

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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THE BLIGHT OF PREJUDICE

AN EDITORIAL



OUR Saviour was the greatest of all teachers. He was the outstanding spiritual instructor of all time, who knew truth and fearlessly taught it, regardless of the traditions and Scriptural interpretations that had been handed down from generation to generation since the days of Moses. Three years of teaching truth to the professed people of God aroused against Him such bitter opposition that He was crucified amid the scorn and jeers of Pharisees and scribes. They never convicted Christ of teaching contrary to the word of God. Their opposition to His teachings was always based on prejudice, fortified by tradition. They tenaciously held to the past. Their prejudice, not the word of God, was the barrier separating them from Christ and His teachings.

We may ask, What is prejudice? It is defined as "a judgment or opinion formed without due examination; . . . a mental decision based on other grounds than reason or justice; a premature opinion."—*Standard Dictionary*.

"A prejudice is an obstinate persuasion, for which we can assign no reason; for the moment a reason can be given, it ceases to be a prejudice."—*Sharpe's Essays*.

Prejudice excludes light, and like a cork in a bottle, neither receives nor gives. "Prejudices are a thick cloud on the face of reason." Few things narrow down the horizon of the mind like prejudice.

It was because Christ had an open mind to see, illuminated by the Holy Spirit, that He imparted light and truth whenever He spoke. It was a searching question He put to mankind when He said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

We often apply this to seeing faults and failures in our fellows. May it not also be applied to the larger field of searching for truth? If we cork up our own minds with what we have, and neither seek nor admit anything contrary

to what we now know, how shall we ever increase in the knowledge of truth? Truth never changes. We never abandon a truth because we have new light. Truth becomes clearer and clearer from study and research. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

But if one holds that he has full knowledge, how can he ever grow? If the scientist says, "I now have absolute knowledge," he will cease to search for unseen truth in the physical realm. We can easily understand how some inventor might declare, "This machine is perfect. Neither I nor any other man can improve it; for it cannot be improved." Yet our patent offices are filled with new patents constantly improving the old. So, too, in the field of religion; but prejudice often closes the eyes to the true and fuller meaning of the Word.

Every Christian, and especially the ministry, ought ever to seek for advancing, increasing light on every point of faith. This does not mean that we shall denounce or reject former light; but rather, that our view of truth shall constantly enlarge till we see this or that more clearly and completely than before.

Once I looked into a series of spectroscopes, each containing radium, but so arranged that each succeeding spectroscope presented the radium in an intensified form. When I had finished the series, I began at the first again; but my vision had so improved that it seemed to me that what I now saw could not be that at which I had first looked. I saw such splendors, such waves of scintillating light, that it seemed strange that I had failed to see them when I looked the first time.

Thus it is with truth. We are to seek light and more light. We are to "search the Scriptures," ever with an open, inquiring mind. Thus we may increase in knowledge and wisdom, and grow into a fullness that can never

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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THE GENERAL CONFERENCE OFFICERS

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BEWARE lest the lust of position or the power of office prove our individual ruin.

LET us not be of those who confuse earnestly contending for the faith with being contentious over the faith.

LIBERTY to differ on nonessentials does not lead to disruption. On the contrary, it is the only sure way to preserve harmony and unity.

THERE is nothing that Satan so desires or seeks to effect as factions in the faith,—deviations that dissipate the efforts and effectiveness of the body, that neutralize its witness, and cripple its progress. Let none play into the hands of the evil one.

SCHOLARSHIP is the acquirement and right use of important facts, and the insatiable desire to acquire still more.

"A DISILLUSTRATED world has become weary of its dreams of ideals that are bounded by the grave, and made futile by sin." Now is the time to capitalize that unrest.

LET us not forget that the most rapid growth in the Christian church was in its primitive days with the simplest form of organization. It is "the Spirit within the wheels" that is of paramount importance.

WE as workers live in glass houses, as it were, under constant scrutiny of church member and worldling. We cannot in many things do as we please, or as do others. The constraint of our high calling must ever be upon us.

GOD bless our veterans on the inactive list. Like retired fire horses that are stirred mightily when they hear the clanging fire gongs, so do these old faithfuls respond in spirit when each fresh signal to advance rings out.

LET us hold in abeyance the difficult, but not fundamental, details in Bible exposition that have perplexed us through the years, and have occasioned much discussion because of differing viewpoints, stressing the essentials upon which there is unity. It is the wiser way.

OF all the multiform types of hypocrisy, the perfidy of a minister who preaches and writes on purity and holiness, while living in secret sin, is the most odious. Spotless lives are rightfully expected of every public representative of the gospel, for character lies at the foundation of every truly successful ministerial career.

NEW LIFE THROUGH THE NEW BIRTH

BY C. H. WATSON



BORN of God! There is the whole secret of life for sinful, ruined humanity—new life through the new birth; new life with new parentage; new life with new power; new life with a new standing before God; new life with new relationships; new life with a new outlook on the world and sin and death, upon time and eternity,—in short, a new creation. And this new creation is the achievement of Christ. "If any man be in Christ, he is a new creature" (A. R. V., margin, "a new creation"). 2 Cor. 5:17. The old creation had fallen in Adam. It was ruined by his disobedience. The new creation has in it the power and light of the life of the Son of God, and is established in the obedience of Him who, though God, became man, and lived without sin.

It was with this purpose to re-create man and to give him life that Christ came to earth. "I am come," He declared, "that they might have life, and that they might have it more abundantly." John 10:10. He had full right to do this, for the purpose of God from everlasting was that the whole creation should find life only in Him. He came to earth and took our flesh, but His perfect obedience in the flesh to the will of His Father has determined that that purpose shall continue in Him. Consequently, when about to give His life for our redemption, He was able to say, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

LOYALTY IN AN AGE OF DOUBT

BY W. H. BRANSON



OURS is a skeptical age. It is a time of unprecedented waning of faith in, and surrender of, all that heretofore has been considered fundamental in religion. It is considered "modern" to be skeptical. A man is regarded by the world as profound in his thinking if he questions what has been held as foundational. On the other hand, "orthodoxy" is considered old-foggyish. It is taken as evidence of a sluggish, unscientific mind; as indicative of lack of original research and of real thinking powers.

This tide of skepticism has well-nigh engulfed many of the Protestant bodies, and one by one they have witnessed either the submergence or the removal of their basic beliefs. Their creeds are so far out of date that they serve only as a monument to the past.

We are indeed happy that the rank and file of both workers and members in our own church have withstood this onrushing spirit of doubt and skepticism, so that Seventh-day Adventists are recognized today as fundamentalists of the Fundamentalists. But it is not improbable that in the midst of such grave peril some will be snared and taken. The individual who has not built solidly upon the Rock of Ages, and who is not firmly and fully established in present truth, is liable to go down under the lash and fury of the storm. In fact, we know that the "remnant" which keep the commandments of God and have the testimony of Jesus Christ are to become the special target for the enemy's darts as he wages relentless warfare against this people.

We have already had our experiences with the Korahs, Dathans, and Abirams. Enemies from without and doubters from within have arisen, and have sought to "set the church straight" on some of its fundamentals. Some have questioned this and others that. Now and then individuals or small groups have left us, as some of Christ's disciples left Him, and have sought to draw away disciples after themselves. They have believed themselves possessed of new light which completely negated certain doctrines that before had been considered light. They have made strenuous effort to remodel the faith of the church.

But in all this they have signally failed. This church has long since passed the experimental stage in the development of its fundamental doctrinal belief. We have had incon-

trovertible evidence that the foundation pillars are sound. For over eighty years a hostile religious world has battered away in a frantic endeavor to destroy the foundations of our faith, but without success. Every new assailant has been silenced by a "Thus saith the Lord." So thorough has been the effort to find evidence against some of our more prominent doctrines that every conceivable argument has been brought to bear against them, with the result that later opponents could find nothing new, and have had to content themselves with a restatement of the threadbare arguments used by their predecessors.

Either God has led this people in the formulating of the system of truth which is the "present truth" for this generation, or we are tragically deceived. If He has led, then it is a certainty that increased light will yet be revealed, for it "shineth more and more unto the perfect day;" but such increased light will not lead to a denial of light that we have already received. It will, on the contrary, serve to confirm and strengthen the light previously revealed.

In the early days of the advent movement, a message came to this people through the revelation of God's Spirit which tells how solidly and surely the foundations of our faith were laid. Said the servant of God:

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. *God had led them along step by step, until He had placed them upon a solid, immovable platform.* I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease

their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven, and with a loud voice glorified God."—"Early Writings," pp. 258, 259. (Italics mine.)

How many times we have seen this prediction fulfilled! Every now and then some one arises who decides that some essential "block" or "pin" in the message is wrongly placed, and begins to find fault or tries to make improvements in the foundation. But such efforts have signally failed, and those who have persisted in their divergencies, doubts, and skepticisms have lost their way and gone out to walk with us no more. Some were powerful witnesses for God so long as they stood solidly upon the platform of the message, but to their great surprise they found themselves shorn of their power when they departed from it. They harbored in their hearts the idea that the power which attended their work was in themselves, rather than in the truth which they presented. This led them to conclude that their genius was so great and their strength so mighty that they held the cause in their hands, and that they therefore could turn aside or recast the entire movement.

The result has ever been the same. When men have cut themselves off from the truth which had made them all they were, they have very soon found their level. Again and again have we seen demonstrations of the truthfulness of the statement often made by one of our former leaders, "It is not the man in the message that matters, but the message in the man."

Very few of those who have repudiated the doctrines of the advent movement have taken that step suddenly. Their trouble had its first beginnings in some small doubt which Satan suggested to the mind and which was harbored there, perhaps lying dormant for years before it became vocal, or was even admitted to exist. But gradually, and often imperceptibly, the cherished doubt, however small it may have been at the beginning, grew until it bore the full fruitage of the apostasy.

The rail at the switch narrows down until it is as thin as a knife blade. At first it causes only the slightest deviation from the main line. But if it is followed, it may in the end lead to an entirely different destination.

Our own safety as ministers who are responsible to God for the safety of His flock, is to avoid that first slight deviation. Orthodoxy, in the sense of loyalty to this message, is not a sign of weakness, but of strength. This does not mean that we are to discourage honest research. We should encourage it both in ourselves and in others. We do not yet know all the truth. As ministers and gospel workers we must ever continue to study and search for wisdom as for hid treasure. We should constantly seek to bring forth things both new and

old from the storehouse of the Scriptures. Our research should not be undertaken with a view to investigating the old fundamentals to see whether they need to be revamped, but with a confidence and faith in what God has already revealed and an ardent desire to find added confirmation that will bring new force and beauty to those vital truths that have made us a people.

"Ministers who have preached the truth with all zeal and earnestness may apostatize, and join the ranks of our enemies; but does this turn the truth of God into a lie? 'Nevertheless,' says the apostle, 'the foundation of God standeth sure.' The faith and feelings of men may change; but the truth of God, never. The third angel's message is sounding; it is infallible. . . . It is as certain that we have the truth as that God lives."—"Testimonies," Vol. IV, p. 595.

Washington, D. C.

This Period of Pressure

BY C. H. WATSON

THE splendid loyalty of our conference laborers and church members through these past few years of unusual difficulty has been the strong factor which, under God, has enabled us to carry on the world work in the face of so very many situations that have seemed absolutely impossible. We are quite unable to express the deep respect for our workers and people and the sincere gratitude to them that has developed in our hearts. We are keenly conscious of the fact that many, very many, have suffered and still suffer intensely because of conditions that obtain. Yet this has not discouraged their faith in God's work nor their desire to help it forward. Nothing else ever has occurred in my own personal experience to establish my confidence so strongly in God's people. Their devoted efforts in behalf of foreign missions have greatly cheered our hearts throughout the struggles of these hard years.

At the present time, however, pressure on the General Conference from our mission fields is tremendous. Our missionaries have made every sacrifice demanded of them, and have cheerfully entered into every effort to adjust the expenses of the work and to economize so that the work can be held intact in every place. God has blessed richly what they have tried to do, and thus far there has been no break in the great work in which we are all engaged.

But we now have reached a time when, having almost won through, it is most important that we hold right on. It does not seem at all possible to cut appropriations any more, and still keep our foreign mission forces intact. Until now only a comparative few of our missionaries have been returned to the home base because of the inability of the foreign divisions

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ONWARD AND UPWARD

Inspiration, Counsel, and Caution

His Rebuke

BY MRS. NORMA YOUNGBERG

DESPISE it not, that searching word
That pierces like a two-edged sword,
It is the graving tool of God,
His stern rebuke.

Draw not away the wounded heart
Nor strive to heal its stinging smart
With aught of human skill or art;
'Tis God's rebuke.

He chisels not a worthless stone;
He tries the gold that is His own:
This leveled height is for His throne.
Take His rebuke!

Cast not away thy holy choice,
But rather in thy pain rejoice
That thou canst hear that warning voice
Of His rebuke.

The tempter to defeat is driven.
Thy feet again are turned toward heaven;
No surer proof His love has given
Than His rebuke.

Sarawak, Borneo.

JUST BETWEEN MINISTERS' WIVES

BY AGNES LEWIS CAVINESS

THE rôle of the minister's wife is different from that of any other wife. Whether it should be so different is another question. But the minister's wife is expected to be her husband's helper in the most exacting details. She is probably one of the deaconesses, if indeed she is not the first deaconess; she is expected to teach in the Sabbath school, if not to take charge of a division; she will be asked to lead out in the Dorcas Society, and perhaps to act as an officer in the Parent-Teacher Association. She must never miss a Sabbath morning service nor a prayer meeting, and any failure to appear at other services will be speedily observed.

If these were not enough, there is her own household to manage on a meager income; her own children to bring up with fear and trembling, constantly remembering the thoughtless shrug of a shoulder and the sting of the remark, "Oh, well—a minister's son, you know!"

Lastly, there is her own spiritual life, which must be nourished and sustained. Who is sufficient for these things? Verily, the demands uttered or unexpressed are often excessive and unreasonable. How shall she meet them? What are the characteristics she must pray for and cultivate?

First of all, that she may have good health and quiet nerves. If a vast store of good health has been denied her, may she early learn the limits of her own endurance so that she may not overdo. Few trials work so much hardship for all concerned as ill health in the minister's family.

I do not believe it is an arbitrary judgment of God that brings such a large number of ministers' wives to long years of semi-invalid-

ism or to early graves. We require too much of them. In the early days of our church it was often necessary for the minister's wife to play the organ to open the evening meeting, and then rush home to finish the family washing and quiet the fretful baby before she must rush back to play the closing song and stand beside her husband as he bids his hearers good night. She probably had to hurry through her work next morning in order to go with her husband to give Bible readings during the afternoon, or to walk weary miles distributing announcements of the next evening's meeting. These faithful women led lives of self-effacement that shame our ease-loving hearts. A similar sacrifice is not required of the minister's wife today, but may God give her the same *spirit* and *desire* to serve. It is not required that it be manifested in the same way. Musicians and Bible workers are the minister's helpers, and they do a valuable service. Fortunate indeed is the minister who in an emergency may safely call on his wife to fill the place of some of these temporarily, but it should not be the rule.

As to the other offices, those of deaconess, Sabbath school teacher, Parent-Teacher Association officer, or Young People's leader,—no one woman can be expected or needed to fill them all. Our church organization has grown in size and complexity. It will be the stronger if no one person, however able and willing, tries to fill several offices. Other members grow in capacity under responsibility, and the Master is pleased if less-experienced members learn to bear their part.

Once she decides how much she can do aside from her own home duties, the minister's wife

must exercise the courage of her convictions, and refuse to be overloaded, however pressing the demands. God does not ask her to perform two duties in two different places at the same time. If they clash and one is a duty to husband or children, *that* is the call of God.

We might continue indefinitely to enumerate virtues to be emulated by the minister's wife. There is that of refusing to be a party to any disagreement between church members. She must keep herself absolutely free from favoritism. For this she may indeed have to pay the price of loneliness, having no intimate friends; but better such loneliness than the misery that grows from bitter church feuds in which the minister's wife has "taken sides."

There is the gift of making friends—and keeping them—which is priceless. There is a great degree of difference in the power with which people attract others to them. It is a power that can be increased or diminished. The greatest means of acquiring and increasing this power is an interest in other people and consideration of their needs and comforts. Pray for the ability to understand other people and to be to them that for which they long. Probably the most common silent cry of the human heart is, "Not understood!" Every time we recognize that cry and strive to answer it, our own heart grows in its effort to meet another's need. So we grow into the likeness of Him who lived to bless others.

Lastly, the minister's wife's greatest duty is that of maintaining her connection with Christ. No amount of "busyness" or helpfulness or friendliness can take the place of that.

I know a minister's wife who has been singularly self-effacing in her relation to her husband's work. He began as a colporteur of meager educational opportunities. She helped him form his habits of good speech. As time went on, the man grew in ability and in the responsibilities which his fellow workers placed upon him. He is now a division president. I have often heard people speak of his wife's piety and her blameless life, and of the strength she must be to her husband. An insight into her prayer habits explains this. Over and over, as the two of us have prayed together, I have heard her pour out her soul to God for her husband. One petition she never fails to employ is, "O God, make him meek and lowly, like Jesus!" Verily, this wife is not failing in her duty. Delicate to the point of frailty, shy to the extent that all contact with strangers is torture to her, simple in tastes and habits, unassuming and quick to depreciate herself and her own efforts, she is still a tower of strength to all who know her, because she is such a Christian.

God grant that her sisters may follow her example and share in her reward, for it is sure to be that of the pure in heart, whose joy it will be "to see God!"

Angwin, Calif.

NOTES AND NOTICES

Items of Interest to Workers

THE *Arsenal*, compiled in the editorial rooms of the *Signs of the Times*, and furnished gratis to our workers, offers an invaluable assemblage of extracts from the current press of service to our ministry. If your name is not on the list, be sure to write for it.

THE alleged "retrial of Jesus," reported in certain religious periodicals a few months ago, is denied by Jewish leaders. We do not understand how it came to be circulated without proper verification. But in any event our workers should not cite it as an actuality.

THE debt we owe to Baptist hymn writers is reflected in the amazingly important place their enduring productions occupy in our own denominational song books. The following beloved titles are from a still larger list of Baptist contributions to Christian hymnology tabulated in the current *Watchman-Examiner*:

"How Firm a Foundation" (Keith)
 "Come, Thou Fount of Every Blessing" (Robinson)
 "Majestic Sweetness Sits Enthroned" (Stennett)
 "On Jordan's Stormy Banks I Stand" (Stennett)
 "O Could I Speak the Matchless Worth" (Medley)
 "Blest Be the Tie That Binds" (Fawcett)
 "My Hope Is Built on Nothing Less" (Mote)
 "O Could I Find From Day to Day" (Cleveland)
 "Almost Persuaded" (Bliss)
 "It Is Well With My Soul" (Bliss)
 "Shall We Gather at the River?" (Lowry)
 "I Need Thee Every Hour" (Lowry)
 "All the Way My Saviour Leads Me" (Lowry)
 "Alas, and Did My Saviour Bleed" (Watts)
 "Tell Me the Old, Old Story" (Sankey)
 "More Love to Thee, O Christ" (Prentiss)
 "Take the Name of Jesus With You" (Baxter)
 "Jesus, Keep Me Near the Cross" (Crosby)
 "Pass Me Not, O Gentle Saviour" (Crosby)
 "Rescue the Perishing" (Crosby)

EVERY reader of the *MINISTRY* is urged to follow the series in the *Review* on the Spirit of prophecy. Presented by the editor, F. M. Wilcox, they constitute a loyal, dependable, balanced review and re-presentation of the position of past and present leadership of this movement on this precious gift to the remnant church. The well-defined view of these editorials is sharply separated alike from those skeptical sentiments that would nullify the force and distinctive authority of this spiritual gift, sometimes heard on the one hand; and on the other, those extreme positions neither claimed nor condoned by Mrs. E. G. White or the strong organized leaders through the years, whose labors have really built the church. Commend these articles to your congregations. They fill a distinct need today. Let us be sure of this fundamental of our faith and of our loyalty thereto in these testing times.

A MASTERFUL discussion of "Miracles and the Laws of Nature," by W. Bell Dawson, D. Sc., of Montreal, appears in the July *Evangelical Quarterly*. It is invaluable for those who seek a thoroughly loyal, conservative, but scholarly discussion of this inescapable problem.



HOMILETIC HELPS



The Principles and Practice of Preaching

ESSENTIALS OF SERMON BUILDING

J. L. SHULER

NEVER was there such need and demand for the clear, logical, persuasive exposition of the true doctrines of the Bible as exists today. These true teachings of the Word, in the right setting for this hour, are all contained in the special message of Revelation 14. Every Seventh-day Adventist minister should be prepared to give that solemn message to this enlightened generation with a power, understanding, and force that will bring conviction to the heart as well as assent to the mind.

I fear that there is much writing, preaching, and teaching in our ranks that fails to "hit the nail on the head," as the expression runs. A hundred blows around the nail will not sink it into the wood. It is the hard blow on the head that drives it in.

Likewise, one minister may labor hard in his preaching, discoursing in a most earnest and ardent manner, yet the hearers be not stirred by his presentation; while another minister, apparently with little effort, is able to move the people toward the desired end. The difference often lies in the sureness with which the effort is directed toward the great objective.

One lawyer will weary the court all day in talking all around the point on which the legal decision rests. Another lawyer spends all day in discovering that point, talks five minutes to the point, and wins the case.

The gist of every really good sermon can be condensed into one sentence. *Until you can put your sermon into one complete sentence, you have not mastered your subject; you are lacking the essential central idea or main issue.* Without this one central idea as the essence of all that you are going to say, you are much like a man beating the air, or like a hunter shooting his gun into the air and still expecting to fill his bag with game.

The man who aims at nothing is almost sure to hit it. A preacher should always know at what he is aiming. Many preachers ramble around in their talk, never making real points stand out in the minds of their hearers.

This matter of presenting and holding to the principal issue is one of the prime requisites of forceful preaching. There is a central point in every subject we are called upon to present. The forceful and successful preacher will focus his effort on that issue.

Without the ability to analyze a given subject and discover the essential central point, a man will waste his energy in blind endeavor,

like a fly trying to find escape through the upper half of a raised window. The fly bumps along from pane to pane until, by accident, it discovers the opening—the only direction in which its efforts at escape can be used to some purpose. The aim of analysis is to economize effort. It is like knowing the combination to the safe, and so being able to open it intelligently, rather than by some long-drawn-out, hit-and-miss method.

Preaching a sermon without an outline is like trying to build a house without a plan. The former will sound as the latter looks. And before you can have a suitable plan for your house, you must know what kind of house you need and are able to build. Before we plan a sermon on the great subjects contained in the message, we need to consider carefully the most essential points on the subject that the people need to know. We should ask ourselves, What truths from the Bible should I make plain in order to offset wrong notions or erroneous conceptions that are commonly entertained on this subject?

For example, if we are planning to preach on the manner of Christ's second coming, careful thought will show us at once that among other essential points, (1) we must present positive evidence from the Word as to the literalness of that coming, to offset the modernistic idea that would reduce the coming of Christ to a figurative event; (2) we must also show that it will be a universally observed event by both the righteous and the wicked, and thus offset the secret rapture theory, as proclaimed by the majority of Fundamentalist ministers.

Before we prepare a sermon, we should therefore ask ourselves, Just what do I wish to accomplish by the presentation of this subject? What proposition do I wish to establish? To what conclusion do I desire to bring my hearers? What do I wish to move them to do? Use the clearest, most direct texts and points that will achieve this central purpose or establish your primary idea. We should use in the sermon that which bears directly on the central idea and the main issue, and *exclude all else*. "The gifted man is he who sees the essential point, and leaves all the rest aside in surplusage."

One reason many sermons fail to accomplish much is because they lose their force in the by-paths. Keep on the main issue highway of your subject. I have never heard of any man's

getting lost on a straight road. The bypaths are often so easy, so inviting, that it takes resolute effort to avoid being sidetracked. But remember, the man who keeps on the main highway is the one who gets to his destination.

In the building of the sermon each successive fact or point bearing on the main issue should be weightier, more conclusive, more persuasive than the preceding, so that all tend toward the vital conclusion. Each additional point thus becomes like the successive blows of the hammer that drive home the "nail."

Many sermons are spoiled by the disjointed construction of their respective parts. I have heard some sermons where the preacher tried to put the roof on before the side walls were reared. The well-planned sermon progresses naturally from one point to another, introducing each point in its natural order. Its different parts dovetail together, forming one complete unit. Its different points should proceed like an easy flight of stairs, by which one can readily pass upward to the higher floor.

Perhaps I might illustrate what I mean about keeping to the main issue and coming directly to the point. Take a sermon on the prophecy of Daniel 2. Obviously the central idea of a sermon on Daniel 2, is to show that this metal image is a picture of the history of the world, that we are now living in the very last period of this prophecy, and that the call of this hour is for each to prepare for the imminent coming of God's eternal kingdom.

I have heard some of our ministers speak on Daniel 2, who consumed the first fifteen to thirty minutes of the sermon with all the details about the wise men of Babylon and the king's demand regarding his dream. The audience was half wearied before the speaker reached the explanation of the image. And the time for the sermon was all but gone before they could make the application of the prophecy as to the nearness of the end.

How much better it would have been if they had opened the sermon with something like this: "The course of this world's history for the past twenty-five hundred years, from the days of Nebuchadnezzar, king of ancient Babylon, down even to this present year 1933, has been exactly in accordance with prophetic outline found in the second chapter of Daniel." Then raise the question as to how this outline came to be given. Next read Daniel 2:29, and in a few words tell how the king was wondering what would happen in the future, and God gave him a dream to reveal this to him. Then immediately raise the question as to what was the dream? Lastly read Daniel 2:31-35, describe the dream, and proceed with the prophet's interpretation. In this way we are explaining the image within ten minutes after we have begun speaking, and in thirty or forty minutes we can drive forcefully through to the main issue—the nearness of God's kingdom, and the call to get ready to meet the King.

Long sermons need to be cut in two. From thirty to forty minutes is long enough as a rule. Merely because our people will listen for an hour or more is no excuse for long sermons. Why cut down the margin of safety? God has made man with such a margin of safety that he can live with one kidney, but no one would choose to do so unless disease made it necessary. It is not for us to see how long we can preach and the people still listen to us, but rather to study so that we can present to them the essential points in thirty or forty minutes. In this nervous age we need to learn to come right to the point and be concise.

ILLUMINATED TEXTS

Side Lights From Translations

Matthew 24:44

Standard Versions

"Therefore *be ye also ready*.* for in such an hour as ye think not the Son of man cometh."
—*Authorized Version*.

"Be ye also ready."—*A. R. V., R. V.*

Catholic Version

"Be you also ready."—*Douay*.

Historic English Translations

Wyclif, 1380.—"Be ye redi."

Tyndale, 1534.—"Be ye also redy."

Cranmer, 1539.—"Be ye also ready."

Geneva, 1557.—"Be ye also ready."

Rheims, 1582.—"Be you also ready."

Independent Translations

"Be ye also ready."—*American Baptist Improved, Companion Bible, Moulton, Newberry, Syriac, Von Tischendorf*.

"You also must be ready."—*Centenary, Weymouth*.

"Ye also, be ye ready."—*Darby*.

"Be ready!"—*Fenton*.

"You must be ready too."—*Goodspeed*.

"Also be ye ready."—*Interlinear Greek*.

"Be ready yourselves."—*Moffatt*.

"Be you also ready."—*Riverside*.

"Ye also be getting ready."—*Rotherham*.

"You also should get ready."—*Twentieth Century*.

"Also ye, become ye ready."—*Young*.

* The word *hetoimos* means *prepared, ready*. It has been in standard use, almost without any change of meaning, from 800 B. C. In its verbal form, it is used frequently in the New Testament, almost uniformly rendered *prepare* or *make ready*. (See Matt. 3:3; 20:23; 26:19; Luke 22:8; John 14:2; Rev. 19:7; 21:2.)

In its adjective form, as above, it is used seventeen times. For example: "The wedding is ready." Matt. 22:8. "They that were ready went in with him to the marriage." Matt. 25:10. "Lord, I am ready to go with Thee." Luke 22:33. "Be ready always to give an answer." 1 Peter 3:15.

In modern Greek, *hetoimos* is used in all those little everyday instances where we use *ready* in English, but also in the solemn sense of being ready for war or some other crisis or great event. W. E. HOWELL.

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

SELF-SUPPORTING TABERNACLE EFFORTS

BY HENRY DE FLUITER

REDUCED income in the Southern California Conference forced a revamping of our evangelistic program. A self-supporting policy was launched, not that the conference officials desired to retrench in aggressive evangelism, but that they felt the greater need of bringing in new Sabbath keepers and supporters of our message.

Different sections of the metropolitan area of Los Angeles had called for efforts. The committee decided to grant the request of the Huntington Park church for an effort at South Gate, with the understanding that that church, with the help of near-by churches, would raise the money for materials for the construction of a tabernacle, and that the labor would be free.

It was a new venture, but these churches heroically went about the task, and \$600 was raised toward the building. A location was decided upon on one of the main arteries between Los Angeles and Long Beach. The city co-operated by leveling the lot for us free of charge. A call was made in the churches for volunteer labor, and at the time appointed about twenty-five men were on hand to do their part. The sisters of the church provided noon-day meals on the grounds. In the course of twenty days the building was ready, with all the facilities of the previous tabernacles.

The conference gave \$100 as their share in the expense. We felt from the beginning that God was in the work, and that He would richly bless those who so liberally helped toward its success. However, because of last-minute changes that had to be made, we were in debt \$200 when the opening night came.

We advertised in our usual way with handbills, but not in the newspapers. Our tabernacle, when crowded to capacity, seats 1,000; but the opening night found not even standing room available, and for a number of Sunday nights people were turned away. We adjusted our Bible study rooms so as to make them part of the auditorium, but still we were hard-pressed to care for the crowds. We used no spectacular methods to draw the people. Our initial and subsequent advertisements stated that it was a "Seventh-day Adventist Prophetic Bible Lecture Campaign," setting forth the great truths of Bible prophecy and their relation to our present day.

We hired no outside talent to draw people, but depended, as is our custom, entirely on

those of our people who love the Lord enough to render Him willing service. As usual, our choir was vested, and occasionally new songs on the message provided added interest in the musical feature of the program. Evangelist H. M. S. Richards presented the messages in so forceful and convincing a way that from the beginning people began to make their decision for God. Baptisms were held nearly every Sunday night, and sometimes during the week.

We continued our campaign for four months, during which time over two hundred were baptized. Entire families came in together. A goodly number had been Catholics, some Mormons, others Spiritualists. Many, we are happy to say, came direct from the world. Two ministers of other religious organizations were among the converts, one of whom is now engaged in the colporteur work.

The meetings held in the tabernacle closed in June, with every expense met. Out of the offerings we were enabled to pay, besides all the current expenses, such as lot rent, light, heat, telephone, advertising, etc., the \$200 deficit, return to the conference the \$100 given at the beginning, and have surplus enough to buy for our next effort one thousand new "Gospel in Song," with the expense of adding our own special supplement, which has proved an attractive feature to our music. Besides all this, during the campaign we raised \$250 toward a weekly broadcast of the message over the radio.

The conference plans for the tabernacle to remain intact for future meetings by other evangelists, which seems a wise course to follow. However, the tabernacle is not closed. It is now the regular meeting place of our Huntington Park church, their own church building being far too small to accommodate the augmented attendance.

While the Huntington Park church bore the brunt of the cost, it is refreshing to note that according to a financial report just issued by the conference, the tithe of this church for the first six months of this year is nearly \$700 more than for the same period last year, proving again that God will supply all our needs if we set our minds to do His will.

Truly it is "not by might, nor by power, but by My Spirit, saith the Lord." We thank Him for His abundant blessing. The work accomplished is but an omen of the nearness of the end. May the spirit of evangelism, which was

the animating power in the early days of this message, burn with ever-increasing fervor until the last soul on the outer circle shall have heard the bridal call, "Come; for all things are now ready."

Huntington Park, Calif.

Working for the Clergy

BY K. A. MACAULAY

AN impressive statement appears in "The Great Controversy," page 464, concerning the last-day revival of primitive godliness: "The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. *Many, both of ministers and people*, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming." This leads to the conviction that we should be making contact with the ministers of other denominations with the single thought in mind of being used of the Holy Spirit to win them to God's last message.

Membership in the local ministers' association offers an excellent opportunity of getting acquainted with these men whom it is our duty to reach as stewards of God's truth. Being a member of the local association, I find in these contacts open-minded men with whom it is a pleasure to study. At present I am visiting with the president of our association here, and after each visit he gratefully accepts literature on the topic of our conversation. He is pastor of the largest church in the city, and is the most prominent clergyman in the city. He is now studying the Sabbath school lessons from the Quarterly I gave him after our last study on the ministry of angels. He appears to be hungry for closer communion with God as the prophets of old enjoyed it. He believes that the promise of Acts 2:17, "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams," should be realized by more of our members today. He believes we are living in the last days.

Not only does membership in the association open the door for us to reach the clergy, but it places us before the people of the city in a favorable light. It opens the way for us to share with these clergymen the privilege of ministering to the spiritual needs of those not of our faith. It gives us the privilege of taking our turn with other ministers in the daily radio devotional broadcast. It also gives us the opportunity to share in any union meetings for all denominations which are sponsored by the association.

For instance, our association conducts two union meetings each year. They plan a union Thanksgiving service and a union Good Friday service. The committee on plans for the Good Friday service this year planned a three-hour service with seven sermonettes given on the seven statements of Christ on the cross. The service was held in the Episcopal church, a beautiful structure, the oldest in the city. I was invited to speak on the words, "It is finished." After robed speakers had soothed the congregation to sleep with smooth words, I took my turn, dressed in my ordinary suit. I was the only speaker on the platform who declined to wear a robe. In my own words I gave the gist of the message found in "The Desire of Ages" under the caption, "It Is Finished." The people had never heard of the fall of Satan. They roused up and listened very attentively, even leaning on the pew ahead of them, unconsciously trying to get closer. At the close of the service many expressed themselves as never having heard such a message before.

Since that Good Friday service the editor of the paper prints everything I take to him. He is exceptionally friendly. Our church has recognition that it never enjoyed before. Ladies' organizations of the city have asked for a list of the sick of our church, that they may carry flowers to them. A barrier of prejudice has been broken down, and our prayer is that "many, both of ministers and people," may accept "those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming."

Mayfield, Ky.

THE MINISTER'S BOOKS Reading Course and Reviews

1933 Credit Cards

CREDIT cards for all who have finished the 1933 Reading Course are now available. W. L. Killen, of High Point, North Carolina, is the first to report the complete reading of the designated volumes, together with his personally chosen elective. In North America, write to the Ministerial Association of Seventh-day Adventists, Takoma Park, Washington, D. C., for your card, upon completion of the course. In the divisions, write the divisional Association secretary at the divisional headquarters. If a former course has been finished but no credit card secured, write for that. It is a satisfaction to complete whatever is attempted. Let all who have secured the 1933 set determine to complete their reading by December 31, reporting to the secretary and receiving the attractive certificate.

L. E. F.



THE SPECIFICATIONS OF REVELATION 13



STUDENTS of the latter half of Revelation 13 are watching with intense interest affairs of state that might have a bearing upon its fulfillment. Tremendous, culminating events in human history are there foretold, associated with the last things of probationary time. And our message is inextricably bound up with them. But we should be most careful not to draw unsound or unwarranted conclusions from present activities and pressures. It is manifestly fallacious to confuse a temporary and purely civil measure, obviously and actually created to aid business recovery, with that final and fixed enactment foretold, which, when it comes, will be based openly and primarily upon the evil principle of coercion of a religious minority that persists in loyal obedience to the commandments of God even unto death, and in which the boycott and ultimate penalty predicted will be employed.

Let none indulge therefore in oral or printed statements that would involve not only themselves but, which is far more important, the denomination of which they are commissioned as representatives. Sharp distinction should be made in any discussion of Revelation 13 between present purely civil provisions, having to do with economic recovery, and that religious legislation which will invade the domain God has reserved for Himself, and over which the basic principle of allegiance or disloyalty to the Almighty Himself is at stake. We will surely recognize these movements foretold when they come to pass. So long as governments do not ask that we violate the primal relationships to God which take precedence over all, and which are comprehended in the first table of the decalogue, all good citizens will aid in their nation's heroic struggle for economic recovery. But our time for untrammelled witness is short. Great changes impend.

L. E. F.

NEW PERILS CREATE NEW OBLIGATIONS

THE rising tide of popular evils has created a situation for our youth more intense and acute than heretofore known. To the ever-present and persistent movie menace, the plague of sordid fiction gaudily displayed on every news stand, the flaming billboard posters on the highways, and the catchy ads. in the secular press depicting young women smoking, is now added the portrayal of young women drinking beer, and we witness but the beginning of that sinister campaign of publicity. Beer signs monopolize the windows of the restaurants and even the grocery stores.

Unquestionably we have entered a new era calling for new defenses, new tactics, new counteracting moves. The vices of the past are at last clothed with respectability through this relentless commercial publicity campaign. The acknowledged evils of yesterday now have sanctions unknown in the past. This has created a new issue. It has produced a new peril, and likewise a new responsibility on the part of the church. The situation demands a counter campaign of education for our own youth and others, to enunciate unmistakably the moral principles at stake, to develop the moral stamina needed to resist the subtle sophistries of this propaganda and its devastating acceptance as seen on every hand. The scornful smile directed toward those who still hold to "the old-fashioned notions and Victorian standards that

are vanishing," is a reality with which we must reckon. Social ostracism for these causes is no mere figure of speech. The pressure of the times is intense. We as shepherds are accountable for an adequate defense of our flock when in peril, and for the shielding of the lambs in this time of their trial.

L. E. F.

WHILE every worker should be a direct soul winner, it is a mistaken notion to think that all are endowed by their Maker with the gift of public evangelism. Some do not have the speaking ability, the personal magnetism, the voice, or the personal presence. Many can best work quietly in the environs of the home or the classroom, but all can and should win souls and still more souls.

There are distinct gifts that God bestows, and the *pastoral* gift is one of them. It is unfortunate that unwarranted slights are sometimes cast upon the pastor and his divinely allotted responsibility. The work of God is so varied and so far-reaching that it encompasses a vast variety of gifts. Only a narrowed misconception of its breadth would seek to run all through a common mold, or to judge effectiveness by a constricted criterion. Remember, "God hath set" some to be pastors and teachers, just as truly as some to be evangelists.

VALUABLE QUOTATIONS

From Reliable Sources

FATAL OMISSIONS.—In this report [Layman's Appraisal Commission, entitled "Rethinking Missions"] of over three hundred pages, as far as we have been able to discover, Jesus Christ is never referred to as Lord, prayer and sin are referred to only once each, and then very casually, while the Holy Spirit and the Scriptures seem to be entirely ignored; omissions which as defects are as fatal as they are unaccountable for any who are engaged in making a true evaluation of the work of foreign missions.—*The Presbyterian, Aug. 3, 1933.*

PAPAL REVIVAL.—The Holy Father's visit to the second of the seven churches during the nineteen hundredth anniversary of the Redemption has stirred deeply the imagination of all Romans and lovers of Rome. Not since the year 1869 has the vicar of Christ set foot in the great Basilica of St. Paul, which was restored and partly reconstructed by Pope Pius IX. On this present occasion, the Benedictine Fathers, who are the "custodians" of the Basilica, chanting there daily the Divine Office, offered to Pope Pius XI a handsome bronze tablet, commemorating the event. Three popes have passed away since the Pilgrim knelt before that papal throne in St. Paul's, and wondered if it would ever be filled again. But all things come in God's due time.—*America (Catholic), Aug. 5, 1933.*

MOVIE EFFECTS.—The movies touch every week about 23,000,000 American young people under twenty-one years of age. Twelve million of these are under fourteen years of age, and 6,000,000 under seven. We have seen the profound effects upon the nervous systems, the health, the imaginations, the emotions, and the conduct of these young people.

The movies have stimulated a few noble ambitions and wholesome attitudes; they have held before the eyes of the youth of the world a few great characters. But the bulk of the motion picture product has provided a vicious falsification of human values. It has peopled its stories with crooks and gunmen and prostitutes and drunkards out of all proportion to normal human experience. It has clothed those characters with luxury, and put upon them the stamp of social approval. It has increased dissatisfaction with home life, and especially with parental control. It has tended to rob sex relationship of dignity, beauty, and restraint. It has contributed a powerful factor in the delinquency and crime of thousands of young men and women.—*Dr. Fred Eastman, in the Christian Century, June 14, 1933.*

SOVIET SUPPRESSION.—Soviet Russia is celebrating fifteen years of its struggle to suppress religion and ten years of publication of the antireligious newspaper *Bezbozhnik* (Godless). That religion is the greatest enemy of Communism and that Communism and religion are incompatible are the first tenets of the Communist faith.

Ever since the Soviet government was

formed, it has carried on antireligious work with all the means at its disposal—persuasion and propaganda all the time, compulsion when necessary. The press, the school, literature, art, the cinema, the stage, all were pressed into the service of fighting religion. The Soviet citizen was bombarded with antireligious meetings, disputes, articles, brochures, cartoons, rhymes, songs, and plays.

The government opened relics of saints, con-

THE HOUR OF GOD

BY N. P.



HE world is passing through a crisis. This is universally conceded. Everything seems to be turned out of its normal course. Government leaders are perplexed, not knowing what to do. Millions are out of work, and tens of thousands face privation, if not indeed starvation. Factories have closed their doors, commercial houses are running behind, while many firms have gone bankrupt. Thousands of banks have failed, and business confidence is imperiled. A sort of paralysis has stupefied the world, and the nations seem powerless to remedy the situation.

God's people are also passing through a time of crisis. But "man's extremity is God's opportunity." And this is clearly the hour of God's opportunity to reach hearts with this message, to call their attention to the real meaning of the things which are now taking place. Men are more easily reached in times of adversity than in times of prosperity. When people are distressed, their hearts can be more quickly turned away from the uncertain and transitory things of earth to the eternal and enduring riches proffered them. Everywhere souls may be found seeking for something better than this world can offer.

It has been the experience of God's people in all times that under the most forbidding circumstances the victories of the cause are the greatest. And today while commercial houses are running behind and failing to meet their expenses, while business firms have gone bankrupt, and banks have closed their doors, this

fiscated church property, dissolved religious orders, arrested and exiled priests. It looked with tolerant eyes on the organization of the Living Church, which helped to break up and demoralize the Orthodox Church from within. But when the Orthodox Church was sufficiently discredited in the eyes of the population, the Soviet government became intolerant of both, and, furthermore, began to direct its attacks against the sectarians who have been increasing their numbers since the revolution.—*The Christian Science Monitor, Jan. 24, 1933.*

RELIGIONLESS EDUCATION.—The statistics of the courts over which I have presided establish that an overwhelming majority of boys convicted of crime never had any religious instruction. And the records of cases where I extended the encouragement of impunity, and imposed as a condition that the boy attend Sabbath school or church until twenty-one years of age, establish that the vast majority of these boys—more than 1,000 out of 1,092—

this great army—the mightiest organization for good—did his or her duty, we could capture the youth of America for Jesus Christ in one generation. If all the churches and Sabbath schools were closed, thereby denying religious education to the youth, within six months there would be a carnival of crime in the land.—*Justice Lewis L. Fawcett, of the Supreme Court of New York, in the Presbyterian, July 13, 1933.*

OD'S OPPORTUNITY

NEILSEN

movement has made unusual progress, and it is still going forward with increasing impetus. Our appropriations may be cut, our budgets may be curtailed, our salaries may be reduced; but the message must be and will be proclaimed. God will do a quick work in the earth. His cause is not dependent upon material things merely, but upon the Spirit of God, which constitutes its power, and upon the winning of souls, which is its work. In speaking of what the followers of Christ should do, Mrs. E. G. White has said:

"Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything. With the golden chain of His matchless love, Christ had bound them to the throne of God. It is His purpose that the highest influence in the universe, emanating from the Source of all power, shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame."—*"Gospel Workers," p. 39.*

What is our duty, then, in such a time as this? Unmistakably it is to grasp the opportunities which Providence presents for winning souls for the kingdom of God. We should now "gather warmth from the coldness of others" and courage from the discouraging conditions in the world, knowing full well that this is the supreme hour of God's opportunity and man's expectation.

Buenos Aires, South America.

reformed. Religious education not only affects delinquents, but eradicates criminal tendencies. Religious training is an influence for good that cannot be obliterated.

The Sabbath school is the most potent factor in the child's life. It makes character and develops moral citizenship. It is the bulwark of the spiritual responsibility of each succeeding generation. Instruction in religion should start with the education of the child. There are 19,000,000 persons enrolled in the Sabbath schools of this country. If every member of

APPALLING IGNORANCE.—The Virginia Council of Religious Education has issued some startling facts. Tests were made in 213 high schools, and "a total of 18,434 high school students attempted to answer the twenty questions. The average grade was 46 per cent. The 12,000 students who stated on test papers that they attended Sunday school regularly made a grade of 51 per cent, and those who did not go to Sunday school made a grade of 32 per cent. One of the questions from the Old Testament was, 'Name three of the prophets of the Old Testament.' This was missed by more than 16,000 out of the 18,434. There were 12,000 students who were unable to name the four Gospels, and nearly 10,000 who were unable to name three of the disciples of Jesus."—*The Sunday School Times, Aug. 5, 1933.*

JEWISH HAVEN.—There are something over fourteen million Jews in the world. Only two hundred thousand of them are in Palestine, out of a total population there of 750,000. Most of that population—73 per cent of it—is Mohammedan. It's not proposed that all the world's fourteen million Jews shall now, or at any time in the future, be transported to Palestine. The plan, rather, is to provide in Palestine a national home were Jews who are denied privileges elsewhere can find a haven of security and an opportunity for a more abundant life. The annual immigration of Jews into Palestine amounts to about ten thousand. Due to special conditions, particularly in Germany, this number may be increased in 1933 to 25,000. Last year the largest quota of immigrants came from Poland. This year, doubtless, Germany will lead the list. In fact, there's a steady stream of Jews—4,000 of them since the first of January—headed from Germany to Palestine.—*Stanley High, over WJZ, July 23, 1933; quoted in "The World of Religion."*

ROME'S REVIVAL.—Tidings from various quarters, near and far, indicate that the papal authorities have bestirred themselves to a fresh effort in furthering their dream of world dominion, and are adopting vigorous policies and methods to accomplish this long-coveted end.

The present Pope is a world statesman of no mean caliber, and has conceived ways and means of placing the Vatican on the map in a sense undreamed of since the early seventies. Witness the recognition of the independent Vatican State, the acknowledged freedom of the Pope, the construction of a Vatican railway, and the building of a powerful radio station by which the head of the organization now attempts to make his voice heard by all peoples unto the end of the earth.

As though a flush of new life were pulsating through the whole body, even in the remotest communities of South America the local priests, though deplorably ignorant and base, are mani-

festing a fresh zeal for their holy(?) religion, that shows itself largely in fanatical and violent opposition to the messengers of the gospel.

We are informed on good authority that no less than five hundred European priests have been poured into the Belgian Congo within the past year, with a determination to engulf the splendid work established through years of painful toil by a number of Protestant societies. Already our brethren are feeling the hand of annoyance and persecution that in some instances makes it extremely difficult to carry on. Unscrupulous to the last degree, the foreign priests stop at nothing in the way of inciting their native employees to intrigue and threatening.—*Moody Monthly, August, 1933.*

SABBATH PRECEPTS.—The man who pays no attention to the holy rest day, one in seven, on the ground that he "believes all days are sacred," is as illogical as the man who never keeps his wife's birthday, and gives as his excuse that he cares for her every day. Keeping no day sacred is no proof that all days are alike sacred. . . .

The law of the seventh day rests upon something far deeper than any man-made theories. It rests back on the very nature and activities of God Himself. It is organic and primeval. God rested before ever He commanded man to rest. God, when He gave the manna, withheld it the seventh day before the code from Sinai demanded a weekly rest day.—*The Presbyterian, July 27, 1933.*

IRRELIGIOUS EDUCATION.—The growth of crime and of disrespect for authority in this country indicates that we are but reaping what we have sown. For nearly a century, a majority of our children have been trained in schools from which the teaching of religion was excluded. In the earlier decades of that period, the full evil of the system was not felt, since some of the children were taught religion at home, while others were reached by the various denominations. Within the last two or three generations, however, education has become more definitely irreligious in the elementary schools, and antireligious in the colleges and universities. At the present time, out of every ten American children, only one receives an education in religion that by any reasonable standard can be styled adequate. The other nine hear nothing of religion in the school which they attend, and inevitably form the persuasion, as Dr. Weigle, of Yale, has written, that religion is of little or no real importance in life. Let these children be brought under an irreligious or antireligious influence at college—and in what secular college can they avoid the one or the other?—and it is folly to think that they will continue to accept Christian beliefs, or rule their lives in accordance with Christian standards of morality.—*America, July 1, 1933.*

MOSLEM AMBITIONS.—One person in every seven in the world is a Moslem: 209,000,000 of them in all. And every one of the 209,000,000 is a missionary. I've met them all over the world. . . . I've seen them in India—the high-hat Moslems—among them Mahomet and Shukat Ali, political leaders of India's 90,000,000 followers of the prophet. The dream that the

Ali brothers were dreaming wasn't of an India free from Britain. It was a dream of an India run by the Mohammedans and joined, religiously and politically, with the Moslem states of the Near and Middle East. . . . Wherever I've seen them, they've always been alike: fanatically believers in their own faith and fanatically insistent that everybody else accept it. That's why, right now, Mohammedanism is probably growing in numbers faster, even, than Christianity; and why, in Africa alone, one out of every ten of the natives of that continent has been converted to this faith. And that's where, in this Moslem excitement about Christian missions, the irony comes in.

Moreover, Moslem missionary interest isn't confined to Africa and the East. The followers of the prophet now seem to have their eyes, once again, fixed on the Western world. A short time ago the Pan-Islamite Congress met in Jerusalem. This Congress was the largest meeting of Moslems in the twentieth century. Its delegates came by boat and automobile and camel caravan from the ends of the Moslem world. In one of the closing sessions plans were proposed and enthusiastically adopted for the most ambitious westward move that Mohammedanism has made in four hundred years. This move has the Hungarian city of Budapest as its first objective. Four centuries ago, Islam—in the armies of the Turkish sultan—first came to the ancient city of Buda on the banks of the Danube River. Islam remained there for two hundred and fifty years, devastating the country, oppressing the people, and imposing its faith.

Those days of Moslem glory and of Hungarian gloom were recalled by the Jerusalem meeting. Budapest, said the delegates, must be made a holy city for all Moslems. Forthwith it was. To commemorate its sanctity, a great mosque must be built there, and eventually, a Mohammedan university, an institution which could train Western Moslems very much as the famous El-Azar University in Cairo trains Eastern Mohammedans. These monumental buildings are to appear—the Hungarians willing—on Rose Hill, where, during the Moslem rule, the lords and princes of that faith had their palaces.

This was great news for the Mohammedans. It was less agreeable to the Hungarians. Upon their previous arrival the prophet's hosts promptly destroyed Buda's ancient university and burned the great library of St. Matthias, one of the treasure houses of medieval Christendom. All this, of course, in the name of Allah. For at that time, Islam was in a far-flung war on the Christian West. The Saracens had already swept into southern Spain; they had come to the borders of France, and up the Danube from Buda, were laying siege to Vienna. Their dream was to fly the crescent flag over all the capitals of Europe. That epic venture failed. But the dream has remained.

Of late, there has been a significant revival of Moslem activity in Central Europe. Scores of mosques in Bulgaria and Jugoslavia, long neglected, have been repaired and put again into use. Their worship has even been somewhat modernized. When, a short time ago, the

(Concluded on page 22)



DELVING INTO THE WORD



Studies on Fundamentals of the Message

RESTORING THE BREACH

(A Study of Isaiah's Message)

BY W. B. FRENCH

REPAIRING the breach is the keynote of Isaiah's prophecy, as indeed it has been of all the holy prophets since the world began. Isaiah is called the prophet of hope; for accompanying all predictions of judgment or disaster he forecasts restoration, salvation, redemption, and hope. Ezekiel is the only other prophet who mentions the breach, or gap.

The word "breach," as used in the Bible, signifies a disaster or punishment inflicted in war or in judgment. When God smote Uzza it was said, "The Lord had made a breach upon Uzza." 1 Chron. 13:11. The name of the place was called Perez-uzza. When David smote the Philistines, he called the name of the place Baal-perazim, which means a place of breaches. The Hebrew word *perets* is translated, "To break down, to destroy, to scatter, to disperse, hostile forces, to break forth upon."—*Gesenius's Hebrew Lexicon*. Another word that is used almost synonymously with "breach" is "wound." (See Isa. 30:26 and 14:6.) When a wound is inflicted by striking, a breach has been made. Jer. 14:17.

According to Isaiah, a breach has been made against the people, against the city of David (Isa. 22:9), the whole land of Palestine with its cities, against the temple (Isa. 64:11), and against the law (Isa. 58:1-3, 12, 13). This is the breach that is to be healed or repaired. In the record of Isaiah, the breach had been made by the king of Babylon. (See Isa. 14:4-6.) The breach made by Nebuchadnezzar was against all Israel and all the nations round about. Nebuchadnezzar was the "woe" of the book of Isaiah, as found in chapters 10 and 13 to 33. He smote the nations and left their land desolate. He smote Israel, laid Jerusalem in ruins, burned the temple, and carried the people into bondage.

The restoration of this breach is the theme of the book of Isaiah. To heal or restore this breach, Cyrus was raised up. God says, "By whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets; . . . they are full of the fury of the Lord, the rebuke of thy God." Isa. 51:19, 20. In answer to His own question, God says, "There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up." Verse 18. Therefore God called "a ravening bird from the east, the man that

executeth My counsel from a far country." Isa. 46:11. God raised up Cyrus, His "shepherd," "His anointed," His king, His servant from the east (Persia), and caused him to destroy Babylon, to restore the "outcasts of Israel" (Isa. 56:8), to rebuild the city and lay the foundations of the temple (Isa. 44:28), and all to be done "not for price nor reward" (Isa. 45:13).

This restoration of Israel to her national home, the rebuilding of her city and temple, and the restoration to true monotheistic worship under Cyrus, is the theme of God's servant from chapters 40 to 50. But this "breach" by Nebuchadnezzar is not the real and primary breach of Isaiah. Nebuchadnezzar, "king of Babylon," is used in a typical sense for Lucifer. (See Isa. 14:4, 12, and compare with "The Great Controversy," p. 660.) It is this breach, or stroke, of Lucifer, the real king of Babylon, that forms the basic prophecy of Isaiah. Satan is described as having smitten God's people with a continual stroke, with having turned the earth and its cities into a wilderness, with having perverted the worship of the true God, with having turned the people away from God's law and His Sabbath. This stroke began in heaven. It is this stroke, or attack, upon His government that God has sworn to heal or restore. (See Isa. 45:23; 30:26; 49:8; 58:12; 61:4.)

All this work of repairing the breach—undoing the havoc which sin has caused—is to be done by "Immanuel" (Isa. 7:14; 9:6; 11:1-10), "the seed of David," upon whom God hath laid the iniquity of us all. He shall truly restore all things—the outcasts of Israel, the Gentiles, the earth (Isa. 62:1-7), the city and the sanctuary (Isa. 60:13, 14). Eye hath not seen nor ear heard what this restoration will be like. He will destroy real Babylon, and let the captives go "without money and without price."

This restoration of the real breach is the theme of the entire book of Isaiah, but climaxes in chapters 52 to 66. God will cause all who return to Him and allow Him to write His laws in their hearts, to "ride upon the high places of the earth," and will feed them "with the heritage of Jacob."

What constitutes the breach has been described above, and also the healing. No native son of man could do this work, so "God sent forth His Son" to redeem and restore the deso-

(Concluded on page 22)

CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

THE FAR EAST AND WORLD PEACE—No. 3

BY W. A. SCHARFFENBERG

MANCHURIA may be called the Promised Land of Asia, the Coveted Prize of the Far East, the Alsace-Lorraine of the Orient. Another has called it the "Cockpit of Asia," for here, in the three-cornered struggle between Russia, China, and Japan, over 500,000 lives have already been sacrificed, and the end of the struggle is not yet in sight. It is now a storm center of international politics, and may prove to be not only the cockpit of Asia, but of the world powers as well.

"China's faults have been condoned and Japan's magnified to such an extent," says Yosuke Matsuoka, Japan's representative at Geneva until her withdrawal from the League, "that the average American cannot look upon the Far Eastern situation clearly and fairly."¹

To understand the Far Eastern situation, it is well for us to study the major problems of Japan in so far as they relate to Manchuria. It seems evident that nothing short of an internal national calamity or actual defeat on the field of battle will again rob Japan of the fruits of her present victories in Manchuria. Why is Japan so determined to hold the 450,000 square miles of territory that she has already acquired in the present conflict? This is the question we wish to answer briefly in this article.

Japan's Population Problem

The first great problem of Japan, according to Japanese statesmen, is the problem or pressure of population. Japan is without doubt the most densely populated nation in the world, having an average of 2,774 people to every square mile of arable land. Holland stands second, with 1,000, Italy third, with 819, Germany has 806, while the United States has but 230.

The population of Japan is increasing at the rate of 750,000 each year. During the last decade more than eight million have been added to her already overcrowded population. This is more than the entire population of the continent of Australia. Any nation that has increased her population from 35,000,000 to 70,000,000 in the short period of fifty years, and whose total area is less than 150,000 square miles, is rapidly approaching a state of congestion, and will need more room or be confronted with an explosion that may result in a national calamity. Where, then, is this surplus population to migrate? This is the problem with

which the statesmen of Japan are confronted.

Since the Japanese have been excluded from a large portion of the earth's surface, and since most of the territories in the Pacific area have already been acquired by the Western powers, Japan is faced with the problem of opening up new avenues for her surplus population.

Manchuria, to which Japan feels she has first claim, is larger than France and Germany combined, is able to provide amply for a population of more than 100,000,000, and is therefore in a position to absorb the surplus population of Japan.

Should the powers "form a bloc against Japan's policy," or should they attempt "to oust her from Manchuria," says Walter Crocker, there "will be a war to the death. Her whole foreign policy is determined and will be shaped by this belief as to her numbers being greater than can be sustained at home. . . . In order, then, to understand not only the determining forces of Japanese policy, but also what is the major issue, incomparably greater than any other issue, in the Pacific region today, we must analyze her problem of population."²

Japan's Food Problem

"Japan's agriculture . . . can neither be much extended nor be greatly improved, can neither satisfy the old population nor support the new. . . . Under these circumstances it is becoming more evident every year that the time is forever past when the nation could rely solely upon agriculture for subsistence. . . . Japan's growing population may only be supported, as it has already begun to be, by an increased importation of raw materials and foodstuffs and an increased exportation of manufactures."³

Japan's food problem has therefore developed into a major problem. Since she is forced to purchase from abroad approximately 25 per cent of the food that she consumes, she is compelled, in order that a favorable balance of trade may be maintained, to develop her industries and increase her exports. Her success has been phenomenal. By 1918 her foreign trade had reached the enormous figure of \$1,815,000,000. But soon the tide began to turn against Japan, for by 1930 she had an adverse trade balance amounting to \$38,000,000. The eyes of her statesmen were therefore again directed toward Manchuria.

Manchuria, having one of the richest soils in the world, has rightfully been called the granary of Asia. The annual value of the agricul-

tural products alone is estimated to be about \$700,000,000. In 1930 the crops were estimated at over 800,000,000 bushels. The soy bean, which is easily the second leading food in the Orient, has made Manchuria famous. "Of the 4,000,000 tons of beans and bean products exported in 1930, more than 43 per cent went to Japan."⁴ Wheat is also grown in northern Manchuria, and bids soon to overtake the soy bean as the largest item among Manchurian products.

"The soy bean and its by-products . . . are the foundation of Manchuria's prosperity and commercial importance. They are also one of the factors which have caused Japan to regard her commercial position in Manchuria as a matter of vital consequence to her people. For the Manchurian bean has assisted, to a greater degree than any other single import, in solving the pressing food problem of heavily populated Japan."⁵

Could Manchuria become an integral part of the Japanese Empire, her food problem would be readily solved, for Manchuria with a population of but 30,000,000, and with but 20 per cent of her agricultural land under cultivation, is well able to provide for the needs of at least 100,000,000 people.

Japan's Industrial Problem

"The more clearly the difficulties are realized under which the makers of the New Japan have labored," says Paul Hutchinson, "the more remarkable appear their achievements." It is a well-known fact that national power in a highly industrialized state depends primarily on an adequate supply of natural resources, such as coal, iron, oil, and a large amount of raw materials. "Yet Japan," continues Mr. Hutchinson, "has gained her present position with inadequate supplies of all three, and faces the future with her supplies increasingly endangered."⁶

The estimated coal deposits in Manchuria amount to at least 1,500,000,000 metric tons. The Fushun coal field, which is not far from Mukden, is one of the largest coal mines in the world, and contains some 950,000,000 metric tons of coal. There are many other mines that have but just recently been tapped.

It is said that the iron deposits of Manchuria are estimated at about 800,000,000 metric tons. The Anshan Iron Works, located in Liaoning Province, has an investment of over \$20,000,000, and has an annual output of 280,000 metric tons of pig iron. Many other iron works have been established throughout Manchuria.

Japan needs large quantities of oil. The oil deposits at Fushun are estimated at 5,500,000,000 tons, or sufficient to supply the needs of Japan for two or three centuries.

Magnesium, which is used so extensively in the construction of airplanes, is found in abundance in Manchuria. Here, too, are over 90,000,000 acres of forest and timber reserves. Manchuria may indeed be considered a "Prom-

ised Land." Is it any wonder, then, that Japan has turned her eyes toward Manchuria?

"Just as imperial Russia looked for concessions there to provide an ice-free port and naval base on the Pacific, so imperial Japan sees in an orderly development of Manchurian resources, under Japanese direction, the one sure source of continuous strength in the Pacific. For in time of war, if war came, Japan must count upon Manchuria, or perish."⁷

(Continued in November)

¹ *Liberty*, July 22, 1933.

² "The Japanese Population Problem," by Walter Russell Crocker, p. 32. Macmillan Company.

³ "The Russo-Japanese Conflict," by K. Asakawa, pp. 7, 8. Houghton, Mifflin & Co.

⁴ "Third Report of Progress in Manchuria to 1932," p. 5. South Manchuria Railway Co.

⁵ "Manchuria—The Cockpit of Asia," by Col. P. T. Etherton and H. H. Tiltman, p. 116. Frederick A. Stokes Co.

⁶ "Storm Over Asia," by Paul Hutchinson, p. 42. Henry Holt & Co.

⁷ "Manchuria—The Cockpit of Asia," p. 138.

EFFECTIVE ILLUSTRATIONS

For Sermon and Song

POWER SUFFICIENT.—I stood some years ago in the power house at New Haven. I watched the great dynamos as they generated the power necessary to drive the cars along the track in various parts of the city. I noted upon the indicator continuous variations. It would mark now 20, an instant later 30, a little later 40 or 50, and would drop back again; and I learned from the attendant that this indicator told the story of how much power was called for out on the lines. If a hundred cars were being started at once, then instantly the carbon brush pressed hard and the electricity required was generated. No more was generated and sent out than was called for by the load which was being drawn.

In this we have a complete illustration of precisely what God will give to the disciple of Christ. Whatever a person undertakes in the name of Christ, whatever load he determines to carry on in the Master's name, will be a call to heaven for help and God will send it.—*Moody Monthly*, August, 1933.

SPIRITUAL GRAVITATION.—The old story of Circe, who welcomed her guests at the front gate of her garden, entertaining them with all manner of sensual delights, and after transforming them into unclean beasts, let them out at her back gate into a region of darkness, is no fable. Multitudes go out of life that way. The light of heaven is for those who walk as children of light, while the outer darkness is for those who would be at home nowhere else.—*Christian Faith and Life*, July, 1933.

DIVERTED DANGERS.—A young soldier was back from service in South Africa, and a lady was endeavoring to persuade him to tell of his experiences. Tommy, who was Irish, tried to get out of it by saying that nothing had ever happened to him; but the lady was persistent. "Something must have happened," she declared. "Now tell me in all your experiences in South Africa, what was it that struck you most?" "Well, ma'am," said Tommy, after some thought, "th' thing that struck me most was th' number of bullets that missed me."

So we may be "struck" most by the number of dangers that have threatened us, only to be diverted by God's protecting hand.—*Moody Monthly*.

HONORED FOR GOD.—An Indian sweeper who was a Christian used to attract great crowds as he preached the gospel. One day a passer-by said scornfully: "Why do people gather so respectfully to listen to a sweeper?" "When the Saviour was riding to Jerusalem on an ass," replied the man, "people spread their garments beneath the feet of the ass. Not for the ass's sake, but because the King of kings was riding on it. When Christ got down from the ass, nobody cared any more about it. It was honored just as long as the King of kings was using it."—*Presbyterian Advance*.



KINDLY CORRECTIVES



Better Speech and Conduct

SPEECH THAT CANNOT BE CONDEMNED

BY F. M. WILCOX

WE judge strangers in two principal ways,— first, by their appearance; second, by their speech. When a stranger approaches us, his dress, his walk, his general bearing unconsciously make an impression upon our mind. As soon as he speaks, this impression is either deepened or in some measure dissipated, according as his speech comports with his appearance.

The apostle Paul exhorted the church at Colosse, "Let your speech be alway with grace." And in his epistle to Titus this apostle requests his disciple to exhort the young men under his instruction to be sober-minded, of "sound speech, that cannot be condemned." If it is needful for the Christian believer to manifest in his speech sobriety and sincerity, how much more necessary it is that the Christian minister should do this.

I was talking recently with an earnest Christian woman, a member of one of our churches. She said, "There came to me today one of our ministers. He spoke very earnestly about the seriousness of the present day, and the fact that many of our brethren and sisters do not sense the times upon which we have entered. And then he remarked, 'I must jack our people up on this matter.'" The crude slang expression entirely dissipated from this particular sister's mind the impression created by his former remarks.

It is painful to see the extent to which slang words and phrases are employed by public speakers. If they could realize how these words grate upon the sensibilities of truly refined people, they would be more careful of their language. How can the minister of Christ proclaim from the pulpit Heaven's solemn message, setting forth oftentimes the meekness and tenderness and purity of the Lord Jesus Christ, and then inject some foolish illustration or some slang phrase which destroys in large measure the impression his solemn words may have created? To too great an extent these unfortunate forms of speech are being employed by some of our own ministers. They are encouraged in this practice by the amusement which such remarks may cause on the part of some in the congregation; but this is poor compensation for the rude shock it brings to those of mature thought and keener sensibilities.

It ill becomes the minister of Christ to use slang on any occasion. He should recognize that not alone when he stands in the pulpit is

he to bear the character of Christ's representative, but in every relationship of life. In business he is to represent Christ the Lord. At the social gathering he is still the minister of Christ, and his speech and actions will be such as will commend to others the religion he professes.

We can excuse in the ignorant and unlearned the use of ungrammatical words and even crude expressions, but their use by those who know better is indeed reprehensible. When we do the best we can, we make mistakes enough in the use of our mother tongue, especially when we speak extempore. It is not only the privilege but the duty of every disciple, and especially the one who stands in the sacred desk, to present his message as far as possible in such phraseology as shall not shock the sensibilities of those who hear him, but will rather commend to their hearts and minds the truth he utters.

Washington, D. C.

THE GOSPEL MUSICIAN

Responsibility and Opportunity

PHILOSOPHY HAS NO SONGS.—Our religion is the only religion that can be set to music. When you are asked to believe some philosophy, or faith, find out whether it can be set to music. Does it give a song in the night? Does it give a song in the Valley of Achor? Does it take the soprano of pain, the alto of grief, the tenor of anguish, the bass of death, and harmonize them into music of faith and hope, and help us to sing, "A mighty fortress is our God," "I know that my Redeemer liveth"? Heathen music is all in the minor strain, and knows no joy.

At the funeral of the great agnostic Ingersoll, the papers said, "There was no music." No, infidelity cannot sing itself into any heart.

Paul and Silas sang in the prison, and the harmonies shook the building, and the doors were opened! "And the prisoners heard!"—*The Expositor*.

✱ ✱ ✱

ORTHODOXY is customarily construed to mean harmony with one's own particular "doxy;" otherwise it will usually be catalogued heterodoxy.

The Book of Lamentations: "The Weeping of the Lord"

By H. CAMDEN LACEY

NOTE: In this "Suite of Acrostic Elegies" the prophet Jeremiah bewails the destruction of Jerusalem by the Babylonians. There are five separate poems.

The Miseries of Jerusalem.	1	The Contrast Between the Present	4
The Sufferings of the Jews.	2	and the Past.	4
The Ground of Consolation.	3	The Final Appeal.	5

The Book of "Daniel the Prophet:" "The Victory of the Lord"

A. ON A PERSONAL PLANE	1-6	B. IN THE PROPHETIC FIELD	7-12
1. The Conflict: "Christian Education" in a Heathen University. The Victory: "Christian Students" Ten Times Better. (1:20)		7. The Conflict: The World Empires and the Son of Man. The Victory: "All Dominions Shall Serve and Obey Him." (7:27)	
2. The Conflict: Interpretation of Prophetic Dreams. The Victory: God's Prophet the Only Revealer. (2:47)		8 and 9. The Conflict: The Papacy and the Heavenly Sanctuary. The Victory: "That Determined Shall Be Poured Upon the Desolator." (9:27)	
3. The Conflict: The Service of God, or the Worship of an Image. The Victory: God's Servants Are Delivered From the Burning Fiery Furnace. (3:29)		10-12. The Conflict: The Kings of the North and South, and Michael the Great Prince. The Victory: Michael Standing Up, and the People of God Shining "as the Stars Forever and Ever." (12:1-3.)	
4. The Conflict: Ultimate Sovereignty; God or Self. The Victory: Nebuchadnezzar Humbled and Converted to God. (4:31-37)			
5. The Conflict: Essential Gain. The World or One's Soul. The Victory: Belshazzar Slain at a Sacrilegious Feast. (5:30)			
6. The Conflict: Obedience to Law, Human or Divine. The Victory: Daniel Delivered From the Lions' Den. (6:27)			

The Book of Hosea: "The Love of the Lord"

A. THE DOMESTIC TRAGEDY: The Saving of a Prodigal Wife	1-3	B. THE DIVINE TEACHING: The Salvation of a Polluted People	4-14
1. The Divine Intimation.	1:1, 2	1. The Nature of Israel's Sin; Spiritual Darkness, Intellectual Depravity, Physical Degradation.	4, 5
2. The Prophet's Marriage.	1:3	2. God's First Call to Repentance.	6:1-3
3. Early Wedded Life, and Its Typical Significance.	1:4-9	3. The Threatened Punishment: Foreign Conquest of the Northern Tribes.	6:4-10:15
4. The Ultimate Hope.	1:10-2:1	4. The Revelation of a Love That Passeth Knowledge.	11-13
5. The National Parallel.	2:2-23	a. In God's past dealings with Israel.	11, 12
a. The Lord's call to reform.	2:2-5	b. In His future mercies to the penitent.	13
b. The first method of reclamation. (Driving to repentance)	2:6-13	5. God's Final Call to Repentance.	14:1-3
c. The second method of reclamation. (Drawing to repentance)	2:14-23	6. Gracious Promises of Ultimate Redemption.	14:4-9
6. Later Wedded Life, and the National Interpretation.	3:1-5		

The Book of Joel: "The Day of the Lord"

1. The Earthly Canaan Devastated and Mourning.	1:1-20	6. "AFTERWARD:" Pentecost and the Latter Rain.	2:28-32
2. The Day of the Lord "Nigh at Hand." A Locust Plague.	2:1-11	7. The Day of the Lord "Near." "In the Valley of decision," "Armageddon."	3:1-17
3. "Now:" Repentance and Prayer.	2:12-17	8. The Heavenly Canaan and Eternal Peace.	3:18-21
4. The Lord's Pity.	2:18		
5. The Lord's Provision.	2:19-27		

The Book of Amos: "The Empire of the Lord"

A. THREE MESSAGES.		B. SOME VISIONS.	
1. "The hour of His judgment is come" upon all nations bordering on Israel, and finally upon Israel herself.	1, 2	1. "The Grasshoppers."	7:1-3
2. "Babylon is fallen." The moral and spiritual decline of the chosen people.	3, 4	2. "The Fire."	7:4-6
3. If any man worship . . . the image, he shall drink of the wine of God's wrath. Irreversible judgments pronounced upon idolatry.	5, 6	Tiglath-Pileser IV, king of Assyria, and His conquest of Northeast Israel.	
		3. "The Plumb Line."	7:7-9
		Shalmaneser V and Sargon II, kings of Assyria, and their capture of Samaria, and the final destruction of the Israelitic nation.	
		(A Fragment of Autobiography.)	7:10-17
		4. "The Basket of Summer Fruit."	8:1-14
		The time of plagues preceding the millennium.	
		5. "The Lord Standing Upon the Altar."	9:1-15
		The destruction of the wicked at the end of the millennium, and the new earth state.	

AROUND THE WORLD CIRCLE

The Great Commission in Operation

Missionary Problems Considered

BY W. H. ANDERSON

HOW can the missionary best bring to the heathen the knowledge of the "unknown" God?

We generally approach the heathen in Africa through the things they see. We use the parable method, the story method, just as you would teach children. We must remember this fact, that the native never understands anything in the abstract; he is not an abstract reasoner at all. Everything must be concrete with him; and if our presentation is not concrete, it is lost. We take the lessons as Christ taught them, saying, "The kingdom of heaven is like this, and like that." We must remember that the native knows nothing of zoology, or any of the other sciences as such. But concerning animals and beasts and birds, he knows far more than any missionary will ever know. The native is a child of nature, and he knows these things. While we study books, the native studies nature, and knows nature.

So we take the things of nature which the native understands, and from these lead him to an understanding of God. We teach him that there is a God who made all things; and practically every native has that knowledge in general. It is expressed in Zulu by a word meaning the "Greatest of the Great." Nearly every native understands that there is a Supreme Being, and we seek to teach him who that Being is, that He is the One who made the things of nature. We approach the matter from his side of the question, and from his knowledge, and so gradually lead him to a conception of the God of heaven.

How do you bring to the native a knowledge of the Bible, and of the third angel's message, when he does not read and does not have a Bible? How do you teach him to accept the authority of that Book?

We endeavor to teach the young people to read the Bible. We talk with the older people who cannot hope to read, about God's word and how He does things,—of the things they see and know,—and lead them on in this way. The ordinary natives have no knowledge whatever of history. Their traditions are somewhat hazy. They can go back no farther than their great-grandfathers, perhaps only their grandfathers. The past is mythical. They have what they call the prehistoric tense of the verb in most of the native languages, but there is nothing

really tangible about it, and when you talk to them about the past, your presentation must be simple.

You cannot hang up a chart of the 2300 days, and expect them to grasp your explanation of its intricacies, as you do among advanced peoples. I remember one worker who spent a week in trying to explain and prove that the 2300 days began in 457 B. C., when the command went forth to restore and rebuild Jerusalem. The natives know nothing about the Medes and Persians; they know nothing about Jerusalem; they know nothing about anything connected with that whole story; and after the week was over, they came to me and wanted to know what he had been talking about. We have to deal in a simpler way with matters that can be grasped.

How do you present the imminence of Christ's coming and the distinctiveness of our special message in such a way that the native will understand and will get more than just a

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



RL-30

general recognition of God, with Christ as our Saviour, and that He is coming again soon?

We have to leave the history part largely out of our instruction. The native must take your word as authority. He cannot be expected to understand any more than a child of six or seven years could understand. We must deal with tangible things, and recognize that these natives are children in their understanding. But on the other hand, we must not get the idea that just anybody can teach them, for we need the best teachers we have to instruct these natives.

We teach the great essential things,—the preparation of life that will enable them to stand when they meet their Saviour, and be prepared to go with Him into His kingdom.

We do not mention the great apostasy of the Dark Ages until we come into contact with Sunday-keeping missions; we deal with the truth, and rarely touch the other at all until it is brought in. Then we always meet it by saying: "Now, this is what God says; many people do not do what God says, any more than you did before you learned better. Here is God's word, and this is what He says."

When a man goes to the mission field, he must have love for the people, if he is to win them. If he doesn't have love, he might as well not go. The native will sense this lack, and it will not take him long. Love is the basis of all missionary work. We must go out and teach the natives, but love really reaches them and wins them for Christ's kingdom.

Cape Province, South Africa.

THE FIELD SAYS— Through Our Letter Bag

"I HAVE read the MINISTRY from the first number to the present. Those recent testimonials which poured in from all parts of the world about the MINISTRY deserve to be corroborated by every one of us; they are every whit true. The MINISTRY often scores and stings me, but I also receive a great deal of consolation, and very much instruction in the struggle to reach souls who are to be saved. I love the MINISTRY for its wisdom."

N. P. NEILSEN, Pres., South American Division.

"I am enjoying the MINISTRY very much. It is a blessing to our field."

E. E. ANDROSS, Pres., Inter-American Division.

"I wish to tell you that I am pleased with the MINISTRY. I want to see that every worker in the division who reads English gets the benefit of it."

FREDERICK GRIGGS, Pres., Far Eastern Div.

"I like the MINISTRY in its enlarged form. And it improves as time goes on. I feel sure that the counsel and instruction which comes through this monthly journal will mean much for the building up of a strong, efficient ministry in this advent movement."

W. E. READ, Pres., British Union Conf.

"I write these lines to give you courage in your work. It is the MINISTRY I refer to now, and which I wish to commend. It is serving me, as one who is on the firing line every day, in ways which I sincerely appreciate. Its call to a still higher ministerial serv-

ice is one to which my heart responds and for which my spirit is yearning. I want you to understand that your efforts are deeply appreciated, and that much good is coming from them as they bring the workers into a solid force for God and Christ."

F. A. WRIGHT, Minister, Peoria, Ill.

"I could not but drop a tear as I read the heart-warming messages of the last issue of the MINISTRY. This little messenger ought to help bring to the individual worker the status described by Isaiah: 'He hath made me a polished shaft.' How important it is that with all the polishing we do not become stilted, but rather preserve that fellow feeling, those finer qualities of simplicity, humility, mercy! The MINISTRY makes the heart cry out in the language of Bathurst: 'O for that flame of living fire that shone so bright in saints of old.'"

W. E. GERALD, Belgrade, Maine.

"Whenever the MINISTRY arrives, I like to sit down and read it from cover to cover. I enjoy everything in it, and am not satisfied to put it aside until I have really read everything. It always seems to be so full of good things and so timely that each issue is looked forward to with expectation. I like its make-up, its new size, its editorials and postscripts. In fact, it fills a place that no other paper of ours occupies. Interchange of ideas, methods, and experiences is always helpful, and we wish you much of the Lord's blessing and the Spirit's leading as you continue with this work."

W. E. SCRICKLAND, Missionary, Nanchang, Kiangsi, China.

"I must write you a few lines to express my appreciation for our official organ, the MINISTRY. It is a real pleasure for me to receive and read this magazine. I have just finished reading every line of the last number. I like its form and style. It seems that every article has a deep spiritual tone. It is helpful and inspiring to me. I hope we shall never have to be without it. Surely it would mean a great loss to the ministry of this denomination if we had to be without the help it affords."

W. H. HANHARDT, Dept. Sec., Texico Conference.

"No other paper or magazine has done me more good than the MINISTRY."

R. P. MONTGOMERY, Pres., Texico Conference.

"I am happy over the enlarged form of the MINISTRY. You are doing a good job, and we are giving you every support possible."

C. S. PROUT, Pres., S. E. Calif. Conference.

"The MINISTRY is a wonderful paper. Each issue is a breath of spiritual life, strengthening faith in the message and giving fresh courage to press on in the work."

T. S. BOWETT, Chaplain, Rest Haven Sanitarium.

"I greatly enjoy reading the good articles from the pen of the brethren, especially the editorial pages."

CAPT. J. L. JOHNSON, Long Beach, Calif.

"I have been greatly benefited by the reading of the MINISTRY. I have enjoyed it from its very beginning."

K. A. MACAULAY, Minister, Mayfield, Ky.

"I have just read your two editorials in the August MINISTRY, and indorse them fully as good and sound. In fact, the entire number is unusually good—Elder Evans's articles and poem, and Elder Daniells's morning talk. I enjoyed it all."

G. B. STARR, Veteran, Glendale, Calif.

"I greatly enjoy reading the MINISTRY, and wish to tell you that you are doing a wonderful work. I read it through from beginning to end."

E. G. CROSIER, Evangelist, Fort Worth, Tex.

"May I say that I certainly appreciate the MINISTRY. It is par excellence, indeed. Full of edible substance."

WESLEY AMUNDSEN, Dept. Sec., Texas Conference.

"I am enjoying the MINISTRY very much. I would not want to be without it."

R. E. BIETZ, Dept. Sec., North Dakota Conference.

"This wonderful little paper is indispensable to a worker in this cause. It is intensely practical, and each issue is a spiritual gold mine."

A. J. CAMPBELL, Missionary, Choiseul, Solomon Islands.

Prison Meetings.—We obtained permission to hold meetings in the jail through one of our leading members, who is acquainted with some of the prison officials. He called on them and requested that we be allowed to hold such a service once a week in the prison chapel. This request they were pleased to grant.

We hold these meetings on Sabbath afternoons. We take along our little choir, usually numbering twelve to fifteen, and a good supply of song books so the prisoners can join in the singing. We find that they enjoy taking part. Sometimes we have special music, but even then we have congregational singing, so all can join.

We do not continue the service longer than thirty minutes, and we present our topics more in story form than as a sermon. We read or quote a few texts, and draw lessons from them or give character sketches, some of Bible characters and some of people living today. They seem to enjoy and be helped by these.

We very frequently hand out literature on subjects we think will interest them, but we made a mistake one time soon after we began holding the prison meetings. We handed out some literature on the prohibition question, and the next time we went to conduct a service scarcely any one appeared. The prison superintendent took me down among the prisoners to explain matters to them. The next time we went, more came to the service; but it took several weeks to get our attendance back to normal. Now, as time goes on, the crowd increases. We are at present going only every other Sabbath; so many meetings are held there by other denominations, that we thought it best not to attempt it weekly. We have done little personal work with the prisoners as yet, but plan to do this as confidence is established, and as the opportunity presents itself.

ISAAC BAKER.

New Orleans, La.

Restoring the Breach

(Concluded from page 15)

late heritages. What it will be like when it is healed is described in Isaiah 11:6-10, and chapters 35, 65, and 66. At "that time," when God has restored the breach, His people will "have a song" (Isa. 30:29) and the song they will sing is found in chapter 26:1-4, and chapter 12. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. In contemplation of this grand and glorious restitution, we cry out as did John the revelator, "Even so, come, Lord Jesus."

Washington, D. C.

This Period of Pressure

(Concluded from page 4)

to continue to employ them. It would bring great loss to our work were we now to permit conditions to develop that would require the return of any large number of our missionaries. Thus far we have been able to maintain full work by meeting from reserve funds the amount lacking. We have been thankful indeed that reserves were available for this purpose. But they have been drawn upon so heavily that now they are just about at the vanishing point, and we can no longer look in that direction for help. It therefore is most important that in every way possible we seek to make our leadership of the churches strong and effective in supporting the work of God at this critical juncture.

Washington, D. C.

Moslem Ambitions

(Concluded from page 14)

faithful observed the four hundredth anniversary of the old mosque in Sarajevo—the finest in all the Balkans—women were invited, for the first time, to attend the services; and the king of Yugoslavia sent special representatives. Great Britain, which rules more Moslems than any other nation, is witnessing the erection of a mosque in the center of the city of London. France, with many Moslems under its flag in North Africa, has a new mosque in the city of Paris.

All this, of course, by no means indicates any turn in the Christian West toward Islam. But it does indicate that, through the centuries, there has been no change in Islam's missionary ambitions. And that, on the face of it, ought to make it easier for a Moslem to understand that neither in Egypt nor elsewhere is there likely to be any change in the missionary ambitions of Christianity.—Stanley High over WJZ, July 23, 1933; quoted in "The World of Religion."

The Blight of Prejudice

(Continued from page 1)

be if we allow the mind to be hobbled by prejudice. Nor are we to deal so much with defining and removing other men's prejudices as we are to be sure that our own minds are free from every shackle that binds and cripples our growth and progress.

When Christ was teaching in the temple in Jerusalem, the people were divided. Some said, "He is a good man;" others said, "Nay; but He deceiveth the people." When the people heard His teachings, the opposition increased. Some said, "Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence He is: but when Christ cometh, no man knoweth whence He is." Here they set aside a long list of prophecies and the miracles of Christ out of mere prejudice against Him. On

another occasion the Pharisees denied Christ out of sheer prejudice. They said, "We know that God spake unto Moses: as for this fellow, we know not from whence He is." Even the blind man who had been healed perceived their prejudice. "The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence He is, and yet He hath opened mine eyes."

Even Voltaire cried out against the corruptions and superstitions of Rome when he said, "Prejudice is the reason of fools." Prejudice colors the outlook on all new faiths and theories. It jaundices all it sees. "When the judgment is weak, the prejudice is strong."

"Some persons believe everything that their kindred, their parents, and their tutors believe. The veneration and the love which they have for their ancestors incline them to swallow down their opinions at once, without examining what truth or falsehood there is in them. Men take their principles by inheritance, and defend them as they would their estates, because they are born to them."—*Watts*.

Seldom are we convinced of our own prejudice by exposing that of others. Recriminations seldom help us to see our own prejudices. John Locke, speaking of how to get rid of prejudice, said:

"The only way to get rid of this ignorance and error out of the world, is for every one to impartially examine himself. If others will not deal fairly with their own minds, does that make my errors truths, or ought it to make me in love with them, and unwilling to improve on myself? If others have cataracts on their eyes, should that hinder me from couching of mine as soon as I could? Every one declares against blindness, and yet who almost is not fond of that which dims his sight and keeps the clear

light out of his mind which would lead him into truth and knowledge? False or doubtful positions, relied upon as unquestionable maxims, keep those in the dark from truth who build on them. Such are usually the prejudices imbibed from education, party, reverence, fashion, interest, etc. This is the mote which every one sees in his brother's eye, but never regards the beam in his own."

We can afford to go a long way to find truth. Every ray of light should be carefully cherished; the evidences of truth should be often examined, for like a genuine pearl the more it is polished, the more light it gives forth. When our assent goes beyond our evidence, prejudice may play a larger part in one's holdings than we are wont to believe. Most ministers have often seen many apparently honest persons so filled with prejudice against plain Biblical statements that their case seemed pitiful.

In searching for truth in God's word, we must seek for truth with an open mind. We ought to be hungry for truth all the time. It is when the appetite is keen that food has the best relish. But prejudice never whets the appetite for revealed light. It is a deadening opiate, bringing stagnation, and is a sure precursor of spiritual decay. Growth in grace must come from additional light, and a better and fuller understanding of revealed truth. Many times the beam in our own eye shuts out the light from heaven. It was so with the Pharisees and scribes and chief priests and rabbis in the days of Christ. The apostles and Paul found the same in their activities. Prejudice blinds the eyes, callouses the heart, and brings on spiritual apathy. Every growing preacher should put it out of his heart.

I. H. E.

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CERTAINTY!—Woe to the church that loses the note of certainty from its literature, its preaching, its conviction. The Lord cometh, and we know it! The cumulative evidences are inescapable. The converging testimony of the outline prophecies, coupled with the specified omens of the time, place the matter beyond conjecture. We follow not cunningly devised fables.

DISCRETION!—Discretion should characterize the utterances of representatives of this faith in this tense time of domestic transition among the nations. The interpretation of prophecies and the study of James 5 do not involve public criticism of national policies and provisions for recovery. The delicate touch is needed here, in which Christ is our perfect pattern. We have a heavenly message to give, a specific gospel to preach. Let us confine our activities to our great commission. A word to the wise is ample.

ENVY!—Professional jealousy, so natural to the human heart, but so utterly at variance with the spirit of Christ, is ruinous to all who come under its spell. Jealousy, lest another receive credit for some of our achievements; fear, lest some rising star crowd us out of our place in the sun; envy, when another's fame is sung on the lips of the crowd,—these are the spiritual ulcers which, if not eradicated, gnaw at the vitals and cripple the life of all who do not overcome this weakness. "In honor preferring one another," is Heaven's mandate.

ARTIFICIAL!—Artificial issues and fanciful crises played up to stimulate flagging zeal or to whip up a fresh interest, but based on hearsay and newspaper rumors that are usually later modified or denied, constitute an unworthy working platform for any laborer in this cause. The passing of time shows them to have been based on unjustifiable premises. They are successful, however, in drawing the spotlight at the moment. But the times are serious enough without exaggeration. The unquestioned facts that crowd upon us are startling enough without recourse to fiction, even if no moral principle were involved. Such a regrettable course will lead to serious discounting of all the utterances of the one pursuing such a policy. We should both eschew it personally, and frown upon it whenever it appears. Let us tell forth the message fearlessly and faithfully, but truthfully.

DISTINCTION!—There is a fundamental difference between believing a statement in the Testimonies, and accepting some one's arbitrary in-

terpretation of it. We unhesitatingly accept the Spirit of prophecy statement as true, but we do not thereby necessarily concede the correctness of construction placed upon it by the user. Read apart from the context, or without knowledge of the circumstances and the related declarations of the Spirit of prophecy upon the same theme, the isolated expression might seem to support the interpreter's view; but read in the light of perhaps a dozen other messages on the same subject, the seeming implication of the isolated expression may be materially modified. In difficult or complicated questions, all that has been written on a given point needs to be assembled and correlated before a sound conclusion can be drawn as to the intent of any unusual statement. We are not thereby doubting the Testimonies in the least because we decline to walk into some one's arbitrary "Do you believe it or not?" trap, or to follow his shallow study and unsafe conclusions.

NULLIFICATION!—Woe to the minister who projects doubt and suspicion into his congregation concerning our appointed leadership. He will surely reap in his own life what he has sown for others. But that is not all. He will be held accountable by his God for weakening the faith, scattering the effort, and retarding the work of the Lord. Lack of confidence in our leaders cuts the missionary nerve of the church, throttles the flow of means, breaks down the morale of the body, and in fact neutralizes the very efforts of the agitator.

INTACT!—We should refrain from asserting that not one of our missionaries has been recalled because of present shortage of funds due to general economic stress. Some have been returned by the divisions in an endeavor to balance their budgets. Others have been retained in the home bases at the time of their furlough; *but our lines are held intact*. We are abandoning neither mission stations nor projects. Instead, the work of God is advancing, and soul winning is increasing in both mission and homeland. In some cases responsibilities have been redistributed. In other instances we are developing native laborers to fill the pioneering white missionary's place. And this is manifestly in the order of God. The development of an indigenous ministry, and a self-supporting, self-propagating native church is imperative to the finishing of our work, for the hour will come when the white missionary, as a foreigner, will not be permitted to continue his work in large sections of the world field. Note the word from the president of the General Conference, appearing on page 4.