Old Testament containing the book of Daniel was closed in the time of Artaxerxes Longimanus, the Persian king who reigned from 464 to 424 B. C. The testimony of Josephus, the Jewish historian, concerning this matter is very clear and decisive:

"We have not therefore among us innumerable books that disagree and contradict each other, but only two and twenty [this was the Jewish method of counting the number of the books which we now reckon as twenty-nine], embracing the record of all history, and which are justly considered divine compositions. Of these, five are the books of Moses, comprehending both the laws and the tradition respecting the origin of man, down to his own death. This time comprehends a space of nearly three thousand years. But from Moses until the death of Artaxerxes, who reigned after Xerxes king of Persia, the prophets after Moses wrote the events of their day in thirteen books. The remaining four comprehend hymns to the praise of God, and precepts for the regulation of human life. From Artaxerxes until our own times, the events are all recorded, but they are not deemed of authority equal with those before them, because that there was not an exact succession of the prophets. But it is evident from the thing itself, how we regard these books of ours. For in the lapse of so many ages, no one has dared either

to add to them, or to take from them, or to change them, but it has been implanted in all Jews, from the very origin of the nation, to consider them as the doctrines of God, and to abide by them, and cheerfully to die for them, if necessary."—Josephus, "*Contra Apion*" (*Against Apion*), Book I, chap. 8, as translated in "*Ecclesiastical History*," Eusebius, Book III, chap. X.

Further testimony as to the earlier time of the composition of the book of Daniel is borne by C. F. Keil, the German commentator:

"Not only was Zechariah acquainted with Daniel's prophecies, but Ezra also and the Levites of his time made use of (Ezra 9 and Neh. 9) the penitential prayer of Daniel (chap. ix)." "*The Book of Daniel*," p. 32.

In the words of Rev. Charles Boutflower, an English writer, "the critics look upon the book of Daniel as a religious novel, resting upon a shadowy background of history, written about 164 B. C. in the troublous days of the Maccabees" ("In and Around the Book of Daniel," p. 2); but the following quotation from a comparatively recent book by a scholarly writer furnishes good reasons for repudiating this skeptical view:

"The LXX [Septuagint] translation of that book cannot be assigned to a later date than B. C. 100, and was very probably forty, or possibly fifty, years earlier. But the book of Daniel as a whole must have been accepted long ere I Maccabees was written, which was between B. C. 125 and 100.

"In such a historical period, when the Chasidim [a conservative Jewish sect] as a party were so powerful, . . . it is utterly impossible that a book like the book of Daniel could have been written and accepted as genuine by the Jewish nation. . . . Additional stories or legends, as in the versions of the LXX and Theodotion, might readily in later days be appended to a book universally recognized to be genuine. These and other like considerations are sufficient

to prove that the book of Daniel as a whole, whatever solution may be suggested with regard to apparent anachronisms, must be ascribed to a far earlier date than the era of the Maccabees."—"Daniel and His Prophecies," C. H. H. Wright, pp. 318, 319 (published in 1906).

That the book of Daniel was written quite a time before the appearance of the Septuagint translation of it is affirmed and proved by the Rev. E. B. Pusey in one of his lectures:

"It is admitted that a considerable interval elapsed between the writing of the book of Daniel and its translation; and that, on the ground both of the additions to Daniel, contained in the LXX and admitted to be contemporary with it (viz., the prayer and song of the three children, the history of Susanna, and that of the destruction of Bel and the Dragon), and also of the character of the translation itself. (1) The history of Susanna was confessedly written in Greek. In regard to the other additions there are no data. But since they are not in the Hebrew, and since the history of Bel and the Dragon is evidently founded *in part* on the history of Daniel in the Hebrew canon, some interval must have elapsed between the writing of the book of Daniel, and the gathering of these additions to it.

"But (2) the LXX translation of the book itself is, even in important places, so remarkable a modification of it, that a long interval must have elapsed between the time when it was written and when it was so translated. . . . In the historical portion, he [the translator] inserted statements, more or less full, which he thought would make the narrative easier, or would explain it, or would increase its effect, or meet some lesser difficulties. . . . The translator made large additions, condensed, transposed, repeated, as he thought would be acceptable."—"Lectures on Daniel the Prophet," pp. 378, 379.

All this is interesting, but it is only a part of the proof available to establish the early date of the book of Daniel. Here is an extract taken from

the April, 1931, issue of the *Evangelical Quarterly*, published in London:

"Dr. Dougherty issued his 'Nebuchadrezzar and Belshazzar' (Yale and Oxford University Press, 1929) at the end of last year. In this work he places side by side all the material available for arriving at the original date [of the book of Daniel]. First comes the Nabonidus Chronicle, next the Cyrus Cylinder, thirdly, the 'Persian Verse Account of Nabonidus' in cuneiform, and all three written at the time or soon after the siege of Babylon by Cyrus in 538 B. C. Then comes Herodotus writing about 400 B. C., followed by Xenophon about the year 360 B. C., followed by the Græco-Babylonian Berossus, a priest of the temple of Bel, who wrote about 250 B. C. Now if Daniel were written at a later date still, how is it that his narrative is correct in details which the other authors living so much nearer the times ignore? For example, not one of them names Belshazzar. Nor is the historical setting so accurate as that given by the author of Daniel. Whereas, on the other hand, the book of Daniel by its genuine local accuracy corrects or explains the others."—Page 166.

Perhaps the latest publication dealing with this subject is "A Critical and Exegetical Commentary on the Book of Daniel," one of the volumes of "The International Critical Commentary," issued in 1927. The author is Dr. James A. Montgomery, professor in the University of Pennsylvania, a representative of the modern critical school. While preparing this volume, Dr. Montgomery was made acquainted with the latest results of the researches in Bible lands, and after stating in his Introduction that "a line of radical interpretation had started in the seventeenth and early eighteenth centuries, denying in part or in whole the authenticity of the book and its traditional age," and mentioning the names of recent writers who accept "this radical position," he adds this rather remarkable admission:

"Archeology has, however, inspired a considerable revival of the defense of the authenticity of the book, . . . and . . . exhibits the reaction toward recognition of a far greater amount of historical tradition in the book than the elder criticism had allowed."—Page 109.

After a brief discussion of the time when the Aramaic of Daniel (chap. 2:4 to 7:28) was written, Dr. Montgomery frankly acknowledges that the weight of evidence "forces the present writer to hold that the Aramaic of Daniel is not earlier than within the fifth century [B. C.], is more likely younger, certainly is not of the sixth century [the time advocated by the conservative school]."—*Id.*, p. 20. He also declares:

"While the majority of philological commentaries and standard articles upon the book now accept the late date for its origin, nevertheless this tendency may not arrogate to itself the whole of scholarship, as there still remain excellent modern scholars who vigorously defend the traditional position."—*Id.*, p. 58.

The arguments of the critics for a late date of the book of Daniel have never been convincing, and the evidence of recent research has compelled them to abandon the Maccabæan date for a large part, if not the whole, of it. The verdict of A. H. Sayce, professor of Assyriology in the University of Oxford, seems to be a just one:

"The bankruptcy of the higher criticism when tested by the discoveries and facts of scientific archeology . . . has been complete in Western Asia as well as in Greece."—*Extract from his letter dated Sept. 14, 1929, quoted in the Evangelical Quarterly for April, 1931, p. 167.*

Washington, D. C.

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Books are the footpaths across the hills along which the generations have trod.—*Quayle.*

# Homiletic Helps

The Principles and Practice of Preaching

## The Preparation of the Sermon

BY MEADE MAC GUIRE

**I**N the construction and delivery of sermons there is a superior and successful way, as well as a poor and inefficient way. Of course every young man in the ministry has an earnest desire to become successful and efficient in the desk. Most of our young evangelists today have had an acceptable training in our colleges, which gives them a certain advantage over those who were deprived of such training in years past. But whatever our past opportunities, we should all be alert to adopt every valuable suggestion and legitimate method calculated to improve our public presentations.

It takes prayerful meditation and real intellectual effort to create a worth-while sermon. I have known men to pride themselves on the fact that they could decide upon a text as they entered the rostrum, and deliver a discourse extemporaneously. Doubtless the preacher got more satisfaction than any one else from such a sermon. It is true that some men are able to express some excellent thoughts in a rambling way without careful, systematic preparation. And a few hearers, whose minds have not been trained to logical, consecutive thinking, may derive about as much benefit from such a talk as from a well-prepared discourse. But others may not only obtain little benefit, but may receive positive harm from an aimless, haphazard talk. They are likely to lose respect, not only for the speaker who entertains such low ideals of his mission, but for the ministry as a whole.

Some of the best known and most

successful ministers of the past have been very careful in the preparation of their sermons. Among the recognized examples of careful preparation might be named Charles G. Finney, Alexander Maclaren, Andrew Murray, and A. T. Pierson. Perhaps as an outstanding constructor of logical, constructive, soul-winning sermons, Mr. Finney had no superior. Having been trained for the legal profession, in which he was practicing when he was converted at the age of twenty-nine, he turned all the powers of his keen intellect into the channel of a clear, forceful presentation of the gospel. His discourses show the careful preparation of a lawyer's brief in their mastery of the subject, their irresistible logic, and their compelling climax.

At the same time they are intensely spiritual, and are often filled with simple, practical illustrations which make them highly interesting. God blessed his efforts wonderfully in preaching to large groups of lawyers, and his preaching of the perpetual obligation of the moral law could hardly be surpassed.

He thus describes his method in dealing with lawyers:

"I shaped my lectures from evening to evening, with the design to convince the lawyers that, if the Bible was not true, there was no hope for them. I endeavored to show that they could not infer that God would forgive them because He was good, for His goodness might prevent His forgiving them. It might not on the whole be wise and good to pardon such a world of sinners as we know ourselves to be; that left without the Bible to throw light upon that question, it was impossible for human rea-

son to come to the conclusion that sinners could be saved. Admitting that God was infinitely benevolent, we could not infer from that, that any sinner could be forgiven; but must infer from it, on the contrary, that impenitent sinners could not be forgiven. I endeavored to clear the way so as to shut them up to the Bible as revealing the only rational way in which they could expect salvation. . . .

"I continued to press this point upon their attention, until I felt that they were effectually shut up to Christ, and the revelations made in the gospel, as their only hope. But as yet, I had not presented Christ, but left them shut up under the law, condemned by their own consciences, and sentenced to eternal death. This, as I expected, effectually prepared the way for a cordial reception of the blessed gospel. When I came to bring out the gospel as revealing the only possible or conceivable way of salvation for sinners, they gave way, as they had done under a former course of lectures, in former years. They began to break down, and a large proportion of them were hopefully converted."—*"Memoirs of Rev. Charles G. Finney," pp. 436, 437.*

While we might not all agree in the exact method followed by Mr. Finney, we cannot deny that God greatly blessed his ministry, for it was estimated that some hundreds of thousands of people were converted in the revivals of which he was, under God, the chief promoter. It is evident that the principle upon which he worked was correct, for careful examination shows that the preaching of the truths represented by Sinai and Calvary has formed the basis of all the genuine revivals of religion since the Reformation.

(To be continued)

SCHOLARSHIP and piety are not antagonistic. Neither Paul nor Luther was rated among contemporary scholars as an ignoramus.

## Personal Testimonies

Deeper Life Confidences

### Changed Relationships

SOME of us, even in the mission field, have in the past been content with a very superficial Christian experience, and with what might be called a theoretical assent to the truth. While not exactly satisfied, we felt that we should no doubt get through all right. Perhaps we have felt that the part we have had in our mission enterprises would count as a kind of "merit" in our favor. But I am glad that many of us now see differently. Many lessons from the Scriptures that we have heretofore seen as applying to others, we now accept for ourselves. And in many ways the word of God has become a book of new meaning to us.

I am glad for the deeper experience that has come into my own life during the past year, and for real victories gained. Jesus means more to me now than He ever did before; and some of the privileges that come to us, and which before were considered more as duties and almost as burdens, have come to be a delight. Still with it all I cannot be satisfied, for I am sure that there is yet more to come, and I have a deep longing for an even closer walk and connection with my Lord. For this I am striving.

I believe that what has come into my life has deeply affected my relation to the work. It has materially changed my attitude toward many things, and I believe that Jesus has been able to have His way with a fullness that was not previously possible. Many members of our English church here have entered into this new experience, and it has brought a different spirit into our group of workers. There is a deeper realization of our need, and a more sincere preparation and longing for that outpouring of

the Holy Spirit that will bring our work to a speedy and triumphant close. Prayers have been answered and victories won, and we believe that the present year has still greater things in store for us.

We are made happy and filled with courage as we learn that God's children in different parts of the world are entering into this experience of entire dependence on the Saviour; for it leads us to believe that we as a people are really learning our need of complete preparation if we are to meet Jesus without fear when He comes. Surely the time is growing short, and the work must soon be finished.

A FOREIGN MISSIONARY.

### The Minister's Books Reading Course and Reviews

"THE GEOLOGICAL-AGES HOAX," by George McCready Price. Fleming H. Revell Company. 126 pages. Price, \$1.25.

The author needs no introduction to the readers of the MINISTRY, and the reviewer wishes that the same could be said for the subject discussed in Professor Price's book. Too many in our ministry have failed to give to the works of this author the study that they merit. Yet even a mere casual acquaintance with the religious problems of our day reveals that the whole structure of skepticism and Modernism, which is in mortal conflict with our Sabbath truth and our whole message, rests upon the rocks; or at least so its advocates claim. If it really be true that the evidence from the rocks supports the major premise of evolution, then it is pretty hopeless for the forces of Fundamentalism to attempt to overthrow the evolutionary structure.

The first question in the controversy all the way along has been: Do the rocks really support evolution? All

other questions are secondary, if anything like a scientific approach to the problem is made. It has always seemed to the reviewer like a waste of valuable energy for a Fundamentalist minister in dealing with the subject of evolution to consume all his time in discussing such secondary features as, for example, missing links. In the most real sense of the word, we ought to get down to earth, down to bed rock, in our discussion. If we can undermine the foundations of the evolutionary structure, it will collapse much more quickly than if we attempt to demolish it by firing away at the semi-human gargoyles that leer from the parapets of this imposing edifice. The book under review not only takes us down into the sub-basement of this structure and reveals to us its weak foundations, but places in our hands the tools of logic and evidence that enable us to execute a good work of destruction.

For those who have read all that Professor Price has written in the past, this present volume may not contain a great many new facts, but even such readers will find that the old facts are presented in a more direct, concise, and understandable way than in any of his previous volumes. That is one of the chief merits of this book.

Space does not permit a detailed discussion of the various lines of argument presented. There are ten chapters in the book. The first seven set forth the strong arguments against the claim of relative age for the different strata. The last three chapters are of exceptional merit. These are entitled, "Some Ice-Age Nonsense," "Some Objections Answered," and "Conclusions." These three chapters are worth the price of the book. With the warmth of strong evidence, Price thaws out the so-called "ice cap" that, according to the evolutionary theory, rested on the head of our poor old

earth at the close of all its geological upheavals, and prepared it for our present historic age.

In the space of fifteen pages, fifteen common and somewhat plausible objections are ably handled. In his "Conclusions," Price reveals how impossible it is for Fundamentalists to fight evolution with one hand, and with the other hold on to the idea that the days of creation correspond to long periods of time. He moves forward to the conclusion that the only consistent position in opposition to evolution is that of belief in a great world catastrophe, the flood.

The reviewer would make bold to express his conviction that this book ought to be in the Ministerial Reading Course. At least it ought to be in the library of every one of our ministers, which is saying about the same thing, for the one should include the other.

F. D. NICHOL.

Washington, D. C.

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

**Organize the Church.**—I am a firm believer in the permanent band organization in the church, holding to not more than ten members in a band. Band leaders are hard to find, and the band organization requires constant supervision; but the price of success in this as in other worth-while endeavor, is eternal vigilance. To illustrate how effectual the missionary band organization of the church may be in preparing the way for an evangelistic effort, I will refer to an experience which we had in Covington, Kentucky.

Three months preceding the pitching of our tent, we divided the territory within a fair radius of where the tent was to be pitched, and assigned definite sections to the band leaders, placing upon each the responsibility

of working the territory thoroughly by the distribution of *Present Truth* in every home each week for three months. Each band leader received his supply of papers each week, and became responsible for seeing that each member of his band did his apportioned part. It was truly surprising how smoothly and easily the 25,000 copies of *Present Truth* were placed each week.

The band leaders were asked to instruct each member of the bands to inform the people that the literature was prepared by Seventh-day Adventists for the purpose of assisting in the study of the Bible, that it had been paid for, and all that was asked was a careful reading. Very seldom was there found a person who refused to take the paper, but as a general thing the bringing of the paper was a weekly event eagerly anticipated. When we gave out the last paper before the opening of the tent effort, we included a personal invitation to attend the meetings.

As the entire community knew from the start that Seventh-day Adventists were distributing the literature, and that it was the Seventh-day Adventists who were to conduct the tent effort, there was no reason why we should not make this fact prominent in our advertising. With such a preparation for a series of meetings, the attendance may not be so large at the opening of the meeting, but we have always observed that the attendance grows each night, and there is no falling off when the Sabbath question is presented.

In this particular effort our working force was small,—the evangelist, singing evangelist, and a Bible worker; but we did have the co-operation of the church, and in their service they functioned perfectly through the band organization.

I am sure that it is the divine plan

(Concluded on page 30)

# The Better Workman

Improvement in Method and Technique

## Raising Campaign Expenses

BY W. K. SMITH

**T**HE main channels of revenue to cover the expense of an evangelistic effort, are, first, conference funds; second, offerings received during the campaign; third, appropriations by the local church; fourth, lump sums given by individuals; fifth, profit from literature sales. It has been demonstrated that the pressure on channel No. 1 will be greatly lessened if proper attention is given to stimulating the financial stream through channels 2, 3, 4, and 5.

During a series of meetings, I find it a good plan to take an offering every night, and I endeavor to educate the people from the very beginning to cultivate a spirit of liberality, and to appreciate the opportunity which is afforded them to contribute to the success of the meetings. The attitude we take touching the question of offerings during the first few nights of the meetings, will largely determine the degree of success attending this feature throughout the meetings. Sometimes it is advisable to select some definite night each week, on which the people are given to understand that we ask for and expect a special offering. If the interest of the people is secured and maintained, they gladly respond to such special requests as may be necessary for liberal offerings.

I believe that it tends to the spiritual health of a campaign to enlist individuals and groups of individuals to contribute lump sums, as occasion may require. There are persons who prefer to give a lump sum rather than drop a coin in the collection box, and

they should be given opportunity to do so. Due recognition of their generosity should always be made, first, because it is a courtesy due to the donor; and second, because to do so may inspire others to follow a worthy example.

*St. Louis, Mo.*

## Displaying Our Literature

BY J. LOWELL BUTLER

**O**UR literature has proved to be such a valuable asset in the successful evangelistic campaign as to be worthy of greater prominence, and to produce an artistic and effective display of literature requires thoughtful, careful planning. Of first importance is the selection of the place in which to locate the display; and from personal experience in connection with tent and theater efforts, I am convinced that right at this point there is room for much improvement.

As a rule, our publications are piled on a table, located at the rear of the tent, and no special effort is made to direct attention to the literature table. When the meeting is dismissed, the people crowd down the aisles toward the exit, and in the rush the literature table is quite unnoticed. Consequently, the truth-filled literature, which should go with the people to their homes as a reminder and further instructor in the message delivered by the evangelist, largely remains on the obscure little table at the back of the tent.

I believe that it is just as important for the literature display to be arranged with a due sense of propriety and dignity as it is to provide a suitably arranged pulpit for the evangel-

ist. May I suggest several types of device for literature display which have served to good advantage in a tent effort?

1. *The Counter Type of Book Display.*—By placing this counter inside the main pavilion, to the left of the entrance, it will be found convenient for handling literature and will readily attract the attention of the people as they leave the tent. Beneath this counter provision can be made for storing books when meetings are not in progress. This space should be lined with oilcloth to protect the stock in rainy weather, and a lock provided for safe-keeping. The woodwork of this display device should be neatly painted. The front, top, and back-ground can be covered with green burlap. Attractive posters may be tacked about the top. Ample lighting facilities are essential in making an attractive literature display. This feature is most essential.

2. *The Lock-up Type of Booth for Book Display.*—While not elaborate, this design is symmetrical and dignified in appearance. It is handy, and makes it possible to arrange various displays of literature in a very attractive manner. On the inside of the booth shelves should be provided to hold reserve stock. Projecting counters on three sides of this booth may be hinged to the booth so that they swing upward, and form a part of the walls of the booth when locked. The under braces of the counter can be hinged to it, and form a corner trimming on the booth when folded up. The woodwork should be painted, and dark-green burlap cover the counters inside and out, also the outer wall down to the baseboards. Electric lights, fastened on the inside, can be entirely hidden from view and yet flood the counters with light.

3. *Folding Literature Stand.*—For smaller meetings, this has many advantages. While not as large as the

counter or booth devices, it provides sufficient display space for the literature required in connection with a single meeting or during the special services of a day. As with the other devices, by covering the inside of the stand, and all exposed surfaces, with dark-green burlap, the display can be made neat and attractive. A poster placed back of the stand will serve to attract attention to the book display. Rightly made, this portable stand can be completely folded up to assume the shape of a steamer trunk, which is very convenient in case of transportation. Or, after being padlocked, it can safely be left standing until the next meeting.

#### Display of Small Literature

In addition to the larger devices, provision should be made for racks and holders for magazines, tracts, and other "free literature." It is often the case that a person fails to get the literature which is handed out during meeting, and it is well to announce a definite place where supplies of such literature are constantly available. Some may desire to secure extra copies for their friends, but hesitate to ask for a supply, and are glad to take advantage of the "free literature" device. It is always well to bear in mind these smaller items in connection with the display of more pretentious literature, for tiny seeds of interest, planted in prepared soil, often develop into sturdy plants of fruitfulness.

#### Appropriate Choice of Literature

In connection with the study of appropriate devices for attractive display of literature, attention should be given to selecting the right literature to display at the right time. The evangelist aims to present the various subjects of a series in definite order, and regards this as a very important feature of his work. But at times the order of subjects must be changed, to suit local opportunities or needs. It

is important that the books or other literature placed on display shall harmonize with the order of subjects presented.

Many of our denominational books cover more than one subject, and because of this fact are not so suitable for sale in connection with the presentation of a special subject, for when purchased, the book will furnish the reader with information in advance of what the evangelist has had opportunity to present, and may thereby detract from the interest in forthcoming lectures. To announce to the public through the literature display just what the evangelist will speak on several nights later, tends to take the edge off the interest. I believe that this has sometimes caused a waning of interest during a series of meetings. If certain of our denominational books could be sold to the public a chapter at a time, there would be decided advantage in connection with an evangelistic campaign. Discretion should also be used in placing on sale various books dealing with the same subject matter. The public objects to paying for duplicate printed matter, and in order to avoid this difficulty there should be thorough examination of literature, and the selection made which will be most appropriate for sale at the specified time.

*San Fernando, Calif.*

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## Radio Flashes

BY H. A. VANDEMAN

THE question period of ten to fifteen minutes during my radio hour each Sunday from 5:30 to 6:30 P. M., is greatly appreciated by the radio audience, and affords excellent opportunity to cover a wide range of truth. As the angle of approach to these points of truth is governed by the questioners, prejudice is overcome and the people are set to thinking. Occasionally I slip in a question to

bend the general trend in the right direction, focusing attention on the significance of current events.

Our radio correspondence is very heavy, and the letters which come in bring questions and also liberal checks to apply on the expense of broadcasting. The mailing of *Present Truth* to all whose names and addresses we receive, has opened the way for visits and Bible studies. There have been several cases of healing in answer to prayer. Dr. A. W. Truman, of the Washington Sanitarium, has given two health lectures over the air, which have made a very profound impression, as is indicated by the letters referring to these talks. A report of one of these lectures by Dr. Truman appeared in the *Review and Herald* of February 26, page 18. We hope to have Elder C. S. Longacre visit us very soon, and present the religious liberty situation from our station. We are thankful that God has maintained this open door to 50,000 listeners, and more.

I wish more of our ministers could sense the value of this greatest of all agencies for giving publicity to all phases of present truth. Every perversion of truth is being broadcast over the air, one of the late phases being the world-wide link-up for the Pope's message from Vatican City. Why should *the real* message of truth for this last period of earth's history be confined in a corner, or behind closed doors, instead of being proclaimed from the housetops?

*Allentown, Pa.*

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ARE you merely preaching *about* the message and the gospel? Or are you actually giving the message and preaching the everlasting gospel? The difference is basic, and the question is fundamental.

ARE we discharging our individual responsibility in giving the whole gospel to the whole world?

## Organize the Church

*(Concluded from page 26)*

that the church members shall unite with the evangelist in proclaiming the truth, and when each church member has a definite assignment of work, and the band leaders keep each group of ten persons courageously at work, there is sure to be added strength and results in the effort put forth. At the close of the tent meeting we baptized thirty-eight persons. Again let me say that I am a firm believer in a permanent church missionary band organization.

J. G. MITCHELL.

*Miami, Fla.*

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## Music of the Message

*(Concluded from page 17)*

standard and the close supervision operating in the production of this hymnal is indicated by the following statement found in the Introduction: "The tunes selected for use in the 'Inter-Church Hymnal' were decided on after securing a consensus of opinion from the best qualified musicians, the six hundred and fifteen members of the American Guild of Organists who had passed successfully the examination for the degree of Fellow or Associate Fellow, an honor attained by only one in five of their membership."

The Bible is singularly free in its style from those devices which tend to an immediate and sensational appeal. Its straightforward style has appealed to all classes in all ages. Good hymn tunes are also free from those devices in musical composition which startle and call forth sudden emotional appeal; but are simple and straightforward, and their true value, when rightly presented, appeals to all classes in all time. Our heavenly Father, who listens to our stammering prayers and accepts our imperfect offerings, is surely pleased when we seek to improve our tribute of love and

praise which we present to Him in the songs we sing.

*Emmanuel Missionary College.*

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## United We Stand

*(Concluded from page 11)*

strength, it paralyzes the initiative, it seriously hampers and retards the cause we love. God will not hold him guiltless who weakens and undercuts the influence, and thus hampers the labors of his brethren.

In case of honest difference of conviction there is a straightforward, honorable way of talking or writing things over in the open. There can be love and respect, confidence and support, even if there is unfortunate and unavoidable difference of view. But sniping is contemptible. Undercutting is reprehensible. And the traitor attitude of betrayal is loathed by all true-hearted men.

This is the hour to pray each for the other, to love and shield and help one another, and to back one another in every possible way. As Christians we must exercise charity for human frailties and mistakes of judgment and those limitations which mark every finite being. God give us oneness of heart.

L. E. F.

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## Practices That Need Correction

*(Continued from page 7)*

in use in order to get a hearing. The minister who violates the principles of good taste defeats his own purposes. In all our advertising, selection of topics, and in sermon material, we should strive to honor this message, and give to its presentation a becoming dignity.

Why should not every worker in this cause be more concerned with maintaining a standard of simplicity than in following methods that only cheapen and belittle the whole movement?

Men who preach the integrity of God's law ought not to bear false witness in their advertising. Of all people in the world, Seventh-day Adventists should be honest and keep faith with the public. The greatness of our simplicity properly represents this cause and the Master we serve. Our departure from simplicity only defeats and belittles this cause and the Master Himself.

Brethren in the ministry, let us as workers recognize the right of the church which we represent, to counsel and correct us in all these matters. Let us endeavor in all our plans and methods to conform only to those things that reflect honor and credit and dignity upon our cause, and only humility and simplicity upon ourselves.

If we take the recommendations referred to in this spirit, there will be an immediate reform on the part of all who have fallen into the errors mentioned. A decided reform is called for. This article has been written at the earnest request of a large group of our leaders in the interest of a decided reform. We appeal to all to respond heartily.

*Washington, D. C.*

## The Spiritual Note Dominant

*(Concluded from page 5)*

ing responsibilities in Thy cause. Bless these union conference presidents. Give them the spirit and knowledge and wisdom of leadership. Help them in their relationships with the local conference presidents. Make them true teachers of these men. Help them in connection with the ministers,—ministers seeking spiritual leadership. We believe we have disappointed them. We pray this morning that Thou wilt undo all that has been wrong in our service and work, and establish in us and in our work all that is right and true.

“Lord, we have been critical, and we confess it. Forgive, I pray. Somehow in the very management of the

work this thing seems to grow. O Lord, bring in the Spirit of Christ. Let the mind of the blessed Saviour be in us, so that we shall not make this mistake and discourage our brethren. Blessed Lord, we have been thoughtless and careless and negligent. We pray Thee, forgive us. Where our brethren have looked to us for thoughtfulness and sympathy, and have not found it, O Lord, make us over anew and bring these things into our lives. Grant that we shall not be hard men, but true and thoughtful and sympathetic. We ask this for the glory of Thine own name, through Jesus our Redeemer.”

### Closing Admonitions

Following these earnest prayers there was an inspiring testimony service, mingled with confession and reconsecration, so that the entire morning was occupied with study, prayer, testimony, and counsel. After the responses, Elder Watson said:

“And you who are leading in the union conferences, what are you to do to make your work more helpful to the local conference leaders where weakness is manifest? What are you to do to help make such a man strong where he is weak? And you local conference presidents, what are you to do to break the deadlock that comes in a church where you have an unspiritual minister? For it doesn't matter how much spirituality you have in the leadership of the General Conference or in the union conference or in the local conference, it absolutely stops and is canceled at the place where there is an unspiritual minister in a church. That church is needy and barren of the Spirit through his ministry.

“So what can we do to make our work strong where it is weak? Will you not give these things your prayerful thought, and see to it that this Council does not close without our having received help ourselves from God in these matters?”

Following a final season of prayer, this memorable meeting came to a close.

L. E. F.

## EDITORIAL POSTSCRIPTS

**TEACHERS!**—A teaching ministry rather than a merely hortatory one is essential to stability and growth on the part of the hearers. Self-activity must be stimulated, leading to personal study and appropriation of the truths and provisions of God as revealed in His word.

**IDEALS!**—Unless our ideals are ever beyond and above our achievements, we are deprived of the stimulus to nobler and higher accomplishment for God. Without this spur, we tend to sag into a state of self-contentment that is ruinous. So higher, ever higher, with the definite ideals for the ministry!

**INVINCIBLE!**—Some are apprehensive and nervous over attacks on truth. They rise to defend, as did Uzzah, who put forth his hand to steady the ark when it seemed in peril. But God's truth is invincible because God is its author and protector. Fear not! this message and its essentials will march on despite criticism, defection, or opposition of man and demon, for it was born in the mind and purpose of God.

**APPROACH!**—While our primary concern and emphasis must be upon the content and spirit of our presentations, the methods of approach must not be minimized. Ofttimes a crude, tactless presentation, with uncouth mannerisms and regrettable carelessness in dress or speech, will turn persons of refinement from a favorable hearing of the truth. We must guard these inconsequentials lest they defeat the essentials.

**ECONOMY!**—Our present financial stringency may be a blessing in disguise, even for evangelism. Retrenchment in expenditure and the husbanding of funds—in other words, working on a less spectacular and more economical basis—will not be without its distinct benefits. Smaller efforts provide more direct contact with the individual, and hand-picked fruit is usually the best for keeping.

**OBJECTIVE!**—We are not in the world to build up another denomination, but to proclaim the everlasting gospel, which has been distorted and abandoned by the religious world—to declare it in the setting and specifications of the divine threefold message, thus to make ready a people prepared to meet God. Anything else and anything less will fail to meet the mind of Heaven. Having accepted such a command, we are solemnly accountable if we are unfaithful.

**DISCUSSION!**—In these days when the good, bad, and indifferent cry aloud from every radio in the land, and peer at us from the pages of practically all magazines and newspapers, we must urge and develop that fine discrimination, that intelligent judgment and moral stamina commensurate with the situation. Wholesale denunciation is foolish and futile. The radio is here to stay. It can be a curse or a blessing. Negatives—"Don't do this," "Don't do that," "Don't listen to the other"—constitute a poor way to meet the situation. Better were it to encourage discrimination of the wholesome, the uplifting, the elevating. Divine wisdom is needed here.