

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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## THE MEANING AND JOY OF WORK

AN EDITORIAL



WHEN Christ said, "My Father worketh hitherto, and I work," He brought upon Himself the condemnation of those who heard Him, because He had healed on the Sabbath day. Nevertheless He stated an important fact, from which as Christians we can learn a good lesson concerning labor and the work we have to do. To know these divine laws would help to sweeten life, and make work a pleasure instead of a burden.

Ofttimes we think of the future state as a condition of absolute rest. We long for heaven, not because we know just what it will be like, but because we think of it as some place of repose and ease, where we shall no longer have to work. To those holding this view, happiness seems to be in opposition to things to be done. They speak of work as the one thing to be rid of before they can attain a state of happiness. To them heaven is a place of do-nothingness, idleness, with all bodily needs spontaneously supplied.

Now when Christ Himself said, "My Father worketh hitherto, and I work," how can we infer that God is an idle Being, without plans, purposes, designs, or labor? No, the very contrary is true. We cannot conceive of God, if we take the Bible record of Him, as an inactive, resting Buddha—ever in a state of absolute repose, with nothing accomplished and with no undertakings.

The Bible introduces us to God as a designer, a creator, a worker. The book of Genesis sets forth God as a worker, as does also the whole written Word. We often forget that before

man fell in Eden, he was designed to work. "The Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2:15. There was work to be done in Eden by sinless men and women. If man had never sinned, he would have had to till the soil, to cultivate and trim the trees, to train and direct the vines. Work was assigned him by the Lord in his Edenic home. But when man sinned, his labors were increased. The land no longer brought forth its abundance. The earth was cursed. Instead of man's being allowed to remain amid the Edenic conditions prevailing, his labors have been multiplied to secure a livelihood. Since the fall, man's labors have brought forth less than before. But yet labor is not a curse nor a disgrace, nor something to be shunned. It is honorable, godlike, and becomes a Christian.

When Christ was here on earth He was a worker, a toiler. He knew hunger and weariness and suffered from heat and cold. He was a carpenter, like Joseph His father. You never read of His seeking the snows of Lebanon in the heat of summer. There is no record of His vacationing at the seaside, with the rich and fashionable. No; Christ was ever at His work. The psalmist represents Him as saying,

"The zeal of Thine house hath eaten Me up."

Take the record of just one Sabbath in the life of Christ in the early days of His ministry:

"They went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught. And they were aston-

*(Continued on page 22)*

### THE WATCHMAN'S WORD

O WATCHMAN set to keep the light  
Aglow on Zion's walls,  
What is the hour of earth's long night?  
What are the warning calls?

O watchman, do the signs you see  
Proclaim the Bridegroom near?  
Are all things well? What is to be?  
The church, what need it fear?

O church of God, arise to prayer;  
Cast off the works of sin:  
Earth's outlook's drear, His coming's near,  
Seek holiness within.

O church of God, all signs foretell  
The breaking of the dawn:  
The mountain heights are bright with light;  
Sin's reign will soon be gone.

I. H. E.

# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

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THE GENERAL CONFERENCE OFFICERS

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SERMONS that reach the heart are those that come from the heart.

HARMONY is so much more pleasant and edifying than discord, but harping on one string usually results in disharmony.

FANATICISM is often but the stressing of some wholesome and needed truth until the product becomes a distortion and perversion of the very truth from which it springs.

CONFIDENCE in any position involving historical or other factual aspects is gauged by the thoroughness, completeness, and fairness of the evidence. No scholarly mind will be satisfied with superficial, partial, or biased findings.

WHAT a strange spectacle is sometimes presented by churchmen bickering over trivialities while the consummating event of the ages impends. God forgive the variance, and the nullification of effort and influence resulting.

HE who engages in pulling other people down thereby discloses his own lower level.

BEWARE of mechanical devices that are created as substitutes for depleted spiritual vitality. Artificial stimulation is easily discerned, and is odious to the truly spiritual.

SOME ministers can speak with almost no preparation. But the other part of the story is that all thoughtful people recognize it—for one cannot produce something out of nothing.

HE who forms his opinions from flashy newspaper headlines and reports, inevitably has a distorted view of world affairs. Let us base our understanding on the conservative and dependable statements of standard journals and competent writers.

INTENSIVE opposition to the Sabbath and the Spirit of prophecy, forecast in Holy Writ and current in these last days, is to the church one of the clearest signs of the remnant of time. Let us remember this fact for ourselves, while witnessing to the world as to signs for universal recognition.

THE urge to use sanctified common sense in the proclamation of our message is not to be confused with compromise or surrender of its terms. We dare not promulgate a diluted message. It is required of the stewards of truth that they be found faithful. When a question of principle is at stake, we are to stand as adamant.

THE devil hates the Bible. With fiendish persistency he projects influences to cause it to be criticized, belittled, rejected, or ignored—anything, so long as it is discounted or rejected. Our responsibility is clear. We are, in contrast, to reverence, exalt, use, and spread the Word. We are persistently to “preach the Word,” and so much the more as antibiblical and unbiblical movements gain momentum.

## PLANNING FOR LARGER THINGS

BY L. H. CHRISTIAN



WE must plan with real wisdom for larger things. We must work quickly. We must put first things first. Only that which is of paramount importance can now be done. Above all, the message of the breaking up of the old world order is a clarion call to greater soul-winning work. The work of every conference, church, and institution should be planned with that in mind. It really looks as if vital changes and grave dangers were right upon us. While there is still some peace and order we must redouble our efforts to warn the world and save the lost. There is need today of a new, burning passion for souls among us. Truly the message of what we see is that “all things are now ready,” and that we must go out everywhere, and “compel them to come in.” For “the night cometh, when no man can work.”

*Edgware, Middlesex, England.*



## MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

### EVERY MINISTER'S POSITION STRATEGIC

BY J. K. JONES



THE most important problem facing our ministers in the field is that of winning souls for the kingdom of heaven through the preaching of the threefold message of Revelation 14:6-12. It is essential that every minister check up frequently to ascertain whether he fully realizes the shortness of the time left; also to think seriously as to whether he is doing everything in his power to save souls and to have his church members engage in actual soul-winning work.

I am a firm believer in keeping up our financial goals, for we need all the funds that can be gathered in, but we must never forget the fact that the supreme goal toward which all others should contribute is that of soul winning. Nothing should be permitted to come in to dim the vision of the minister or his church regarding the necessity of rescuing lost souls in these closing hours of time.

Any evangelist in these days who can go through a year content to bear little or no fruit in souls won, excusing himself because he has been busy in other lines of church work, has lost sight of the great purpose for which he was called to be an evangelist. No minister should rest satisfied to labor on without a goodly number of souls constantly accepting the truth as the result of his faithful work for the Lord.

Not only should the minister be a soul winner, but he should consider it his task to swing every church in his district into definite soul-saving work. This is just as important as for him to win souls. Our work can never be finished until the minister trains his members to this end. They must cease looking to the preacher to do this work for them. It was when the believers at Jerusalem were scattered abroad, and laymen went everywhere preaching Christ, that the gospel was carried to the ends of the then known world and converts were won in large numbers. What our movement needs today more than money is to have every church and company become a strong soul-winning factor in the spread of this message. Every minister in our ranks should pray and labor to make this possible.

And while it is essential that new converts be brought into the faith, it is just as necessary that we hold true those already in the church. It is not at all satisfactory to bring large numbers in through baptism and profession of faith, and have nearly as many leaving our ranks

through apostasy, indifference, or other causes. If we are to build up strongly as a people, we must stop this drift tendency.

For years I have felt that there is a great field for evangelism in the church itself. We have many thousands of children and young people who understand the theory of this message, but who have not accepted Christ as their personal Saviour. They are just as worthy of our effort as those for whom we work in tent and hall meetings. I believe there is danger of passing by our boys and girls in our endeavor to save those outside the church. We could greatly increase our membership here in America if we would labor earnestly to save all our youth, and then give them something to do in the church.

We will never solve the problem of reaching these youth until we study and set in operation plans to keep them busy for God in the church. Young people like to work for the Master, and they can be won and held true to Christ if the evangelist or pastor will only take a proper interest in them and set them to work. Definite revival meetings for the young people in our churches should be held every year as a means of winning new converts, and of strengthening those already in the faith. We owe it to our boys and girls to do our utmost to have them saved in the kingdom.

From some observations made here and there, I fear there are certain ministers who make their work hard because they attempt to do it all themselves. Some men seem to try to handle alone all the details of their work, rather than to place the many responsibilities upon others in the church. This is one reason why some seem weighted down with burdens of all kinds, and are unable to do successful evangelism, while other brethren who have learned how to distribute responsibility, not only succeed in raising the financial goals, but find time for definite soul-winning efforts each year.

Our goals can all be reached; and brethren in many places are reaching them because they have learned, as did Moses, that God never designed that the leader should carry all the responsibilities, but that much of the detail should be placed upon others. The Lord honors a systematic way of looking after the financial interests of this cause, and promises success to the worker who not only reaches out for a deeper spiritual experience in the things of God, but who at the same time carries a deep burden

for placing of the church funds on a safe basis.

It is difficult to conceive of a minister's being spiritual and yet being indifferent to the needs of the cause financially. It should be the concern of every minister, whether pastor or evangelist, to see that such vital matters as the tithe and mission offerings are properly promoted in his district. At the very beginning of a new year, by carefully dividing the responsibility with others in the church, each family in the church can be visited and have the needs of both the home and foreign work set before them. Thus we can enlist their definite support for the forwarding of our world enterprise throughout the year. Where this is done, it often makes it possible for the minister to avoid repeated financial drives and campaigns, which do not always work out satisfactorily.

As economic pressure continues, we should more and more develop the idea of putting our church finances on a basis of definite and systematic weekly or monthly giving. Not only will it mean more funds for the work, but it will be better accepted by our people and will lighten the burdens now carried by our ministers, thus giving them more time for soul-winning work in the church and outside as well.

The very situation existing in our conferences makes it impossible to set aside large sums of money for evangelism. But evangelism is not limited to the conduct of some conspicuous public effort in order to save souls. Some of our greatest soul winners today are those who get along without much financial help from the conference treasury. They develop strongly the old cottage meeting idea, holding services at night in private homes, and training some of the laymen to do the same. They also conduct Bible training classes in the churches and send the members out into homes to give studies. Others are sent out in house-to-house literature distribution. It is remarkable how successful some ministers have been along these lines, and how many converts they have won with very little expense. Such inexpensive methods can be successfully set in operation today, with as bright prospects of a splendid fruitage of souls as in the case of those who depend largely on the public effort alone.

I fear our great danger today is in dwelling too much upon this depression and using it as an excuse for not measuring up to the demands of the hour. We are witnessing a most serious slump in the tithe and foreign mission offerings. Disaster awaits us unless something occurs to check this downward tendency. Every minister occupies a strategic position in this work, and the Lord expects each to do his duty in a time like this. As we throw ourselves into stronger soul-winning effort, let us at the same time not forget to strengthen the financial side of our work. We are to strike a happy medium, not to swing to extremes. Let us maintain a proper balance in all lines of the Master's service.

South Lancaster, Mass.

## NOTES AND NOTICES

### Items of Interest to Workers

It is desirable to observe how religious leaders outside our denomination are seeking an understanding of the "mark of the beast" and are searching world conditions in an effort to identify it when it becomes effective. Read the excerpt from the current *Sunday School Times*, quoted under "Valuable Quotations," page 12. The entire article will repay the reading.

If you know of a worker—perhaps unemployed, retired, doing part-time work, or serving his internship—who is not receiving THE MINISTRY, please send us his name and address, that we may place a sample copy in his hands.

WORKERS desiring expertly colored stereopticon slides are invited to communicate with the Mabel Capman Studio, 31 Castle Place, Buffalo, New York; or the H. N. Tolton Studio, Lodi, California, if on the West Coast. Through L. A. Hansen, of the General Conference, Washington, D. C., standard stereopticon machines and slides can be secured at considerable saving in cost. An extensive slide rental service is also offered, including single slides and sets, the latter averaging 60 to 70 slides each. Slides are also made to order. For additional information write directly to the person whose offerings interest you.

A NEW and inexpensive "S. D. A. Church Directory," of the United States and Canada, vest pocket size, has just been issued by the Review and Herald Publishing Association. It contains the names, addresses, and time of services of the 2,390 churches in North America. It will be a boon for the worker who travels.

A RATHER remarkable series of suggested church obligations was offered as a "Code of Practices for American Churches" at the Lutheran Laymen's League, in a recent Chicago meeting:

"1. To renounce all interference and competition with the partisan, political polls of State and national legislatures, discontinue Federal lobbies, and return to the charter purpose of the church, 'preaching the gospel.'

"2. To disavow all attempts of competing with theatrical interests, banish Amos and Andy sermons from the pulpit, and refuse to compromise the spirituality of the church by ribald bids for notoriety.

"3. Repudiate all gambling, lottery, roulette wheels, and other games of chance which certain churches have adopted.

"4. Abstain from misrepresentation. 'Modernists' should be open and honest enough to tell where they stand, instead of hiding their rejection of the Bible under the masquerade of deceptive phraseology.

"5. Stop the promotion of bigotry and intolerance.

"6. Disclaim all anti-American and antisocial principles that have usurped prominence in certain pulpits, the subversive doctrines of pacifism, internationalism, and Sovietism, and the disintegration of the home through easy divorce, birth control, and temporary marriage.

"7. To consider the needs of the man whom the church has forgotten, the man troubled by the sin that modern churches have ruled out, and preach to him the message of salvation in heaven through Jesus Christ."—*The Watchman-Examiner*, Aug. 31, 1933.

# ONWARD AND UPWARD

Inspiration, Counsel, and Caution

## THE LEGAL STATUS OF THE CLERGYMAN

BY M. C. TAFT\*

SIR WILLIAM BLACKSTONE, in his famous "Commentaries on the Laws of England," said: "The people . . . are divisible into two kinds; the clergy and laity." As to the clergy, he said:

"This venerable body of men, being separate and set apart from the rest of the people, in order to attend the more closely to the service of Almighty God, have thereupon large privileges allowed them by our municipal laws; and had formerly much greater, which were abridged at the time of the Reformation on account of the ill use which the popish clergy had endeavored to make of them."

### Former Benefit of Clergy

The laws at that time exempted the clergy from almost every public duty, and they themselves attempted a total exemption from every secular tie. It is the same in the United States in some respects at the present time, but it was observed by Sir Edward Coke that, "as the overflowing of waters doth many times make the river to lose its proper channel, so in times past ecclesiastical persons seeking to extend their liberties beyond their true bounds either lost or enjoyed in these which of right belong to them."

The personal exemptions do indeed for the most part continue. The chief privilege under which the clergymen were once entitled was the so-called "benefit of clergy." By the ancient common law of England, an "ordained clerk" (clergyman) who committed a felony could not be tried in a temporal court. The church, and the church alone, had power to deal with such offenses. "Touch not Mine anointed, and do My prophets no harm," was cited as the Scriptural injunction.

As time went on, this exemption of the clergy was restricted, and after a long struggle between church and state it came about that a clergyman could be tried and convicted in a temporal court, unless he claimed his privilege. After a time a large number of offenses were made felonies, if committed by the clergy, and they were denied the "benefit of the clergy." It is interesting to note that when the crime

was clergyable (entitling to the benefit of clergy), the privileges were extended to laymen who could read, on the ground that any one who could read was presumptuously a clergyman.<sup>1</sup>

The doctrine of benefit of clergy in England was abolished in the eighteenth century.<sup>2</sup> This doctrine was, however, recognized in the United States in early cases in a few of the States.<sup>3</sup> In capital crimes against the United States, benefit of clergy was abolished by Section 30 of the Act of Congress, April 30, 1790. At common law the rights and privileges granted them made them indeed an especially favored class. This might be expected, for in medieval England there were many especially privileged classes. The struggle for liberty was largely a struggle against encroachment upon these privileged persons. Although today in England the connection between the church and the state persists, the personal privilege of the clergyman has largely disappeared. In this country, where Federal and State constitutions prohibit laws respecting the establishment of religion or prohibiting the free exercise thereof, the ministers do not constitute a special, privileged class.

### Present Liability of Clergy

The minister's responsibility for his acts is recognized under the codes of civil and criminal law in nearly all matters. Thus at this time it cannot be claimed as heretofore that the people are divisible into two classes. Blackstone's dictum is no longer a correct statement of the law. The clergy today are equally responsible to the temporal powers and courts and the laws of the land. A minister today is not protected in his language, but is responsible for the words he speaks the same as a layman. Therefore, if a minister uses defamatory or slanderous language in the course of his sermon, he may be criminally liable for a breach of the peace.<sup>4</sup>

Ministers sometimes express themselves during their sermons relative to certain matters or persons in such a way as to make them liable.

A statement made by a minister that would be slanderous if made by any one else is as liable as for the layman.<sup>5</sup> Like any other person, he is justified if what he says is true, or if his words are but a fair comment or criticism upon the actions of public officials. In Massachusetts some years ago, a priest who was about to administer the last sacrament to a

\* The author, our General Conference attorney, will discuss in several articles to follow problems pertaining to the minister's rights, privileges, and limitations before the law, both civil and criminal, his liability for public utterances, his relation to wills and testaments made by the sick and dying, and similar questions that have to do with the discharge of his duties as a minister.—EDITORS.

dying man, ejected a third person from the sick room, and it was held by the court that he was liable for assault and battery.<sup>6</sup> The minister also stands in a peculiarly confidential relationship to the members of his church as their spiritual adviser. It is in this respect that the minister must be extremely guarded in his advice to his parishioners, especially if it pertains to a disposition of property, whether real or personal, in which the minister may be a beneficiary.

### Confidential Relations of Clergy

Clergymen must be particularly careful not to abuse the confidence reposed in them. When, for instance, property is left by will to the spiritual adviser of the testator or testatrix (the person making the will), the transaction is scrutinized most carefully. In some States there is a presumption that undue influence is exercised by clergymen, but in the majority of States there is no such presumption unless the minister draws (or writes) the will for the testator; but the confidential relation is an important element in determining whether in view of all the circumstances the independent exercise of the will power of the testator was prevented. At one time in England, clergymen were so successful in inducing persons on the point of death to leave their property to the church that Parliament felt it necessary to enact the so-called Statute of Mortmain, which, in order to prevent improvident dispositions (the giving of property by wills and testaments) made by languishing or dying persons to the disinheriting of their lawful heirs, "provided that devises [bequests] of land for charitable uses should be invalid."

In some of the States there are statutes today that provide that no devise or bequeath (gifts by will of real estate or personal property) for a charitable institution or for charity of any kind is valid unless the will is executed within a certain period (a month, three months, or a year) before the death of the testator. There are also statutes in many of the States which limit the proportion of the testator's estate that can be devised or bequeathed for charitable purposes. In some States it is one third, and in others, one half. This is usually provided for in cases where there is left a surviving wife, a child, or a parent; but except for these restrictions, the law today is quite liberal in upholding gifts for charitable purposes, including the promotion of religion.

(To be continued)

<sup>1</sup> The passage used as a test of ability to read was Psalms 51:1. This came to be called the "neck verse."

<sup>2</sup> Statutes 7 and 8 of George 4, c 28, Section 6.

<sup>3</sup> 12 Cyc., p. 778, Note 68.

<sup>4</sup> Delk vs. Commonwealth, 166 Ky., 39, 178 S. W. 1129 (1915).

<sup>5</sup> Hassett vs. Carroll, 85 Conn., 23, 81 Atl. 1013 (1911.)

<sup>6</sup> Shaffer vs. Sawyer, 124 Mass., 294 (1877).

Washington, D. C.

## KINDLY CORRECTIVES

Better Speech and Conduct

### Thoughtless Exaggeration

BY S. A. WELLMAN

THE best of the young people in this conference assembled in — this week." This statement recently appeared in a union conference paper. It referred to one class of youth in the conference. If correct, it certainly reflected disparagingly on all the other young people in the conference who had not chosen, or could not, through lack of personal adaptation or circumstances, engage in the same line of endeavor. As it caught the eye of the writer, it brought before him a flood of memories concerning similar exaggerated statements made in pulpit or press, none of which could be substantiated by facts.

That any one group of young people, regardless of their line of endeavor, could be exclusively the best, is contrary to reason. And who, after all, is to be judge of who are best, who stand highest, who are the outstanding individuals in intellectuality, loyalty, service, hard labor, sacrifice, or some other measure of excellence? It is a reckless use of English as well as showing a lack of good judgment for a writer or speaker to single out any class or individual. Judged by the standard of the word of God, he only is best who has reached the perfection of the Master, and He would not permit even His own disciples to speak of Him as "good."

The entire expression quoted at the outset savors too much of the tendency to exaggerate the little accomplishments of human life as the "greatest." So often we hear of the greatest bridge in the world, the highest building in the country, the most perfect machine ever made, the greatest general who ever led an army; yet the next minute my neighbor may challenge the statement to my face and, to my chagrin, prove his contention with recognized facts. There is altogether too much of this tendency to exaggerate in our everyday speech and writing. But when that tendency expresses itself in the contrasting of one group with another, or of the operation of one department of God's cause with another, it becomes not only a careless and harmful habit, but an overt transgression of the law of kindness and courtesy.

Were one to say, "some of the best," or "some of the finest," "a few of the bright young people of our church," "some of our consecrated youth," or "a group of our loyal members," that would be true, for undoubtedly they deserve commendation for faithfulness in their relation to God's cause. But let us never single out any group or class or particular activity, and label it as

(Concluded on page 22)



# A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

## UTILIZING OUR MINISTERIAL GRADUATES \*

BY M. A. HOLLISTER

OUR ministerial graduates are very naturally anxious for assured conference employment, though the immediate future does not hold forth the promises of recent decades. However, we believe there are avenues of service and ways of work open to the consecrated individual. If such do not constitute a first choice, they may at least offer something. The ministerial graduate may not see a salaried position ahead of him, but if he feels the urge of the "woe" of which Paul speaks, it will lead him to work for souls, and at the same time be self-supporting. He may receive support from sources other than the conference pay roll to aid him in meeting his Heaven-appointed task—the winning of souls. This will call for faith and courage, but this is something Heaven demands of the true worker.

Last year in the Indiana Conference, we extended an invitation to certain ministerial graduates from the college in our union territory to enter upon service on a self-supporting plan. Two young men accepted the invitation and the responsibility. One is yet with us. The other was called to another conference to labor under a similar plan. The plan is as follows:

We ask one of our small companies to agree to find room and board for a graduate and his wife, who are willing to work for souls in the vicinity by means of evangelistic efforts and Bible readings. In exchange they render this assistance to the church.

In the meetings held, offerings are received. And after running expenses are paid, the remainder is put into the hands of a special treasurer whose duty it is to see that the workers' needs are supplied by the membership. This provision includes food, such as fruit, vegetables, eggs, milk, etc., and other necessities are purchased from the surplus funds.

After this provision is made, if there be any surplus cash, it is sent to the conference office with the report of achievements, and is in turn forwarded monthly by check to the worker through the conference treasurer, either with or without supplementary aid from the conference treasury.

\* The problem of utilizing our theological graduates in this time of economic stress is a vital and inescapable one. The training and absorption of ministerial recruits must go on. At the same time balanced budgets are imperative for our conferences. We believe, therefore, that this recital of how Indiana is seeking to meet the problem will be read with both interest and profit at this time.—EDITORS.

The worker sends in a regular monthly report of labor performed, the same as the regular workers, itemizing expenses, receipts, and ministry performed, that the conference may know just what he has been doing.

When an interest is developed, a regular worker is sent to associate with the beginner in completing the effort, to bind off the interest created and to baptize the converts. After the worker has proved himself, and the committee agrees, he is recommended to the union and the General Conference for acceptance under the internship plan.

It is understood by the youthful recruit, and by the membership of the church, that he is not to accept tithe; this must go into the regular channels. Such offerings as he receives are reported on the conference labor report, and are handled as has been previously described. This enables us to know how much aid he will need, which we gauge from his report as well as from that sent in by the special treasurer.

The young man who proves his calling under these conditions is surely worthy of the support which is his due. And we believe that every man called of God to assume these responsibilities will feel the urge upon him, and will not hesitate to enter upon such a plan, but will go forth in the fear of the Lord, trusting His promise.

Many of our church school teachers are in about the same situation. Some have shown their willingness to accept the responsibility of conducting school, even though they see little promise of much money ahead. But as the result of their sacrificing efforts, the educational work in the conference has been greatly strengthened, and these young people merit the loyal support of the membership of the church.

The colporteur work affords another excellent opportunity for young men turning toward the ministry. It gives as good a foundation as any ministerial graduate can secure. In fact, it seems desirable that every young man entering gospel work should have some practical experience in the colporteur field, for in so doing he will become a better minister. We believe there is a large field of opportunity even now open to our graduates, and that our conferences may well study and plan along these lines. If equipment and places of labor can be provided, no young man who aspires to the ministry need hesitate.

## USING THE "COMING EVENTS" COLUMN

BY E. A. BEAVON

**U**NDER the heading, "Economy in Advertising," one of the suggestions made in a former issue of the *MINISTRY* was that the newspaper columns headed "Coming Events," "City and Vicinity," or more simply "Announcements," can be advantageously and economically used for advertising evangelistic meetings. They are studied for local news by people who often completely overlook the regular advertisement columns.

Last winter I discovered there were other ways in which these columns could be used to great advantage. In the same brief paragraph which advertises the next meeting of a series, one can emphasize the important truths, dispel doubts, provoke thought, and even answer critics, provided it is done briefly and tactfully. The following inserts, which were used effectively in Brantford, Canada, last year, contain the germs of other ideas in the way of newspaper advertisement that may be helpful for our workers.

### Emphasizing the Truth

"*THE SEVENTH DAY* is the Sabbath of the Lord." It is the true Lord's day. Attend Bible Class tomorrow at 2 to 3 P. M. Evangelist — will speak on "Freedom of Conscience."

*WORSHIP* on the true Sabbath (Saturday), and receive the blessing promised in Isaiah 58:13, 14. [Notice of Sabbath school and preaching service follows.]

*PREPARE* for Sabbath. Adult Bible Class, with special classes for children, at 2 P. M. tomorrow. Evangelist — will speak at 3 P. M.

"Now to stand for Truth is noble  
While we share her wretched crust,  
E'er her Cause brings fame and profit,  
And 'tis prosperous to be just."

### Dispelling Doubts

*TOMORROW (SATURDAY)* is the Sabbath our Lord and His disciples kept, and the Christian church for centuries. In British Acts of Parliament it is still called "Dies Sabbati." Sunday first began to be called the Sabbath in the seventeenth century. If you are one of those who believe that the seventh day is still the Sabbath of the Lord, we invite you to meet with us tomorrow.

*JESUS SAID*: "The Son of man is Lord of the Sabbath day." To call Sunday the Lord's day is to deny Christ's own words. The so-called Jewish Sabbath, Saturday, is the true Lord's day. Meet with the Adventists tomorrow.

*IT WAS CHRIST'S* custom to attend church on the Sabbath (Saturday). He also foretold that His disciples would be keeping it forty years after His resurrection. (See Luke 4:16

and Matt. 24:20.) If you believe Jesus is our example in all things, meet with the Sabbath keepers tomorrow.

### Answering Critics

"*THE SON OF MAN* is Lord of the Sabbath day." These words were spoken by the Saviour. Tomorrow, Saturday, is the true Lord's day—the day Christ hallowed. It was "made for man," not just for the Jews. There are faithful observers of the seventh-day Sabbath all over the world. There is nothing holy about Sunday. It is nothing more than a memorial to racial prejudice, and began with Roman contempt for the Jewish people. If you are a lover of truth, meet with us tomorrow in the Arcade.

*PHILIPP MELANCHTHON*, Reformer, wrote in 1545 concerning the Papacy: "He changeth the tymes and lawes." [Here follows an abbreviation of the well-known paragraph regarding the change of the Sabbath quoted on page 154 of "Our Day."] Preferring God's commands to human tradition, God-honoring Christians observe the same Sabbath Jesus kept, namely, the seventh day, Saturday. Meet with other truth lovers tomorrow.

*DO YOU KNOW* why Christ died? Did you ever reflect that "salvation" means victory over sin, and that Holy Scripture contains two definitions of "sin"? Hear — tomorrow, speaking on "God's Remedy."

*DID OUR LORD* destroy the law when He fulfilled it? Read the whole passage, Matthew 5:17-20, and hear Evangelist — tomorrow afternoon when he speaks on this subject.

### Provoking Thought

*WHERE ARE THE DEAD?* Did you ever stop to ask yourself this question? Hear the Bible answer tomorrow.

*HELL-FIRE!* Hear the truth about it. Jesus Christ said that His angels would gather out of His kingdom all things that offend, and cast them into a furnace of fire. Matt. 13:42. When Christ raised Lazarus, did He bring him up out of hell torment, or did He call him down from heaven? You will be satisfied with Evangelist —'s answer. He speaks on the above subject tomorrow.

*WILL THE JEWS* return to Palestine before the return of Jesus Christ? Don't miss this gripping lecture.

"*PETER*"—was he the first Pope? Has he the keys of heaven? And was the Roman Catholic Church the first church? These are impor-

(Concluded on page 22)



# THE BETTER WORKMAN



Improvement in Method and Technique

## CAREFUL PLANNING NECESSARY FOR RESULTS

BY LOUIS F. WERE

**P**AUL says of his manner of work in hard old Corinth, "Nevertheless, being crafty, I caught you with guile." 2 Cor. 12:16. This manner of work is especially to be recommended in hard places. In some localities we can go ahead irrespective of painstaking planning, and good results may come; but in most places careful preparation is essential to success.

In advertising I use handbills, endeavoring to have them attractively prepared, and as different as possible from the ordinary commercial dodgers. Usually the design of the small handbills is a duplicate of those we place in buses and trams, so that the mind will associate the one with the other, and thus make the impression stronger. It is money almost wasted to try to be too saving. Unless the advertising is striking, it will not receive attention in these days of keen competition.

In conjunction with the handbills and placards in public conveyances, I utilize the daily papers. It arrests the attention to have the picture of the evangelist inserted with the themes to be presented. In these days, people like to know who the speaker is to be, and what he looks like. If it does nothing else, a picture or photo will usually lead people to read the rest of the advertisement.

The location of the tabernacle or tent is very important. First of all, it should be as central as possible, even if a higher rental is charged. Let it be in a noisy thoroughfare if necessary—better there, where people can see it and it can advertise itself, than farther away where quietness reigns, but no people come. Of course, if it can be fairly quiet, well back from the street or near the corner of an off street, and yet draw the people, it would be the part of wisdom to select such a site. This message must be in the forefront, and the time has passed for us to be on the back streets. If using halls, I select the most central, even if double the cost of one less suitable. Especially is this to be desired for the opening meetings.

Outside the tent we use a bulletin board, giving the subject for each night. Another notice board states the number of meetings each week, and the hour for beginning each service.

The entrance should be well lighted. We have colored lights forming an arch at the door of the tent, as well as a powerful light near the gate. The tabernacle or hall should be

made as attractive as possible, with plenty of flowers, and well-drawn charts. I like to have the meeting place as cozy as possible, so the people will know that pains have been taken to make it pleasant for them, and will find everything restful to the eye and the body as well as to the soul. Church members will take pleasure in providing an abundance of flowers. Some member should take the oversight of this important work, or it may be delegated to one of the staff.

As a rule, I favor congregational singing rather than solos or duets, though these are desirable if they are sung to convert people and not to display musical skill.

Everything should be done with solemn dignity and with the courtesy and polish of demeanor that this great message deserves.

I have not found nightly meetings in an effort to be a success. Three nights a week seem best in Australia for solid work to lead the people along properly. In some parts it may be best to meet each night, but I speak only from my own experience. Often the people cannot come out every night; and when they are absent, they miss the connecting links. I have found that three nights a week bring good results and solidly informed converts, a few of whom are of greater value to this message than dozens of half-instructed members who come in for a season, and then leave us.

I try to plan my work for solid results, quality rather than quantity being my aim. How many will meet me around the throne of God? is the all-important question; not, How many can I report to a conference? A mission is a success only as it leads people into the kingdom.

So far as baptisms are concerned, I do not favor baptizing candidates until they have been thoroughly prepared for this solemn rite. It is an injustice to our great work to rush people into the church before they have been adequately instructed. The sooner we regard the baptizing of unprepared people in this light, the better it will be for clean church rolls and the avoidance of numerical illusions. Why should we imagine an evangelist is speeding on this message because he reports a large number in a baptismal service, when the subsequent history of these baptized ones reveals hard work on the part of others in straightening out church difficulties, and the final erasure of their names from church membership? Such a

course does not hasten but rather hinders the work of this message.

After a number step out to obey the call of God, I open a Bible class which is the introduction to a baptismal class. A card inviting these and others to attend the Bible class is sent out, and I go over all the main points of the faith with those who come, persuading them to study for themselves. For a text I generally use one of our small "Bible Studies" booklets, assigning a lesson for each week. Soon all the members of the class purchase Bibles of their own, if they do not already possess them. They usually become enthusiasts, and with faces all aglow learn to love this message. It is not long before they are Bible students, yearning for purity and integrity, and earnestly advancing the kingdom of Christ.

In addition to that class, in this city I am taking the young people through the Standard of Attainment lessons. Some of the newer as well as the older members have been given certain of the more recently interested ones to visit and to study with, to give them practice in visiting and giving studies. The result is a wonderful spirit of comradeship throughout the church. We have had to enlarge the church to accommodate the increase in members. When our staff leaves this city, we are confident that we shall leave behind a strong church, and that the work will keep on growing because the members have been trained to foster it.

Geelong, Victoria, Australia.

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## The Conversion of Youth

BY F. G. ASHBAUGH

**I**N our work for youth, what is the one thing needful without which all else is vain? Clearly the contact of the soul with Christ—personal surrender to a personal Christ; the experience called conversion; being born again; the receiving of a new nature, a new heart, a new mind, bringing with it new energies of soul, new life and joy, and bubbling enthusiasm. Then "duty becomes a delight, and sacrifice a pleasure." If I urge duty and sacrifice (important as they are) and make *them* rather than conversion first, I am defeating my own purposes. "They seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. *Such religion is worth nothing.* . . . A profession of Christ without this deep love, is mere talk, dry formality, and heavy drudgery."—"Steps to Christ," p. 49 (*italics mine*).

We must labor primarily for the *conversion* of our young people. We dare not be satisfied with mere church membership. That in itself is not victory. The "worth nothing" religion, the "mere talk," "profession of Christ without" love, all come in church membership.

It is *after* conversion, which turns duty into delight and makes sacrifice a pleasure, that we

are to urge labor for others. Then we can talk missionary work, Reading Courses, Standard of Attainment, and all the many activities very properly sponsored by the Missionary Volunteer Department. We must not begin "in the flesh" hoping to end "in the spirit." These activities are all useful, necessary, and important in their proper time and place; but the secretary or other worker who promotes these features as the primary, fundamental objective, as an end in itself without reference to conversion, cannot hope to hear Jesus say, "Well done," for he is making a very serious mistake.

The apostle Paul had the real soul winner's interest in others. He said: "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4:19. Are we travelling in this manner for our youth? Do we sigh and cry for the abominations done in the land? Is our great anxiety and our first effort to see Christ formed in our young people? If so, then verily "all these things [of a secondary nature] shall be added unto you."

Glendale, Calif.

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## Working for the Blind

BY J. F. PIPER\*

**W**E marvel at times to see how well those who are blind get about our streets and through the traffic of automobiles, going their ways where necessity may require. We are told that "angels are sent to minister to the children of God who are physically blind. Angels guard their steps, and save them from a thousand dangers which, unknown to them, beset their path."—"Testimonies," Vol. III, p. 516. Such ones always draw upon our sympathy, and we cannot look upon them without humbly thanking God that we can see. Sometimes we appease our conscience by giving a few pennies to the unfortunate ones, then go our way, wondering how the third angel's message will ever reach them.

But many of our workers do not know that there are ways provided so that the blind can have the truth in a form in which they can read it for themselves. Provision has been made for the *Christian Record*, a magazine for the blind, printed in the Braille and in the New York Point, to be distributed free to the blind anywhere in the United States. I am sure that our workers have occasion now and then to make contact with those who have been deprived of their sight; and if you find such who are interested, and can read either the Braille or the New York Point, kindly send their names and addresses, together with a little information regarding them, to the *Christian Record*, Lincoln, Nebraska. We shall be glad

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\*Chairman of the Christian Record Benevolent Association Board.



## OUR PURPOSE IN THE WORLD



THE hour comes in every reformatory movement when, with its founding fathers all sleeping in their graves, and a new generation of leaders in responsibility facing new and unprecedented conditions, it must review its founding purpose and determine anew that nothing shall deflect from that original course and objective. It comes, as it were, to an inevitable fork in the road. It must either go on with undeviating purpose, or swerving from that course, begin from that moment to lose its distinctive character and impelling force. Its primal objective must, in such an hour, be restudied and reaffirmed, else its witness becomes blurred and ineffective, and its power will inevitably wane. Thus it degenerates into just another of the impotent compromises in the field of truth. The history of Protestantism is replete with tragic examples of such deflections from the founding purpose.

That we as a people have reached such an hour of review and reaffirmation, will become increasingly clear to all who give it thought. Let us scan briefly our present position. As is well known, the early pioneers are all gone. Their stanch convictions were wrought out through the process of welding into one coordinated whole the truths that constitute our message. These were indelibly stamped upon their very souls through vivid personal experience. This experience spanned the unparalleled '44 movement, with its bitter disappointments, superseded by the discovery of impregnable truths timed for disclosure with the precision of eternity,—the Sabbath, the sanctuary truth, and the gift of the Spirit of prophecy.

The majority of the pre-'44 advent leaders, however, who had associated with William Miller, turned back from the unfolding light. A titanic test came. The issue, involving the separation of certain prevalent errors from the truth of God, resulted in many a conflict, many a scar. These pioneers of this message gave their all, their very lives, that this last gospel message, based on the full threefold commission of Revelation 14, might come into being. And now these men are gone.

We constitute the new generation, or group, that has come onto the stage of action. These precious truths have been bequeathed by them to us as a sacred legacy, but without that untransferable personal experience which made them mean so much to them. We must now go on with the banner of truth, or we shall go back. We must complete the task they so nobly

began. We must consummate the movement they initiated, else we shall retrograde and lose our distinctive purpose in the world, and so become just another of the Fundamentalist movements, and fail to fulfill God's designated purpose for us in the world. Surely this will not, nay, it cannot be!

There are dangers, however, that persistently dog our footsteps. There are tendencies that struggle for a foothold among us. It is so easy for our interest and concern to become disproportionately centered upon the mechanics of the work with which we are personally connected, and so forget its essential relation to the finalities of the plan of redemption. It is likewise easy for us to confuse accessories with fundamental objectives in our gospel program. Let us review a few typical perils that we need to recognize and which we should seek diligently to avoid.

We are not here to build up an intricate system of dogmatic and systematic theology, with its philosophical ramifications, patterned after the worldly churches. We are to proclaim the simple "everlasting gospel," recovered from the obscuring, perverting traditions of the Catholic and Protestant churches—perversions accumulated through the centuries. This gospel we are to ring forth so as to herald the last things, embraced under the scope and authority of the threefold message.

We are not here to build up costly and complicated organizations. All earthly structures, even in the church, will soon pass away. We are planning to leave this old world soon, not to stay on here for centuries.

We are not here to build up vast institutions. These piles of brick and stone that are designed to be a benediction to mankind now, will all be consumed in the impending fires of the great day of God. We are to use them only as agencies or instrumentalities.

We are not here to build up a great educational system competitive with the world, and designed to match its philosophy. The basic urge in our training should be to finish our mission on the earth, and to develop that character that shall fit the soul to pass through the great final test about to come upon all the world.

We are not here to vie with the vast humanitarian enterprises functioning impressively all about us, only as worthy features shall serve as adjuncts to the one primal purpose of reaching the hearts of men with our witness. The world will care for the other.

*(Concluded on page 21)*

## VALUABLE QUOTATIONS

From Reliable Sources

**SIGNIFICANT MARK.**—The rapidly growing tendency among the nations to use some mark, or insigne, for setting apart those who are to be recipients of national favor from those who are to be denied the protecting wings, is a matter of concern to those who believe that "we ought to obey God rather than men." Acts 5:29. The most extreme present case is that of Russia, where, among the loyal followers of the Soviet principles, the practice of staining on the hand the national insigne—hammer and sickle—is growing. Governmental favoritism rests upon those who display it. They get the best of everything. But before any man can receive the mark, he must sign a pledge against God and His Christ.

Italian Fascism likewise has its well-known insigne, the ancient Roman fasces. The fasces was the ax and the rods. This ax beheaded Paul! German Fascism marks the recipients of its favor with the ancient and thoroughly pagan swastika. Japanese Fascism has adopted the symbol of a golden eagle with a black-belted jacket. In fact, national insignia carrying political and religious favor, float in Communistic and Fascistic camps everywhere. Little did Americans dream that so soon Columbia, too, should have her mark bestowing favoritism—for favoritism it is, even though it may be justly bestowed. We now have our blue eagle; and if the program is carried to its conclusion, we shall soon see the day when even in "free America" no man can buy or sell without the mark.

This is deeply troubling many true Christians just now, who would rather die than possibly receive a certain mark foretold in Holy Writ. The Holy Ghost has revealed that some day a certain mark will prohibit all from buying or selling save those who consent to receive it; and that death will be the doom of those who refuse it. This may seem to be beyond all probability in the more enlightened nations; and yet—*there, on the verge, stands Germany!* We would not be unnecessarily alarmed. But the probability that an hour of persecution unto death awaits, at some future time, those who determine in conscience to stay free, and that that hour comes on apace, is being admitted in unexpected quarters today. . . .

We cannot, therefore, see any true relation between America's blue eagles and "the mark of the beast" foretold in the divine Revelation. But we do see a grave danger. If this governmental tool—an insigne used in boycott—proves to be a success for the American nation, why should it not become a governmental tool for a world ruler set for the salvation of an economically depressed world? And should that world ruler prove to be an atheist, as some rulers are, and should he determine that it would be for the welfare of mankind that he should dominate the religious as well as the material world, and decide to "magnify himself above every god" (Dan. 11:36), then the world's midnight will have come, and martyr blood will flow in rivers once again! No stronger weapon will

such an antichrist possess than a mark without which no man will be able to buy or sell.—*Louis S. Bauman, in the Sunday School Times, Sept. 16, 1933.*

As a whole it [the N. R. A.] is ostensibly a peaceful measure upon the part of the government to unite the people to co-operate in bringing about the return of material prosperity. In itself the N. R. A. has no connection with prophecy, but however innocent looking the scheme

## GOD'S MAN

BY ROY



HE world has many men. Millions of devotees crowd its shrines, aspire after its fame, and seek for the positions it would offer. Their voice is heard in legislative halls and schools of learning, while their footsteps echo along with the multitudes who tread the pleasure walks or business marts of earth.

God has but few men. Though the harvest is great, yet the laborers are still few in comparison with the great work to be done. One reason is that God's man must be different from all the world's ideals. Everything about him must bear witness to his high calling as an ambassador for the King of kings.

His words must be chaste, his attitude reverential, his dress adapted to his calling, and his voice sweet as the music of God. His whole life bearing must be dignified and his character clean as the stars.

His work must be done, not in the spirit of boastfulness, but in the kindly, persuasive spirit of the Master. Sympathy must tender both heart and temper. While he touches the things of the world, he must ever remember that he is to be a soul physician.

"The more closely a man walks with God, the more faultless will be his manner of ad-

may appear upon the surface, it suggests, and perhaps anticipates, the one-man-power of the antichrist, who will decree that no man, be he small or great, rich or poor, bond or free, shall be able to buy or to sell, unless he bear the mark of the beast (Rev. 13:16, 17).—*Moody Bible Institute Monthly, October, 1933. p. 74.*

**THE BEAST'S MARK.**—A strange fear is paralyzing what H. L. Mencken calls "The Bible Belt." Newspapers report that the hill billy students of Scripture have been referring to the thirteenth chapter of Revelation in an effort to identify the N. R. A. emblem as "the beast" mentioned in that chapter.

It should be enough to point out that the N. R. A. eagle does not fit the description of "the beast." The eagle haunts mountains and high crags; it is not an undersea traveler. It does not have the "seven heads and ten horns," but only plain feathers. These matters should be clear enough to those who take an interest in

"the interpretation of Scripture." One suspects that a good many who are calling the N. R. A. eagle "the mark of the beast" have not read the chapter carefully.

It is well to be informed before you become panic-stricken about anything. If you run heedlessly with a mob, you will soon find yourself surrounded by folly.—*The Saints' Herald* (Reorganized Church of Jesus Christ of Latter Day Saints), Sept. 12, 1933.

## IS DIFFERENT

BERT HARE

dress, his deportment, his attitude, and his gestures."—*Testimonies*, Vol. IV, p. 405.

Touching divinity will alone fit a man to touch his fellow men. "Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them."—*Testimonies*, Vol. II, p. 618.

O that we might learn more fully the sacred responsibility linked with the work of Jehovah! The garments of the high priest were to be "for glory and for beauty." But those garments could never be worn to cover falsehood or disloyalty.

God's workman must have a message, else he will run to no purpose. To that message his soul must be fastened with bands of steel. Then the promise is, "Be thou faithful unto death, and I will give thee a crown of life."

Be like the Master in both thought and deed,  
In faith, in converse, and in creed;  
Like Him in temper and in form;  
Like Him in life, in calm or storm,  
Till men beholding truth in form of clay,  
Will learn to love the Master you obey.

Be like the Master, live His blessed will;  
A servant, follow Him in service still;  
In sweet devotion learn His saving art,  
Then whisper kindly to the weary heart.

Wahroonga, New South Wales.

**GATHERING STORM.**—Stand where you will today, you are at the vortex of a gathering storm. The man of Asia who lifts his head sees black clouds still over Manchuria, piling ominously toward the Indian meridian, sending out lightnings above the Arabian peninsula. The man of Africa hears the thunder of French guns again in action along the edge of the Sahara, feels the gathering tensivity between gold-hungry whites and dispossessed natives in Kenya. The man of Europe finds his whole sky overcast, with storm warnings flying at half a dozen points about his continent. The man of South America listens to the rumble of cannon on two fronts, and wonders where and how soon the next outbreak will come. Even in the United States the man on our streets lifts his head to hear the long-stilled hammer of riveting machines rattling against the steel ribs of new warships, and the papers begin to preach that creed of preparedness which has not been heard

since 1916.—*The Christian Century*, Sept. 13, 1933.

**CIGARETTE OCTOPUS.**—We, the people of the great and supposedly intelligent United States, spend more money each year for smokes than we do for the education of all our children and all our youth. Over two billion dollars is spent annually for tobacco, mostly cigarettes. And no matter how poor the man, no matter how long he had been out of work, I have never found one that whimpered at the price of a cigarette. . . . Men have reduced their church pledges, but each year have increased their smoking bills. It was bad enough when the men smoked. But now that women and girls, and even tiny six-year-old boys, have taken to the habit, it is abominable.—*Moody Bible Institute Monthly*, September, 1933.

**MOVIE DOMINANCE.**—The nation's movie theaters have been estimated to draw from eighty million to one hundred million spectators weekly. The audience under the age of twenty-one numbers very nearly thirty million, which is virtually equal to the entire school and college population. But most significant of all is that there are no less than eleven million weekly movie spectators of thirteen years and under.—*Moody Bible Institute Monthly*, September, 1933.

**PEACELESS WORLD.**—August 27 is the fifth anniversary of the signing of the Kellogg pact outlawing war. The day will be celebrated under psychological difficulties. There is no denying the fact that this is a trying hour for the peace cause. Five years after the signing of the Kellogg pact, thirteen years after the founding of the World Court, fourteen years after the founding of the League of Nations, the world finds itself in an economic cataclysm with chaos and distress in every "civilized" part of the globe.—*The Christian Century*, Aug. 23, 1933.

**BEER PROSPERITY.**—The public is not now engaging in its tremendous revival of beer drinking because it is thirsty, nor is it about to legalize the sale of more potent beverages because it desires alcoholic stimulation of a higher voltage. The real cause in both cases is quite other. Never have high pressure salesmanship and patriotic propaganda been joined in such unholy wedlock. Back of it all is the economic motive: Restore prosperity; support the government; reduce taxes. And over it is spread the mantle of social respectability and the warm glow of loyalty to the Administration. At a time when the whole country fears even to whisper a criticism of any policy of the Federal Executive lest the success of the national recovery policies should be endangered, the Administration makes the restoration of liquor a part of its program, and appeals to party loyalty as well as to patriotism to win support for that program.—*The Christian Century*, Aug. 30, 1933.

**UNPARALLELED UNREST.**—This has been a year of unparalleled unrest. Indeed, it has been a year of revolution. Capital has had a ceaseless struggle to maintain its enterprises even on a fifty-per-cent basis. Millions of laborers have been without employment and the

necessities of life. Despite all the efforts being made by the government at industrial rehabilitation, no man can yet see what lies before us. The churches cannot solve the problem, but they cannot be innocently indifferent to the great social upheaval that affects both the rich and the poor.—*The Watchman-Examiner, Aug. 24, 1933.*

**MOHAMMEDAN VITALITY.**—At a time when many say that all religion is suffering from a decline in faith, from a worship of material gods, this news of the resurgence of the faith that once overran Europe and came near to wrecking Christian civilization, is interesting and significant. After nearly 1,300 years there is a vitality in the Mohammedan faith that challenges respect. Every day of the year 300,000,000 men go down upon their knees, face toward the East, toward Mecca, and bow their heads to the ground.

Some of the most heroic and brilliant annals of mankind are intertwined with that great struggle between Mohammedanism and Christianity—the Moors in sunny Spain and the story of the Alhambra and of Granada; the Arabs and Saracens in Italy; the Crusades, with those long columns of tall white men in armor flowing from Europe to perish on the battlefields of the Holy Land—the Holy Land of the Mohammedans as well as of the Jews and the Nazarenes.

And it is a curious thing that three great religious faiths, comprising half the population of the whole earth, should be centered down to this very day upon a little stretch of territory no bigger than the State of Indiana. And so Mecca, through all the ebb and flow of the power of Mohammedanism, became the holy city of the faith, to reach which every Mohammedan will sacrifice anything in the world.—*Edwin C. Hill, in Washington (D. C.) Times, Aug. 24, 1933.*

**LENIN WORSHIP.**—In former times the Russians had "ikons" in their homes, pictures of saints, before which they bowed. The picture of the atheist Lenin has taken their place. And now the world's largest statue, a gigantic figure of Lenin, will be placed on top of the newly projected Palace of Soviets to be built on the site of the former Cathedral of the Redeemer.—*Our Hope, September, 1933.*

**PRESTIGE DECLINES.**—Japan's success in Asia in defiance of Western moral pressure to frustrate her has dealt a lethal blow at the white man's prestige. The meaning of the Western powers' failure militantly to uphold the various treaties which Japan, perforce, has had to violate in her course of conquest is more profound than mere changes in geography that are resulting from it. A fundamental shift in racial fronts is taking place, an alteration in the status of the earth's families of men. The rise of an Eastern power great and strong and determined enough to challenge the European powers and America marks the end of an era of Western mastery. That is the great, historic significance of the Far Eastern conflict.—*The Saturday Evening Post, Aug. 26, 1933.*

**INDUSTRIAL REVOLUTION.**—It [the New Deal, or N. R. A.] is a matter reaching deeper than merely the degree of co-operation with the

industrial recovery program. A peaceful revolution under the guidance of professional minds is taking place. Industrial maladjustments are to be eliminated through a planned economy. . . . The end of the *laissez-faire* doctrine of uncontrolled and commercial competition is at hand. . . . Something of an unprecedented character is taking place. Nothing exactly like it was ever attempted anywhere. It is no wonder then that the great American experiment holds the attention of the world. . . . The New Deal places greater emphasis upon social aspects in industry. It is designed to secure a more equitable distribution of income. Abuses affecting the workers which have existed for generations in good times, as well as in bad, should properly be eliminated under the New Deal theories by a control of industrial processes.

It is avowedly an attempt to substitute a regulated system of industry for free industrial individualism. . . . The supposition is that there will first be an extension of the life of the act, and eventually the framing of a modified system for the permanent regulation of business.—*The Literary Digest, Sept. 2, 1933.*

**JEWISH EXODE.**—"The Jews are on the march again." Not toward the *Promised* land, but toward the *permitted*, as a Paris weekly expresses it. They are turning to France, to Belgium, to Holland, to Czechoslovakia, a few to Great Britain. . . . Everywhere these refugees arrive to find a crisis of unemployment and social unrest. Few of them, strangers in strange lands, can find any regular employment. In most countries of the Continent, philanthropic agencies have already exhausted energies and resources in an effort to maintain thousands of native unemployed.

This enforced Jewish exodus coincides tragically with a period of the severest restriction upon immigration by most nations. These Jews escape into an inhospitable world, a world divided, the correspondent of the *Manchester Guardian* notes, into countries in which Jews cannot live and countries to which they cannot emigrate.

This British observer detects in the present dilemma of the German Jews the same racial tragedy that has gone on almost uninterruptedly since the Middle Ages: the Jewish exodus from one realm to another, the spawning of ghettos, and the creation of a nomadic trading and professional proletariat, inevitably sowing the seeds of anti-Semitic feeling, and leading usually to fresh persecution.—*The Literary Digest, Sept. 2, 1933.*

**CRIME ARMY.**—Secretary of War Dern, in charge of the American Army, says there is another army in the United States more than three times as large as the regular forces, and growing larger. Mr. Dern is speaking of the army of crime—the 400,000 men and women who make their living by preying on the rest of us. The casualties inflicted by this army every year are: Murders, 12,000; kidnapings, 3,000; robberies, 50,000; assaults, 100,000. The cost of this army's operation, for which it does not pay—but for which you do—is thirteen billion dollars a year. Mr. Dern calls the crime troops "The Scarlet Army."—*Washington Times, Sept. 1, 1933.*

## DELVING INTO THE WORD

Studies on Fundamentals of the Message

### THE NEED OF THE PERSONAL CHRIST

BY F. A. SCHILLING

THE ancient proverb, "Coming events cast their shadows before," expresses the Greek point of view with regard to historical events. It is the view which dominated in the Greco-Roman world of apostolic missionary endeavor. It means that the past lies in front of us and the future lies behind. It means that the future comes from behind and overtakes us, so that as events approach from the rear they cast their shadows before us. Thus things which have already transpired are in front of us, moving along in the same direction in which we are moving. And thus what we see and know certainly has already transpired, while the future we know only as a shadow, or as Paul says, adopting this current figure, "At present we only see the baffling reflections in a mirror." 1 Cor. 13:12 (Moffatt).

This mode of thought has a distinct advantage over the modern, secular viewpoint which says that the historical look is a backward look; that to turn to something which has already taken place is to take a retroactive step. The ancient mode of thought, however, held that to look at what is past is to look at something which lies in the direction in which we ourselves are moving.

This seems to me to be true in the basic aspects of the Christian faith, for here we note that its ideal goal is a historic truth. The ideal which we are pursuing lies before us; but though it lies before us, it is something that was realized historically long ago, and that is Jesus Christ. He, as it were, overtook man as he was traveling along the path of life, and now is ahead of him, though twentieth century man is living many years this side of His historic existence. According to this view, in order to see the historic Jesus, we need not right-about face and look back, but should continue to look forward. So Jesus is ahead of us and we are pursuing Him, as it were. We are pressing after Him, as the apostle said, with "our eyes fixed upon Jesus." Heb. 12:2 (Moffatt). When the apostle Paul spoke about Jesus, he presented Him first of all as the historic Jesus who was very real and tangible to his view. This, indeed, is the mode of thought of the early Gentile Christians, and its grasp will clarify and vitalize many expressions in the New Testament.

In truth, the certainties of the Christian religion are historical facts, and all these historical

facts revolve around the person of Jesus the Christ, the Messiah of God. Even the risen Lord always remained the crucified man, Jesus, and stayed before the eyes of the Christians in His historical form. When the apostle Paul looked at Jesus, he saw Him with the nail marks in His hands and feet. So he preached to the Galatians Jesus the crucified: "Did I not present Jesus before your eyes as vividly as if some one had put up before you a placard of Jesus on the cross?" Gal. 3:1 (the writer's translation).

Here we need to note a little technicality in Paul's language. He used a certain form of the Greek verb which we recognize as the perfect tense; but the perfect tense in the Greek refers to something that has occurred in the past, but is just as real in the present: that is, the historic past event is projected into the present. The cross, which had historically stood behind the Galatians, moved up and passed them and was now in front of them. With this presentation and vivid appeal of the Christ on the cross, Paul won them to the new life.

When these converts, and others like them, had come into the sphere of Jesus' inspiring personality, and had thus achieved an intimate and close relationship with him, then their hearts filled with the hope, yes, the consuming longing and persuasion that He would return again to them. The experience of conversion through contact with Jesus as a very real being comes first, and must always come first.

It is obvious that men become Christians through the appeal of the person of Jesus. That transforms them. Christians are not made by merely being won to the doctrine of the second coming of Christ. The belief in the second coming is as powerless to transform lives as the law is. The transformation must come first, and afterward the belief in the second advent. It is true that such as are Christians already can be won to our denomination by the appeal of this doctrine. But on the other hand, those who are not Christians can become such only by the same way that pagans in the first century and heathen today become Christians. (See Acts 4:12.) And those among us who have lost the vital Christian experience need again the personal appeal of Jesus in order to be reclaimed. They need to be brought back to Christ, where they start all over again in the Christian life.

It seems, in fact, that the situation in which the apostles found themselves is virtually the same as confronts us today. Contrast our situation for a moment with that which existed in the Christian thought of the last century, when our movement began. At that time there was no contrast between Modernism and Fundamentalism. Members of the Christian bodies were pious Fundamentalists. They did lack, of course, the living faith in the second coming of Jesus, as well as the Sabbath and the sanctuary. But these points we were to supply, and thus we had our origin as a denomination. These special truths were at that time the greatest need. The same needs obtain today, but many more have arisen that did not then exist so far as the so-called Christian world was concerned. Since that time Modernism has crept into the Christian world and has made humanists, i. e., refined pagans, out of untold numbers of men and women who are nominal members of Christian churches or citizens of Christian nations.

So far as the reality of Jesus is concerned, they are not Christians at all. The young generation, from middle age on down to the youth of today, is, in fact, going farther and farther away from the Christian religion. Frankly stated, paganism is growing apace among Christians, and there are now countless people in our own land who know little more about Jesus than does the Hindu of India. The book, "The Man Nobody Knows," has been rightly titled, for there are millions of young and old who know nothing about Jesus as a reality, either as a historic or as a supernatural Being, and to find such we do not have to go far. These need the experience of coming to Jesus, for they can become Christians only on the basis of the plea of the personal God, Jesus Christ as Saviour, exactly in the same way that pagans were won by Paul and his associates.

The war, too, has had considerable effect upon the world. This is more visible in Europe, where standards of morality have lapsed as a result. The same situation has been growing over here. Then the depression came, and it is true that many are becoming religious under its pressure, but many more are becoming irreligious, and the many, many men who curse God when adversity comes and lose whatever religion they ever had, can be won only through the converting influence of the person of Jesus.

Countless numbers of people today are despairing, committing suicide. More people than we realize are going insane under the stress of these times. How can we save them? To look from the beginning of one year to the end of it is for them but a look into the dark unknown. And many people cannot bear the thought of living on even for a month or a week. For such there can be help only through the appeal of the person of Jesus Christ.

I appeal for the emphasis in our personal devotions and work of the ministry to be placed

with renewed fervor on the person of our Saviour. Our biggest task is to make Jesus real in the lives of the generation of today.

We are facing the enemy on a bigger front as we face 1934 than our pioneers did some seventy years ago. We are forced to face problems and viewpoints and thoughts which they were not obliged to face. It is therefore not enough that we merely emphasize the characteristics which made us a peculiar people; we must emphasize Jesus as the Saviour of the individual exactly as did the apostles in the first century. That is not allowing a coldness to creep in concerning our belief, for instance, in the advent. On the contrary, the closer we come to Christ, the more gripping will become the hope and belief in His imminent return. The more vital our personal experience in Christ, the better Adventists we should be. (See Col. 1:27.)

*College Place, Wash.*

## ILLUMINATED TEXTS

Side Lights From Translations

### 1 Corinthians 6:12

#### Standard Versions

"All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."—*Authorized Version.*

"Lawful . . . expedient."—*A. R. V., R. V.*

#### Catholic Version

"Lawful . . . expedient."—*Douay.*

#### Historic English Translations

*Wiclif, 1380.*—"Alle thingis ben leful to me: but I schal not be broughte down vnder ony mannes power."

*Tyndale, 1534.*—"All thinges are lawfull vnto me; but all thinges are not profitable."

*Cranmer, 1539.*—"I maye do all thynges, but all thynges are not profytable."

*Geneva, 1557.*—"All thynges are lawful vnto me: but all thynges are not profitable."

*Rheims, 1582.*—"Al thinges are lawfull for me, but all thinges are not expedient."

#### Independent Translations

"Lawful . . . profitable."—*American Baptist Improved, Young.*

"Lawful . . . good."—*Centenary, Moffatt.*

"Lawful . . . expedient."—*Companion Bible, Moulton, Newberry, Von Tischendorf.*

"Lawful . . . do not profit."—*Darby.*

"Allowable . . . does not benefit."—*Fenton.*

"I may do anything I please, but not everything I may do is good for me."—*Goodspeed.*

"Lawful . . . not all things do profit."—*Interlinear Greek.*

"Lawful . . . beneficial."—*Riverside.*

"Everything is in my power: but everything is not profitable to me."—*Syriac.*

"Allowable . . . profitable."—*Twentieth Century, Weymouth.*

## CHOICE REPRINTS

From Sources Difficult of Access

### A PLAIN TALK TO MURMURERS \*

**A**S to the Christian character of Sister White, I beg leave to say that I think I know something about it. I have been acquainted with Sister White for eighteen years, more than half the history of our people. I have been in their family time and again, sometimes weeks at a time. They have been in our house and family many times. I have traveled with them almost everywhere; have been with them in private and in public, in meeting and out of meeting, and have had the very best chances to know something of the life, character, and spirit of Brother and Sister White. As a minister, I have had to deal with all kinds of persons, and all kinds of character, till I think I can judge something of what a person is, at least after years of intimate acquaintance.

I know Sister White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretensions, full of pride, ready to give their opinion, boastful of their holiness, etc. But I have ever found Sister White the reverse of all this. Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them, and pleading their cause. I have never formed an acquaintance with any persons who so constantly have the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God's word carefully and constantly.

I have heard Sister White speak hundreds of times, have read all her Testimonies through and through, most of them many times, and I have never been able to find one immoral sen-

tence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads away from the Bible, or from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit times without number, from the Testimonies. Indeed, I never read them without feeling reproved for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls. If I have any judgment, any spiritual discernment, I pronounce the Testimonies to be of the same Spirit and of the same tenor as the Scriptures.

For thirty years these Testimonies have been believed and read among our people. How has it affected them? Has it led them away from the law of God? Has it led them to give up faith in Christ? Has it led them to throw aside the Bible? Has it led them to be a corrupt, immoral people? I know that they will compare favorably with any other Christian denomination. One thing I have remarked, and that is, that the most bitter opponents of the visions of Sister White admit that she is a Christian. How they can make this admission is more than I know. They try to fix it up by saying that she is deceived. They are not able to put their finger upon a single stain in all her life, nor an immoral sentence in all her writings. They have to admit that much of her writings are excellent, and that whoever would live out all she says would be a good Christian, sure of heaven. This is passing strange if she is a tool of the devil, inspired by Satan, or if her writings are immoral or the vagaries of her own mind.

Another fact should have great weight with our Sabbath-keeping Adventists. All the leading men among us, those of the very strongest minds and the best talents, and who have had every facility for more than a quarter of a century to become thoroughly acquainted with Sister White and her writings, have the strongest faith in her Testimonies. This, with our people who keep the Sabbath and believe in the advent doctrine, should have great weight.

I could name half a dozen men whose writings you read with great delight, whose talent and ability you all admire, whose piety and doctrine none of you question, who have all confidence in her gift. By a long and intimate acquaintance with Sister White and her writings, they have had a hundredfold better chance to decide upon this question than ninety-nine out of a hundred lay brethren. They have seen Sister White in vision, they have heard her deliver hundreds of testimonies to individuals whom they know. Indeed, they themselves have been reproved through them, and they

(Continued on page 20)

\* Every loyal worker and believer in the third angel's message is increasingly grateful to God for the blessings that have come to this people through the Spirit of prophecy. This gift has, of course, been a major point of attack through the years. Usually the bitterest enemies against any organization are those who were once allied with it, and this is true especially of religious bodies. D. M. Canright, as is well known, was for twenty-eight years a member of the Seventh-day Adventist Church. Periodic doubt and disaffection marked the last fourteen years of this time. Several times he returned before his final break with us. During this wavering period he still professed great respect for our people, and on numerous occasions would confess that no other people could compare with ours in spirituality and single-heartedness in the service of God. When with us, he professed great faith in the Spirit of prophecy, and profound respect for Mrs. E. G. White, as is evidenced by this reprint, which was one of nine articles published in the *Review and Herald* in 1877, appearing upon Mr. Canright's return after one of his early disaffections, and when still a member of the General Conference Committee.—EDITORS.

# The Book of Obadiah: "The Anger of the Lord"

BY H. CAMDEN LACEY

<b>I. The Reprobation of Esau.</b>	<b>Vs. 1-14</b>	<b>III. The Restoration of Jacob</b>	<b>17-20</b>
1. The destruction announced.	1-9	1. The remnant victorious.	17, 18
2. The guilt charged.	10-14	2. The wicked subdued.	19, 20
<b>II. The Doom of All the Heathen.</b>	<b>15, 16</b>	<b>IV. The Kingdom of God Established.</b>	<b>21</b>

# The Book of Jonah: "The Pity of the Lord"

<b>I. Disobedience and Punishment.</b>	<b>1:1-17</b>	<b>III. Preaching and Revival.</b>	<b>3:1-10</b>
1. The Lord's commission and the prophet's refusal.	1:1-3	1. The Lord's commission and the prophet's obedience.	3:1-4
2. The Lord's interposition and the prophet's punishment.	1:4-17	2. The people's repentance and the Lord's compassion.	3:5-10
<b>II. Prayer and Deliverance.</b>	<b>1:17 to 2:10</b>	<b>IV. Displeasure and Rebuke.</b>	<b>4:1-11</b>
1. In the belly of the "prepared fish."	1:17	1. The prophet's pique.	4:1-7
2. A prayer of thanksgiving.	2:1-9	2. The Lord's rebuke.	4:8-11
3. Deliverance at Joppa.	2:10		

# The Book of Micah: "The Rule of the Lord"

<b>I. The First Address: To All the World.</b>	<b>1, 2</b>	4. People reproved, indirectly, for hypocritical formality.	4:1-5
A divine visitation upon Israel and Judah, but the promise of a remnant saved.		5. Promise of redemption of the remnant in the last days.	4:6 to 5:1
1. For sin against God.	1	6. Prophecy of a Saviour and His work in and through the remnant.	5:2-15
2. For sin against man.	2	<b>III. The Third Address: To the Lord's People.</b>	<b>6, 7</b>
<b>II. The Second Address: To the Leaders in the Lord's Work.</b>	<b>3-5</b>	The one way of salvation, with a promise of its realization.	
A divine reproof of sin in high places, but the Promise of a Saviour to redeem the remnant.		1. The Lord's controversy before the mountains.	6:1-8
1. Princes reproved for cruel oppression.	3:1-4	2. The Lord's cry unto the city.	6:9 to 7:17
2. Prophets reproved for falsehood and selfishness.	3:5-7	3. The Lord's compassion upon His remnant.	7:18-20
3. Priests reproved for covetousness.	3:8-11		

# The Book of Nahum: "The Wrath of God"

<b>I. The Vengeance of God Against Nineveh.</b>	<b>1</b>	4. A sarcastic apostrophe to Nineveh now fallen.	11, 12
1. The threefold character of the avenger.	1-7	5. An express declaration that the Lord will perform His word in the overthrow of Nineveh.	13
2. The certainty of Nineveh's utter destruction.	8	<b>III. The Vindication of Her Judgment.</b>	<b>3</b>
3. The impeachment and doom of the city and her king.	9-12	1. The guilt of Nineveh.	1
4. Promise of deliverance to Judah.	13	2. The besieging army.	2, 3
5. Sudden death of the Assyrian king.	14	3. The cause of the fall of the city.	4
6. A joyful announcement of the overthrow of Assyria.	15, 16	4. Repetition of the divine denunciations.	5-7
<b>II. A Vision of Her Doom.</b>	<b>2</b>	5. Similar fall of Thebes, now conquered and desolated.	8-10
1. A call to Nineveh to defend herself.	1	6. The destiny of Nineveh.	11-13
2. The reason for her downfall.	2	7. A sarcastic call to prepare for the defense.	14, 15
3. The siege and capture of the city.	3-10	8. The contrast between her former and present glory with her future state.	16-19

# The Book of Habakkuk: "The Judgment of the Lord"

<b>I. The Problem: The Seeming Triumph of Wrong.</b>	<b>1, 2</b>	(1) Rapacious.	2:5-8
1. Habakkuk's question: "Why is evil everywhere unchecked in Judah?"	1:1-4	(2) Covetous.	2:9-11
2. The Lord's answer: "I will raise up the Chaldeans to chastise My wicked people."	1:5-11	(3) Ambitious.	2:12-14
3. Habakkuk's second question: "But are not the Chaldeans more wicked than the Jews? and shall they continue to prosper?"	1:12-17	(4) Drunken.	2:15-17
(To this there is no immediate response.)		(5) Idolatrous.	2:18, 19
4. Habakkuk's patience: "I will wait till the Lord reply."	2:1	6. Habakkuk's acknowledgment: "God is just; let man cease criticism of His ways."	2:20
5. The Lord's second answer: "The issues of sin and righteousness under the divine government cannot be seen at once," but	2:2-4	<b>II. The Prayer: The Ultimate Judgment of God, When the Wicked Are Punished and the Righteous Are Saved.</b>	<b>3</b>
a. The just man shall live by his faith.	2:2-4	1. The petition: "Revive Thy work."	3:1
b. The wicked man shall die for his sins, and the Chaldeans are heinously wicked, being		2. The vision: "God cometh—in indignation—for salvation."	3:2-16
		3. The praise: "Although—yet I will rejoice in the Lord."	3:17-19

## CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

# THE CHALLENGE OF THE EAST TO WORLD PEACE—NO. 4

BY W. A. SCHARFFENBERG

**T**HERE appears to be an ever-present fear on the part of the Japanese people of the possibility of Russian aggression in the near future. This attack, they think, might come from within, through means of the steady infiltration of Communistic ideas. This propaganda has already taken root along the Korean border in Manchuria. The Soviets have been gaining in strength for some time, and have been gathering along the Siberian front. Concern lest Japan should again be compelled to hold in check the advance of the Russian bear, on the Asiatic continent, has gained ground. The chaotic condition of China, together with the ever-present efforts of the Chinese authorities in Manchuria to freeze out all Japanese economic and political interests in Manchuria, has been a constant and continuous source of friction between the Chinese and Japanese authorities. Sooner or later this question, they hold, will have to be settled, and settled in favor of Japan, for Japan knows that in the coming conflict with Russia, or any other power, the power that is in control of the rich mineral and natural resources of Manchuria is the one that will presumably be victorious. Manchuria is therefore, to the Japanese, considered their first line of defense.

"Japan's position in Manchuria has been regarded by the Japanese as their first line of defense, since they gained a foothold on the continent of Asia. This is because Japan's objective enemy is Russia—Soviet Russia as well as Czarist Russia. At one moment Japan and Russia are at peace, at another in alliance, again working together against China—but neither can ever believe that there is room for both in East Asia."<sup>1</sup>

And again, in "Storm Over Asia," Paul Hutchinson writes:

"The point of conflict between communism and capitalism is very likely to be the Russo-Japanese border. Lenin laid it down as a cardinal doctrine that there must be at least one major struggle between the two systems before the capitalistic states will be content to let a Communist state establish itself as a world power. There are reasons for believing that he was right. And the common Japanese conviction that, to save the empire, it will be necessary to overcome the Russian threat, makes it

far too likely that, when the explosion comes, it will come on Russia's eastern front. . . . Unless the two nations can be induced to withdraw from contact with each other, particularly in such a hazily delimited area as northern Manchuria, this future conflict must be regarded as a likelihood. In both Tokio and Moscow it is so regarded."<sup>2</sup>

Tokio has felt, therefore, that the first step toward averting a national catastrophe is to make her first line of defense secure and impregnable against attack on either her northern, southern, or western fronts in Manchuria.

### Japan's Viewpoint

Japan feels that she has a perfect right to, and is entitled to, special privileges in Manchuria. At the close of her war with China in 1895 she virtually secured both economic and political control of Manchuria. But Russia, aided by Germany and supported by France, forced Japan to return Manchuria to China. Japan was in no position to oppose the demands of these three powers, and so reluctantly released her grip on Manchuria. But, to her chagrin, she saw Russia move forward and within a few years make herself the undisputed master of Manchuria. Then began preparations for the conflict,—which now seemed inevitable,—with Russia. The clash came in 1904. This Russo-Japanese war cost Japan over 200,000 lives and over 2,000,000,000 gold yen. Due to the determined attitude of President Roosevelt, who received the Nobel Peace Prize of 1905, Japan agreed to withdraw her demands for indemnity. She did, however, secure tremendous rights and interests in Manchuria, and since that time has invested over 2,147,000,000 yen in the economic development of Manchuria.

"After all its cost in blood and treasure this region became to Japan a combined Monroe doctrine, Panama Canal, and battlefield of Gettysburg. Just as the United States might be unwilling to arbitrate certain questions concerning the Monroe Doctrine, her national interests or national honor with Mexico or the countries of Latin America, so Japan felt herself unwilling to arbitrate questions that concerned her very economic life as a world power."<sup>3</sup>

When it is remembered that the Western pow-

ers have conquered over seven eighths of the earth's surface, that Great Britain has increased her original size over one hundred times, France over twenty times, and that the United States has acquired many possessions, is it to be wondered that Japan in the East should endeavor to do likewise? "Is not what is sauce for the goose," asks K. K. Kawakami, "sauce for the gander?" "Is there anything wrong," asks Young Japan, "in these ambitions to become a world power of the first rank? And are not all great powers forced by the law of self-preservation to look ahead and safeguard the source of their supplies?"

"Japan must not fall. If she is not to fall, she must become a greater Japan. In view of the situation of the world, Japan could not continue to exist as she is. But she has in her the qualities of an ideal state; she must not sink into ruin, but must rise. If she is to save her Asiatic neighbors, if she is to maintain and promote peace in this part of the globe, Japan must establish a hegemony of Asia and become strong enough to hold her stand against the Western powers.

"But the attainment of this aim is by no means easy. Our country is limited in area; our population is small; our natural resources are meager. In spite of all these limitations, we are to aspire for the hegemony of the Orient. Our only resort is the firmness of national purpose. Some day Japan may find herself standing alone amidst the Western powers. But if we are afraid of that eventuality, no great thing can be achieved.

"The physical powers of 70,000,000 Japanese must work with the greatest efficiency. It is necessary for the whole nation to become united, to be 'mobilized' for the purposes of expansion."<sup>4</sup>

Recent events in the Orient are a fulfillment of the above prediction. Japan is in a position today where she can stand and is standing along with the Western powers. Surely the prophecy of Joel, "Let the weak say, I am strong," is being fulfilled in our day.

(To be continued in December)

<sup>1</sup> "The Tinder Box of Asia," by George E. Sokolsky, p. 142. Doubleday, Doran & Co.

<sup>2</sup> "Storm Over Asia," by Paul Hutchinson, pp. 112, 113. Henry Holt & Co.

<sup>3</sup> "The World's Danger Zone," by Sherwood Eddy, p. 39. Farrar and Rinehart.

<sup>4</sup> "What Japan Thinks," by K. K. Kawakami, p. 60. The Macmillan Company.

## EFFECTIVE ILLUSTRATIONS

For Sermon and Song

WAR'S DEPICTION.—At Cronberg, Bavaria, is a monument which sets war in its true light. There is a large bronze statue of a woman who sits bowed weeping. On the base of the monument is a tablet depicting the departure to the field of battle; the train waiting, the soldiers bidding farewell to weeping loved ones, and a skeleton beating the drum.

Death beating the call to battle and woman sitting

at home to weep. This is war.—*Bibliotheca Sacra*, July, 1933.

LIFEBLOOD.—Five-year-old Mary underwent an operation and lost so much blood that it was necessary to resort to blood transfusion. Samples of the blood of all the adults of the family were taken, but none was found to match Mary's. Then a test was made of her older brother's blood. It was found to match. Jimmy is a husky boy, thirteen years old and deeply fond of little Mary. "Will you give your sister some of your blood, Jim?" asked the doctor. Jimmy set his teeth. "Yes, sir, if she needs it!" The need was very desperate; so the boy was at once prepared for the transfusion. In the midst of the drawing of the blood, the doctor observed Jimmy growing paler and paler. There was no apparent reason for this. "Are you ill, Jim?" asked the doctor. "No, sir, but I'm wondering just when I'll die." "Die?" gasped the doctor. "Do you think people give up their lives when they give a little blood?" "Yes, sir," replied Jimmy. "And you were giving your life for Mary's?" "Yes, sir," replied the boy, simply. Can you tell of a finer heroism than this?—*Christian Herald*.

## A Plain Talk to Murmurers

(Continued from page 17)

have read and studied her writings over and over thoroughly. They are conscientious, God-fearing men,—men, too, who are close Bible students. Do these persons doubt the Testimonies? No, not one of them. We do not ask others to believe upon their faith; but we do say that others who have not had the opportunity to investigate this question as these men have, should feel some modesty in giving a different decision upon, or taking up opposition against, the same question.

Another fact I have noticed: Impostors are always anxious to build up themselves. Any one who will support them they will flatter and praise and sustain; but I know it to be just the reverse in this case. Those who have been the most often, and, probably, the most severely, reproved through the Testimonies, are those who have been the warmest supporters of Sister White. This does not look like the policy of a deceiver. But the special point which we wish our brethren to reconcile in their own minds is this: How they can believe the third angel's message, how they can believe that this is the special work of God, how they can believe that the time has come for these truths to be given to the world, and that in the providence of God they are being given, and still can believe that Sister White is not the servant of God, and her Testimonies are not from the Lord.

Consider the fact that for over thirty years these Testimonies have been intimately connected with this work, that Sister White has had a very prominent position in the work, and that her Testimonies have had a good deal to do in shaping this work, and in sustaining and building it up,—consider all these facts, and then reconcile this if you can with the supposition that the work is of God and the workmen are of Satan! Would God allow a deceiver, an impostor, to stand in so prominent a place in His work for so long a time? If this be so, we fearlessly challenge any one to point to a single example of a similar case in all the history of God's work upon earth. Where did the Lord ever have a special work to be done for His church where a corrupt man has taken hold in that work, and stood at its head all the

way through? The very idea is absurd. Do you find it so in the case of Noah? of Moses? of Elijah? of the forerunner of the first advent? or at the time of the Reformation? in the work of Wesley? or of William Miller? There is no case. God has never suffered it to be, neither will He now. No, dear brethren, we must either renounce the third angel's message, or accept those whom God has raised up to give it.—*Review and Herald*, April 26, 1877.

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## Our Purpose in the World

(Concluded from page 11)

We are not here to blend into Protestantism's plans for the hour; to find a place in the Federal Council of Churches, nor an allotment in their mission program. We have a commission direct from heaven that transcends all human authority, let, or hindrance. We stand apart and distinct from all these alliances.

We could continue at length, but must forbear.

**WHAT, then, is our purpose on earth?**

We are here to give a specific message to men just prior to, and as the preparation for, the second coming of Christ. That message is unique, and its specifications are clearly revealed. It proclaims the work of final judgment, now nearing its end, and announces the impending close of Christ's priestly ministry in the most holy place of the heavenly sanctuary, which will terminate forever God's overtures of mercy to humanity. It is the most startlingly solemn message ever committed to men. It creates a responsibility never before placed upon any body of people. Moreover, our work will terminate differently from all previous movements. Others planned for a place with the righteous dead; we look for speedy deliverance through translation. They rightly expected the overtures of mercy to remain open to their dying day; we know that human probation will soon close by divine decree.

We are here to complete a given task before our deliverance. Previous agencies built for those who were to follow them; we are not to bequeath our work to other hands.

We are here to proclaim the hour of God's judgment now in solemn session, with the standard of that judgment flaunted by the religious world, and man's relationship to the Sabbath precept of that standard—which has been a recognized issue through the ages—becoming in these last days the supreme sign of human loyalty or rebellion as relates to the Creator of the universe.

We are to protest and warn against the moral fall of Christendom, because of the retention or adoption of manifold moral and spiritual perversions ascendant in the popular churches. This means a separation, a conflict that never ceases, a spiritual war that terminates at last in the literal death decree for the saints be-

cause they will not compromise or capitulate.

THIS, THEN, CONSTITUTES THE ISSUE. It is foretold in prophecy, and is based upon prophecy. Will we meet it, or retreat? Will we go on to perfection, traveling the appointed road, seeking an ever fuller concept of God's changeless truth, repudiating every deviation from that truth discovered, embracing every additional ray of light cast by our Lord upon the pathway, or be turned aside? That is the crucial question. There can be but one answer. We must not, cannot, and by the grace of God will not fail. We dare not trim our message, soften our witness, nor blend into the religious world about us. To do so would spell spiritual disaster and everlasting death. God is counting on us, and we will not disappoint Him.

L. E. F.

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## Working for the Blind

(Concluded from page 10)

to do anything we can to encourage their study of the third angel's message and to acquaint them with the truth.

Not only does the Christian Record Benevolent Association provide the magazine, but it also prints our Sabbath school lessons in both the Braille and the New York Point. The Association likewise has a circulating library of several of our large books, such as "The Great Controversy," and these are carried through the mails free of charge. There will be no expense to any blind person having access to this good reading matter.

The superintendent of the Christian Record office is constantly receiving letters from those who are reading our publications, and in a number of instances persons have been led to an acceptance of our message.

We solicit the co-operation of all our workers in making contact with the blind of your community. This institution is supported by public subscription. We have recommended and consecrated solicitors in a number of the States who secure public contributions that are supporting the Christian Record publishing house. The home office endeavors to keep in close contact with these solicitors, receiving reports from them each week, with itemized accounts of their solicitations, and we feel that our workers scattered throughout the country are having a good influence.

If there are those who are interested and desire to make inquiry regarding the publications issued by the Christian Record office or the work that they are carrying on, address such communications to the Christian Record Benevolent Association, Lincoln, Nebraska. We shall be pleased to reply to any communications, and to answer any questions that you may have in mind.

Lincoln, Nebr.

## Using the "Coming Events" Column

(Concluded from page 8)

tant questions. Can you answer them? If not . . .

*THE STRONGEST POSSIBLE* language is used in the fourteenth chapter of Revelation with regard to those who "worship the beast and his image, and receive his mark." The Almighty declares concerning all such: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Why such language? What is the "mark of the beast," and who will receive it? These questions will be frankly and positively answered tomorrow night.

The foregoing advertisements caused many to decide to attend the services who were wavering and undecided until they read them. The importance of an arresting opening cannot be overestimated. When a larger advertisement appears in the same paper, a good idea is to call attention to it in the smaller notice, referring to the page on which it will be found.

Brantford, Ontario.

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## Thoughtless Exaggeration

(Concluded from page 6)

the best, the most outstanding, the brightest, or what not. It is poor form, and poorer Christian courtesy.

Whether one or many engage in the cause of God in a particular line of service, theirs is a high privilege which has, in service well rendered, a priceless reward. Let us recognize that service, pray for the servant, say a word of appreciation but not of adulation, and seek to emulate the ideals which we admire or commend. In the work of God there are ministers, elders, deacons, Sabbath school leaders and teachers, Missionary Volunteer leaders, colporteurs, laymen, missionaries, children in service, and many other classes, all seeking to bear a faithful part in God's work. No one is best, and who shall say as to which in the sight of God stands highest. It was a little child Christ set in the midst of the disciples to teach them the highest service; it was the publican, not the Pharisee, who went down to his house justified; it was the widow with the two mites whom Christ commended.

Let us then in our reports, in our speeches, in writing articles for our papers, or in introducing speakers, seek so to choose our words that none, not even the one mentioned, shall be embarrassed or lifted up, and the one unmentioned shall not feel slighted by the overprofuse ex-

aggeration employed to describe the work or person of the object of our speech.

Washington, D. C.

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## The Meaning and Joy of Work

(Continued from page 1)

ished at His doctrine: for He taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him. And immediately His fame spread abroad throughout all the region round about Galilee.

"And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell Him of her. And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him. And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Mark 1:21-35.

What a day was this! Who can equal such a day's work?

Christ took delight in His work. To Him it was more than food. At the well of Jacob, when urged by His disciples to eat the food they had secured, He said to them, "My meat is to do the will of Him that sent Me, and to finish His work." Now when our work is more than food, it becomes a delight. Nothing is hard in work when we delight in it, and when it affords us pleasure.

When one protests against work, and feels that it is beneath his dignity to do what ought to be done, that work becomes bondage. No honest work is belittling to any man. One kind of service is just as needful as another in this world in which we live. If some one did not plant the fields and sow the seed and harvest and market the grain, if some one did not pre-

pare food, we should all be dead in a short time. Cotton and wool must be produced, and all the details of the long line of work must be performed, or the minister must leave his preaching and find food and clothing.

Thus the preacher is not a man who looks down upon working men and women, but one who respects work, whether it be in one line or another. Work is honorable, uplifting, health giving. It would be almost beyond conception how we could be happy if we did not have work to do. I saw a man last spring at hard physical work. He was a stranger, whom I had never seen before. His clothing was soiled by his work, but he looked happy. I said to him, "You look as if you liked your work, friend." He said to me, "If you had stood in the bread line for two years, as I have, and now had work, I guess you would be happy. This is my second day's work in two years. Yesterday, when I was assigned to this job, was the happiest day of my life."

God intends His ministry shall be workers. "We are laborers together with God." That means God works with every minister. God is not sleeping, nor off on vacation, nor indifferent. When a minister will go to work, if he is true of heart, God is with that man. God will put in 365 days a year colaboring with every man.

If to you, as to the disciples of old after they had toured the synagogues of Galilee and worked hard, the Master's charge is, "Come ye yourselves apart, . . . and rest awhile," always remember that "when you are ready for the

yoke, so is God." Never need you wait for Him to rest or to get ready. Our Father works—He is a master workman. When you are asleep, He still works on.

Another thing that is essential is for a man to learn to love what he has to do. It is a tragedy to have to do what one hates. A father told me this of his son: "We wanted him to learn music, and got him an organ. The boy said, 'I hate organs; I want a piano.' So we got him a piano. Then he said, 'I hate this piano. If I had a violin, I would be glad to play it.' So we bought him a violin. Then he still refused to practice, but said, 'I want to go into the woods and never see another musical instrument.'" Contrast such an experience with that of Heifetz, who practiced so much that it was almost impossible to get him to stop to eat. One loved his work, the other hated it. To love our work is to make that work easy, delightful, a pleasure. If we love our work as ministers, it will seldom wear us out. We can do more and more.

It becomes a minister of the gospel to add dignity to labor, and that of all sorts. The very influence of a minister helps all classes of toilers to get happiness out of labor if they can be persuaded to look on work as something worth while, and to believe that whether it be white-collar work or digging in the soil does not make much difference if all be done as an artist works—for joy in the task and love of it, and to do one's best. Then, and then only, can our work be done to the glory of the Lord.

I. H. E.

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**PIETY!**—Reverent scholarship is ever to be courted by the ministry, but it can never take the place of genuine piety. There is no legitimate conflict between them, as they are not alternatives. However, if choice were inescapable, we should choose piety—a vital godliness, a vibrant spirituality; for God cannot truly use unsanctified knowledge or ability. Let us, however, cherish the blessed union of the two.

**SURPRISE!**—This remnant message will, for hosts of its adherents, close suddenly, unexpectedly, far in advance of human calculations based on statistical records of progress. It will defy all graduated ratios of advance, for statistics do not take into account the incalculable work of the Holy Spirit in the outpouring of the latter rain upon all flesh in these last days. Unprecedented means and results are in God's hand. The final movements will be rapid and precipitous ones, for which we thank God.

**PRAY!**—The rush and activity of the day make it increasingly difficult to enter into our closet and shut the door, that we may pray in secret to our Father in heaven. We are like soldiers under the discipline of definite tasks that draft so heavily upon our time that we crave more hours for the day. But effectual spiritual life demands these periods of detachment which exclude the world and closet the soul alone with God. Failure here is the cause of much of our weakness. Strength and power for public work is gauged by these secret trysts with God.

**EXTREMES!**—Two contrasting extremes—formalism and fanaticism—closely flank the balanced Christian life, and frequently rise to plague the church, and if possible, to retard its progress. The one is about as disastrous as the other, though differing widely in manifestation. Formalism rests back with ease upon past experience, in the complacent security of sound doctrine, or the engrossing round of formal service. Fanaticism, on the other hand, is not infrequently at first a pious attempt to flee from the deadening blight of formalism, worldliness, and spiritual stagnation; but, losing its balance, it goes extreme on some feature that may in its purity constitute a wholesome truth, but pressed out of rightful relation to other aspects of truth, carries the enthusiast to lengths that bring reproach to the church, and frequently result in disaster to the individual. Usually such emphasis, it may be noted, leads to a minimizing of the definitely designated platform and commission of this remnant people. Let us guard against these twin evils.

**UNBALANCED!**—It is possible to become so exercised over the "mint and anise and cummin," as to crowd out the "weightier matters" that are paramount. For example: There are congregations so constantly lectured as to arbitrary inches in sleeve or skirt lengths for the sisters, that they become dress conscious and unhealthily critical, and tend to judge every woman in the congregation, and every stranger who appears among them, by external standards. Proper clothing is important, but not all-important. Garments that meet every rule projected may conceal an unsanctified life, and so avail naught. Without in the least minimizing the lesser things, let us put our emphasis upon the greater.

**ABSTINENCE!**—Eternal vigilance is the price of sustained victory. For example: Temperance began to lose when its proponents relaxed their campaign of continuous education and rested back upon the force of prohibitory law for its maintenance. The imperative need and power of an educated conscience was forgotten, or at least neglected. As a consequence, the legal gains of decades have been lost, and we must begin anew with an educational program, faced by handicaps hitherto unknown, for the use of alcoholic beverages is now clothed with a respectability heretofore denied it. Popular opinion is at present against prohibition to a degree unrecorded in the past. We as workers need to revive the circulation of the total abstinence pledge. We should lecture on the incontrovertible evils of drink, dealing with its scientific, civil, and moral aspects. The present setback constitutes an inescapable challenge, for Christian temperance is an integral plank in the gospel platform.

**REACTION!**—From the stalwart health reform positions of three or four decades back, the trend has swung to carelessness in the matter of vegetarianism, or to the use of tea, coffee, or condiments, on the part of not a few. Modern prepared foods containing condiments or spices we probably would not buy outright, may have exerted an influence in this direction. Reaction against the extremes of some in the past has doubtless played its part in fostering laxity. And there is, of course, plain self-indulgence. But whatever the causes, has not the hour come for a revival of sound health reform principles and practices? Clear and balanced instruction is needed by our people, and by the public in our evangelistic efforts. Nor should the indulgent smiles or the caustic remarks of the careless be allowed to deter us. Eschewing extremism, let us do our duty.

L. E. F.