

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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THE SECRET OF HIS PRESENCE

AN EDITORIAL

WHEN Christ said to His disciples in that memorable meeting in Galilee, "Lo, I am with you alway, even unto the end of the world," it was not only to the disciples that He spoke, but to all who believe on His name. That includes you and me. If we should regard that as a personal promise to us, just as if He had called us by our own given name and said, "John, Mary, though I am leaving the earth, and going to My Father, yet while you live I will be with you," it would give us great confidence and joy.

Christianity is an experience as well as a faith and doctrine. The experience is all important, the most vital part of religion. Without experience and a revelation of the presence of Christ with us, religion becomes something hard, and often degenerates even to cruelty. It makes of men Pharisees who glory in forms and ceremonies, who bask in ostentation and parade, and who become judges of what others must believe and do. Such religion is not a saving faith; it is a cold, heartless profession that is about as bad as sin itself.

But when one has been "born again," and has received Christ not only as a Saviour from past sins, but as a divine Person ever with us, real though unseen,—who communes with us though there is no audible sound, who gives us comfort when we are crushed by anxiety, who keeps us true and loyal to right when we are naturally passionate and sorely tempted,—then it is that one can say, "I know Christ, and He is my Friend."

Some one may say, "I believe that Christ forgives all past sins; but I do not have any com-

fort in prayer. It brings me no tangible help." That may be the experience of not a few. Wherein lies the trouble? First, let me ask, "Are you conscious of some wrong, some cherished fleshly lust? are you living in some forbidden indulgence? If so, you will find neither comfort in prayer nor joy in the Holy Ghost. The thing you need and must have is a new experience, even though you be a gospel worker. Prayer will not bring comfort till victory is claimed by surrender and faith.

A brother about forty-five years of age was relating his lack of getting any help when he prayed. When asked, "Are you living in some known sin?" he said, "I am a very weak and sinful man." "Yes," said the minister, "but are you conscious of some particular wrong that you allow in your life?" "Oh, yes," he said, "every day I confess my sins to God, but I get no help. The next day and the next I sin over

and over again." The minister said, "You say you are a sinner; that must mean that you are conscious of definite sin. What is wrong in your life?" The man said, "I know God is not with me, nor do I get answers to my prayers." The minister said, "You and God know what is the matter. Unless you put sin out of your life,

you are lost." Then the man said, "I am using tobacco. No one knows it but God. My wife does not suspect it, nor does the church. I buy it where I am not known. Once I had victory; but I lost my faith and drifted back to my old habit. Pray for me." This man found help in prayer and lived a victorious life till he died.

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DAYDAWN

BY F. L. CHANEY

TIME'S hours are closing, and the day draws on
When Christ shall come again to claim His own.
The morning star appears; I see the dawn;
Soon, soon the pilgrim will be welcomed home.
Sometimes, in fancy, I can hear the choir
Of angel voices sing triumphal praise;
Melodious strains are born from harp and lyre,
More sweet by far than all of earth's low lays.
Yet can it be such strains for one are sung
Whose life thus far so void of fruit has been?
Whose failures oft the Master's heart hath wrung;
Whose garments oft have been defiled by sin?
"Fear not, My child," that voice still says to me.
"Hope on, the blood of Jesus Christ was shed for thee."

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

IRWIN H. EVANS AND LEROY E. FROMM

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AN attempt to be "funny" in the sacred desk is a travesty upon truth. It is indulged only at the expense of good taste, and of the trampled feelings of the refined and spiritual.

HE who exposes his flank to his opponent through careless or inaccurate statement, must not complain when return fire pierces the loose joints of his armor.

THE trend of all argument, religious as well as secular, is to secure victory rather than to exalt truth. Such is not a worthy motive in discussion of Biblico-historical matters.

CHALLENGE, criticism, and apostasy have their advantages withal. They force the defenders of truth to more careful scrutiny of their sources, to be more exact in definition, more logical in statement, and more clear in their distinctions.

SWEEPING assertions, unsupported and unsupported, that creep into the writings and oral expressions of some, are a reproach to the cause of truth. This is the hour for reverent accuracy and studied carefulness.

ONE improper word, look, gesture, or act, and a worker's influence will ever after be lost upon an individual or group. Irreproachable conduct is rightly expected of every public representative of the Spotless One.

WE need to inform the rank and file of our listeners, both in evangelistic meetings for those not of our faith, and even in our own congregations, that the italicized words in the Bible are *supplied* words, and not, as some strangely think, italicized to indicate emphasis.

POLITICAL reform is no part of the commission of the herald of the "everlasting gospel." Our divine Pattern, who left us an example that we should follow in His steps, made no intrusions here. Neither civic reform nor denunciation was found in His program. His efforts were

directed against the perversions of an apostate church.

CHRIST taught a wholesome and needed lesson when He rebuked His disciples for wishing to stop some who were operating along lines different from theirs, throwing the emphasis in a different place. There are diversities of temperaments, and divers means of reaching them. God is using some whose methods we would not use, and whose work we might desire to stop if we followed our natural inclination. Let us be careful here.

WHEN you have brought your suggestion, protest, or request to your senior officers, your committee, or board, and they do not see light in it, leave the matter with God, and let the responsibility then rest on the shoulders of those leaders who are appointed to make such decisions. If the plan has merit, it will ultimately come to acceptance. Meantime, none should become soured or noncooperative because things do not go as they might desire. We serve not man, but God.

BLEST OLIVET

BY FRANCIS M. BURG

O MOUNT of hallowed memories!
The mount where oft the Saviour knelt
Beneath the eastern starlit skies,
And there, until the break of day,
Poured out His struggling soul in prayer,
O holy mount, where groves and glens
Were hallowed by His prayers and tears,
When oft to hold communion sweet
He sought this quiet spot.

How oft this wearied Friend of man
Retired to find a place of rest
With Lazarus in Bethany,
A quiet spot on Olive's slopes,
Away from eager, pressing throngs.

At Olive's foot Gethsemane
Was often His retreat for help
In agonizing prayer.
'Twas here He drank the cup of woe
And drained it to its bitter dregs.
There trembled in the balance then
The destinies of men,
Until were heard the words, "Thy will,
O God, Thy will, not Mine, be done."

From Olive's brow this Friend of men
Ascended up to heaven again,
While angels carried on the mount,
And spake the cheering word:
"This Jesus who is taken up
Will surely come to earth again,
The same dear Friend
As when He dwelt a few short years
Among the tents of men."

The feet that once so often trod
The slopes of Olivet,
Will touch again that sacred spot,
And part the holy mount in twain.
And there upon this hallowed plain
The glorious city of our God
Will rest forevermore.
This sacred spot, where Jesus won
The triumph o'er His bitter foes,
Where drops of blood fell from His brow
When in His agony,
Will be the one most honored place
Within the wide creation's range;
For Christ will reign forever there,
Our conquering Lord and glorious King.

College Place, Wash.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

THE SIN OF PROFESSIONAL JEALOUSY

BY A. V. OLSON



At various times, and in different parts of the world, we have met Seventh-day Adventist workers who seemed glad because their successors were having no better success than they themselves had experienced when laboring in the same field. And we have met other workers who were sick with envy because others were meeting with better success than they themselves had had.

Whenever and wherever we find this spirit, it fills us with sorrow, for it reveals either a deplorable state of heart and mind, or a sad lack of understanding of the real purpose for which we have been chosen and sent forth to labor. The manifestation of such a spirit would indicate that the worker is more concerned about winning honor and glory for himself than in bringing honor and glory to God, and salvation to human souls. It also indicates that the one who cherishes this spirit is lacking in love and good will for his fellow workers.

Every worker for Christ needs first of all to possess the mind and spirit of his Master. He needs to have his heart overflowing with the love "that envieth not" and that "seeketh not her own." Workers who possess the mind of Him who called them to be His representatives and colaborers will "in lowliness of mind" esteem others "better than themselves." They will not "look" simply on their "own things," but "also on the things of others." They will have the spirit of "in honor preferring one another." Instead of rejoicing over their brother's failure, they will weep with him; and instead of begrudging him success, they will rejoice with him, even though his achievements be greater than their own.

John the Baptist set a noble example that we as workers do well to study and to follow. In his work he had enjoyed remarkable success. Tens of thousands had come to hear him preach, and multitudes had been baptized by him. Perhaps no religious leader before him had ever wielded such a mighty influence over the masses as did he. Day by day his influence and popularity increased. But before long, one of the very men whom he had baptized began to preach in the same wilderness. As the masses flocked to hear the new preacher, John saw his own audiences diminish. He felt his influence waning. Then one day, some came to him and said: "Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold,

the same baptizeth, and all men come to Him." What was his reaction? Did he show signs of irritation and disappointment? Did he reveal any spirit of envy and jealousy? No, not he. In beautiful language he expressed his unbounded joy and satisfaction over his Friend's success, and then humbly added, "He must increase, but I must decrease." O that God may be permitted to fill the heart of every minister and worker in this great cause with the same spirit!

We as workers must never forget that the one and all important purpose for which God has sent us into the world is to rescue perishing souls. For the accomplishment of this divine purpose we are unitedly to pray, sacrifice, and toil, and that without any thought of personal honor or aggrandizement.

If on a stormy day a group of men standing on the shores of a lake should see a boat loaded with acquaintances and friends suddenly capsize and sink, would they not all quickly plunge into the troubled waters and swim with all their might to rescue their perishing friends? And if one of these rescuers were a weaker or poorer swimmer than the others, would he become jealous because the others brought to shore two, five, or even ten to his one? No, indeed. His only concern then would be the saving of his shipwrecked friends. While doing his best to bring in as many as he could, he would also cheer on his more successful companions, and would rejoice that they were able to save many that he was unable to reach.

So with every true minister of Christ. With a burden for perishing souls, he will, with the help of God, do his utmost to rescue as many as possible before they go down to eternal death and destruction. If others engaged in the same noble work are able to rescue more than he, he will only cheer them on, and rejoice that they are able to gather in so many that he has not been able to reach.

Bern, Switzerland.



SOME of the busiest people are frequently among the most barren spiritually. Ever in a stir, running hither and yon at breakneck speed, they are caught in the snare of substituting human activity for divine power. There is no rightful conflict between spirituality and activity, and no peril in the latter, except as it displaces the former.

DEALING WITH THE SIN OF LICENTIOUSNESS

BY S. E. WIGHT

MOST civil governments have stringent laws with regard to the home and its preservation; but seldom does a government interfere with family discipline. There must be something out of the ordinary if there is interference when a father or mother disciplines the child. But in many cases the government should and does discipline parents for their own immoral conduct.

The church likewise has responsibility along this line, and it should be adhered to strictly. Every case of immorality should be dealt with according to the position of the individual concerned. A minister, church elder, or leading worker would naturally be more severely disciplined than a layman. However, the same principle applies in all cases, the difference being in the measure in which the discipline is administered.

The guilty party frequently complains that the one handling the case is too severe, and that the instruction in Matthew 18:15-17 has not been carried out. But it is believed by some that this scripture does not apply in these cases, for the simple reason that most instances of this kind have become public gossip, and while the one affected by it is under the impression that his or her sin is unknown, still it seems to be known by almost every one. The knowledge of moral misconduct travels rapidly, and becomes a disgrace to the church of which the individual is a member.

Mrs. E. G. White at one time had an experience in reproving a certain individual, and a partial rehearsal of this is found in "Testimonies," Volume II, page 15:

"Her husband seemed to feel unreconciled to my bringing out her faults before the church, and stated that if Sister White had followed the directions of our Lord in Matthew 18:15-17, he should not have felt hurt: 'Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.'

"My husband then stated that he should understand that these words of our Lord had reference to cases of personal trespass, and could not be applied in the case of this sister. She had not trespassed against Sister White. But that which had been reproved publicly, was public wrongs which threatened the prosperity of the church and the cause. Here, said my husband, is a text applicable to the case: 1 Timothy 5:20: 'Them that sin, rebuke before all, that others also may fear.'"

It often happens, when such cases are dealt

with, that some will take the part of the guilty, and say that they are repentant and should not be dealt with severely. But if Paul were present, it would be interesting to watch his decision, for he surely gave instruction that was severe. In one case, as recorded in 1 Corinthians 5:1-11, we find him saying to the church, "Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." He also tells the church at Corinth not to keep company with fornicators.

Some contend that the statement in Hebrews 6:4-6 closes the door of heaven forever to the one who indulges in this sin. While we would not consider it impossible for such a one to return to full fellowship with God, yet it is sadly true that many who fall into this sin of licentiousness, after they have received the Holy Spirit, do not return. It is quite evident, however, that it is hard for them ever to regain their full influence for good in the church. It may even be necessary to set some outside the church. Note these words:

"If he repents ever so heartily, the church must let his case alone. If he goes to heaven, it must be alone, without the fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust."—*"Testimonies," Vol. I, p. 215.*

Some try to minimize such indiscretion by citing 1 Corinthians 6:9-11. This scripture does not condone the sin of one who has been in the church. It is plain that when Paul brought the Corinthian Gentiles into the church, he recognized that their past conduct had been vile, but he accepted them as converted sinners, which course we should follow today.

In dealing with ministers or other gospel workers, the counsels found in "Testimonies to Ministers" are very plain:

"Any woman who will allow the addresses of another man than her husband, who will listen to his advances, and whose ears will be pleased with the outpouring of lavish words of affection, of adoration, of endearment, is an adulteress and a harlot. No misfortune is so great as to become the worshiper of a false god. No man is in such miserable darkness as he who has lost his way to heaven. It seems that an infatuation is upon him; for he has a false god. To turn this worship of human, fallen, corrupt beings of earth to the only true object of worship, seems a hopeless task."—*Pages 434, 435.*

"When engaged in man-and-woman worship, remember that there is the same witness present as at the feast of Belshazzar." "A few resolves, a few tears, will never reverse a guilty past life, nor blot out of the books of heaven the transgressions, the willful, knowing

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A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

LEADERSHIP IN THIS MATCHLESS HOUR

BY L. K. DICKSON

IF we are in earnest about finding the cause of depression within the church, we must look elsewhere than in reports of lowered tithe, lessened foreign mission offerings, or receding home missions finance, for there is a shortage that does not appear in the surveys of our activities. The lack from which the work of God suffers is a lack of spirituality, true devotion, and sacrificial service.

And there is another shortage that is also vitally affecting the advancement of God's cause, and that is the shortage of leadership. Whatever is retarding the program of the finishing of the work is first of all to be found in our lives as ministers. This was true of the past, back in the days of Israel. We read: "The leaders of this people cause them to err; and they that are led of them are destroyed." Isa. 9:16. Every one of us as ministers is a "leader of the people." And in so far as we ourselves are not spiritually fit, we are unable to lead the people into that relationship with the Lord where they will be best fitted to meet the present crisis. The remedy involves nothing less than the infilling of the Spirit, the latter rain.

In the face of an ever-increasing tide of apostasy among old and young, a continual decrease of financial reserves, a rising flood of denominational and local church perplexities,—but matched with mounting and glorious opportunities all about us in every land for sweeping on with the message if means could be provided,—it surely behooves us as ambassadors of Christ to do something other than huddle defensively about human inventions, schemes, and remedies. The call is clear for us to seek and find access to the hidden resources of power, which can be ours only through the outpouring of the Holy Spirit.

When we as "leaders of the people" lead the way to a more abundant life in Christ, a service sacrificial to the point of suffering, an infilling of the Holy Spirit which cannot be denied nor depreciated, and a love for one another that establishes confidence instead of suspicion, a flood tide of new life and energy will surge through our churches everywhere. Does not the condition of the world about us, with its gang-ruled cities, its liquor-soaked men, women, and youth, its national and international orgy of dishonesty, evasion, and revolt toward all authority and power, in which even the most respectable tend to share, call loudly and demand a quick and speedily finished work?

Are we, by our leadership showing an adequate appreciation of the lateness of the hour, or of the seriousness of the world situation as it points to omens which soon will mean fast-closing doors on every hand? Are we making it clear to the people that we understand the need of communion, not merely of contact; of suffering sacrifice, not merely of professionalism; and of Spirit-possessed lives, not merely of self-professed lives? If we are not, then how can we expect our people to measure up to the calls and needs of the present crisis hour to which the church has arrived?

"Now God be thanked who matched us with this hour," sang Rupert Brooks. To be matched with the present hour we must be true "leaders of the people." And to do this we must believe in the future as can no others. We must believe in the *impossible*, and know that it waits the help of our hands to become the *inevitable*. With such daring conviction and faith, with glad hearts and eager hands, let us stretch forth to seize this matchless hour ere it pass. In doing so, we have need to find ourselves, to be ourselves, and to give ourselves. Truly to do this, we must find God. And to find God is to give ourselves to God unreservedly. Nothing less is sufficient; nothing more is possible. This is the supreme call of the hour.

Orlando, Fla.

New Bible Manuscripts Discovered

THE study of the Bible has received a fresh stimulus through the recent discovery of a group of manuscripts older than any (except some very small fragments) that were previously known. These manuscripts are all in Greek, written on papyrus, the normal writing material of the Roman Empire until it was superseded by vellum in the fourth century. They were found three or four years ago in Egypt by natives, and were eventually acquired by Mr. A. Chester Beatty, the well-known collector of illuminated manuscripts.

Century Older Than Codex Sinaiticus

Hitherto the earliest substantial manuscripts of the Greek Bible were the two great vellum codices known as the Vatican and the Sinaitic, both probably written in the fourth century. Earlier than these were only a few fragments

of papyrus, too small to be of much importance. The age of the Chester Beatty papyri can be judged only from their handwriting, but there is general agreement among the experts who have seen them in assigning most of them (including all the New Testament books) to the third century, while the MS. of Numbers and Deuteronomy seems certainly to be as old as the second century. Therefore it may be broadly said that this discovery carries back our evidence for the text of the Bible by a hundred years or more.

Value of the New Discovery

The question which will naturally be asked, and which affects not only professional Biblical students but all those who read and cherish the Bible, is, What is the bearing of all this new and very early evidence on the authenticity and integrity of our text of the Bible, and especially of the Gospels, which are the foundations of Christianity? The answer to this question is definitely reassuring. The new manuscript, written less than two hundred years after the dates at which the Gospels were originally composed, has in all essential respects the same text as that which we have previously known. There are no important omissions, no important additions, and no variations which in any respect affect doctrine. The evidence for the Gospel text is now carried back by a century, and we may rest assured, by earlier and far more plentiful evidence than exists in the case of any other work of ancient literature, that we have in all essentials the authentic text of our sacred books.—*Sir Frederic Kenyon.*

Our Relation to the *Review*

BY J. L. SHAW

AS the end nears and the message swells into a loud cry in all the earth, more depends upon our faithful workers. They are the spiritual guardians of the church. They are the watchmen on the walls. To every minister and worker the Lord declares:

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33:7-9. "These words of the prophet declare the solemn responsibility resting upon those who are appointed as guardians of the church, stewards of the mysteries of God. They are to stand as watchmen on the walls of Zion, to sound the note of alarm at the approach of the enemy. If for any reason their spiritual senses become so benumbed that they are unable to discern danger, and through their

failure to give warning the people perish, God will require at their hands the blood of those who are lost."—*"Gospel Workers," p. 15.*

One of the primary agencies provided to assist the faithful watchmen is our denominational organ, the *Review and Herald*. It gives counsel and encouragement to the advent flock. It provides timely warning and admonition. It sets forth the message of truth in its varied aspects. It chronicles the progress of our many-sided world-wide work. It is indeed the chief missionary paper of the movement, enlisting the help and co-operation of our people in all of our regular work. Every one who knows the English language should read it. No one can afford to be without it. The *Review* should be in every home. If such a circulation of the *Review* should obtain, the message would spread as never before. Many believers would be fired with new zeal to finish the work quickly. Tithes and mission funds so greatly needed to answer the Macedonian calls for help, would be forthcoming. New recruits could be sent forth.

If any of our ministers, pastors, or other workers have been remiss in placing the *Review* in every home, now is the time to awake. As watchmen on the walls, let us do our part to strengthen the spiritual life of our people. A deeper work of grace is needed in the hearts of God's people. Much time is spent in reading newspapers and magazines that should be spent in reading the *Review* and other Christian literature.

The editors and publishers of the *Review and Herald* are doing their utmost to make our church paper all that it ought to be for our people. They are working constantly and untiringly to this important end. They are deserving of our prayers and support in the work they are doing.

The responsibility for the circulation of the paper rests largely upon our workers in all parts of the field, who are in personal touch with the churches and the members, and can build up the circulation of the *Review and Herald* as can no others. We earnestly invite you to take an even greater interest than ever in the past, in seeing that every family in your church has a copy of the *Review and Herald*. It will be a blessed ministry to make a full presentation to the church and to visit the homes of our people in so important a matter as the circulation of the *Review and Herald*. We believe God's blessing will rest upon you and your church as you enter heartily into this campaign. May God abundantly bless you and give you a large fruitage for your labor.

Washington, D. C.

PLODDERS!—Thank God for the faithful plodder, those dependable "standbys" who constitute the backbone of any organization. While we all naturally admire brilliant achievement, it is more often the steady plodder rather than the spurter who wins the race.



A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

ESTABLISHING CONVERTS IN THE MESSAGE

BY J. L. SHULER

A READING of the epistles of the New Testament reveals that the apostles were not only deeply concerned that men and women should decide to accept the gospel, but their deepest concern was that those who decided for the gospel should be thoroughly established in the gospel truth and be faithful in living out that truth to the end of their lives. Likewise, God's ministers, as they proclaim His last message today, should be not only deeply concerned to have men decide to accept our message, but deeply concerned that those who accept the message be so established in the truth that they will be faithful to the end, that they may see them saved forever in God's kingdom.

There will always be some who will fall away until the sealing work is done. There were many who started to follow Christ when He was here, and then later fell away when the way became narrow and hard. There were many who fell away in the days of the apostles through sin and error in various forms. But the more thoroughly the minister does his work by the right kind of spiritual effort in the desk and from house to house, and the more thoroughly he establishes people in the message, the smaller will be the number who will fall away afterward. There are hundreds, and perhaps thousands, who have fallen away from this message, and have been dropped from the church records, who would be with us today if they had been thoroughly established in the truth when they first decided to accept the teachings of Seventh-day Adventists.

We find an illustration that is pertinent in John 6:66-69. There came a time when many of Christ's disciples went back and walked no more with Him because they felt that His doctrine was too strict. There were so many who dropped out that it looked as if even the chosen twelve might decide to leave Christ. So Christ asked the question of the twelve, "Will ye also go away?" Peter, as their spokesman, said, "Lord, to whom shall we go? . . . We believe and are sure that Thou art that Christ, the Son of the living God." They were established in the truth that Jesus Christ was the true Messiah, the only Saviour; hence they could not leave Him. So today, when people are firmly established in present truth as the only true and saving message from God for this hour, they will hold fast to it when the superficial class fall away.

It is self-evident that we cannot thoroughly

establish our converts in present truth unless we can lead them to study the Bible for themselves. As a rule, none will ever make solid Seventh-day Adventists unless they do study for themselves. And it is quite a problem in this age to get people to study at all. This is a superficial era in religion and Bible study. It is a spoon-fed, radio age. It is doubtful if five people out of a hundred ever do any real thinking for themselves in regard to what is truth according to the Bible.

We have given considerable thought to a practical plan for use in connection with a series of meetings, that encourages people to study the message for themselves. We believe that the plan we have developed may be found helpful by other workers, hence we are passing it on through the MINISTRY.

We have prepared a series of twenty-eight Bible lessons on the fundamentals of the truth. These lessons are expressly designed to establish people in the essentials of the message. The list of these twenty-eight lessons follows:

1. The Second Coming of Christ.
2. The Millennium.
3. God's Purpose for This World.
4. The Nearness of the Return of Jesus Christ.
5. Angels.
6. Heaven.
7. The Way of Salvation.
8. The Christian's Rule of Life.
9. The Lord's Day.
10. The First Day of the Week in the New Testament.
11. The Change of the Sabbath.
12. The Punishment of the Wicked.
13. The Meaning of Hell.
14. Where Are the Dead?
15. Bible Plan for the Support of God's Work.
16. Bible Temperance.
17. The Most Wonderful Prophecy in the Bible.
18. The Work of Jesus as Our Great High Priest.
19. The Great Day of Judgment.
20. The Present Truth.
21. The Seven Last Plagues.
22. The Seal of the Living God.
23. The Mark of the Beast.
24. How to Keep the Sabbath.
25. Christians in Dress.
26. Baptism.
27. The True Church.
28. God's Gathering Call.

Each of these lessons has a key letter, and the Bible references are numbered for people to mark in their Bibles.¹ In this way they can

¹ I. In this system each subject has its own distinct key letters, which stand for that subject. For example:

SC is Second Coming of Christ.
M is Millennium.
NJ is New Jerusalem.

II. On a blank flyleaf at the beginning or close of your Bible, make a list of all subjects that you are marking, with the key letter which

run over these subjects any time they wish from their Bible, or they may take their Bible and teach some one else the truth on that particular subject. Each lesson fills one typewritten page 8½ x 11 inches of single-spaced matter in elite type. We have given much thought to these lessons, endeavoring to condense the essential points on each of these Biblical subjects into one page of matter. We have endeavored to make the lessons as concise, direct, pointed, and comprehensive as possible. These lessons, with the directions for marking, are prepared in mimeographed form.²

We follow the plan of starting a large Bible class on the study of these lessons in connection with our series of meetings. After the meetings have continued four weeks, the people usually become deeply interested in Bible study, and we feel that by the fifth Monday night the time is opportune to start this large Bible class. We have 150 or 200 sets of these twenty-eight lessons run off on the mimeograph, and purchase a like number of five-cent composition books, size 7¾ x 10 inches.

The sheet containing the directions for marking, and the twenty-eight lesson sheets, are trimmed down to fit into these composition books. The direction sheet is pasted on page one, and the lessons are to follow in their serial order on the right-hand pages only. We leave

the left-hand pages blank, that the people may jot down any additional notes that they wish to make on various subjects in their regular order.

During the fourth week of our meetings we announce that this series of twenty-eight Bible lessons has been prepared, and that each one who is interested may secure a copy of the same for 20 cents. The composition books contain the directions for marking, and lesson number one is already pasted in the book on page three. The 20 cents entitles the people to receive the remainder of the twenty-eight lessons as they are handed out from week to week.

We announce that we will start this special course on the fifth Monday night of our series of meetings, and that every one following the plan is to study lesson number one from his own book, and be prepared to answer questions that will be put before the class. On this night we teach the lesson on "The Second Coming of Christ," actually endeavoring to teach rather than preach. At the close of the lesson we give the people the opportunity to present oral or written questions on the subject of the lesson. At the close of this first lesson we give to every one who has purchased a book a copy of lesson number two, "The Millennium." This lesson is to be pasted on page five, leaving page four blank for any notes they may wish to add on the subject of the millennium when that subject is taught at the next meeting of the class. Then on the sixth Monday night we teach lesson number two, which they have had in hand for a week, giving them opportunity to study it at home. When we teach lesson number two, we give them a copy of lesson number three, to be placed on page seven of their book, leaving page six blank for additional notes on that subject. Thus we continue to the end of the course. Later two or three lessons may be given each week if it is thought best.

We have found that this plan stimulates Bible study on the part of the interested people, and we believe that it is of great value in thoroughly establishing converts in the essentials of the message. This Bible class can be carried along with the series of preaching services from the fifth week on, reserving Monday night for this feature, as long as the series of meetings may continue.

Montgomery, Ala.

THE explanation of being profoundly moved by religious appeals, with almost immediate lapse into sin—explosive temper, small connivery, petty jealousy, and the like, while scarcely out of earshot of the pious phrases and aspirations—is not hard to find. It is because those pious stirrings were doubtless chiefly emotional, without substantial rooting in conviction, and quite devoid of the transforming work of the Holy Spirit which works quietly, but vitally.

stands for that subject and the first Bible reference with which that lesson begins. For example, you would write on the flyleaf:

SC is Second Coming of Christ, begin Heb. 9:28.

M is Millennium, begin John 5:28, 29.

List each other subject in the same way, copying just the key letters and the first text of each subject on this flyleaf.

- III. Then turn to the first reference on each subject, and write the second reference in the margin. Turn to the second reference and write the third reference in the margin near it, and so on to the end of the lesson. For example, on the second coming of Christ, after putting the key letters and the first reference on the flyleaf, turn to Hebrews 9:28, the first reference on the subject, and in the margin near Hebrews 9:28, write 2 SC John 14:1-3, which means that the second reference on the second coming of Christ is John 14:1-3. Then turn to John 14:1-3, and in the margin near this put 3 SC Luke 24:36-43, 50, 51, which is the third reference on this subject. Then turn to Luke 24:36-43, 50, 51, and write in the fourth reference 4 SC, and so on to the end. When you come to the last reference, write "End SC."

- IV. Each subject is to be marked in this same way. Note: Mark only those references in the lesson which are numbered, and always put the number of the text and the key letters in front of the text. Put the texts on the margin in each case as near to the preceding reference as possible, so you can pick it up quickly to continue the study. The additional references given in each lesson which are not numbered are not to be marked in your Bible, but are for your personal study as additional Biblical information.

² On page 22 of this issue one of these Bible studies appears, illustrating the use of the key letters. Any worker wishing a set of these twenty-eight lessons can secure them by addressing the Alabama-Mississippi Conference, inclosing 15 cents in stamps. The conference address is 1703 Twenty-fourth Avenue, Meridian, Miss. These lessons will likewise be available in printed form before long, as issued by the Review and Herald Publishing Association.—EDITORS.

HOMILETIC HELPS

The Principles and Practice of Preaching

Fellowship With God

BY H. E. SNIDE

TEXT: "My Beloved is mine, and I am His." Cant. 2:16 (Cf. Cant. 6:3).

KEY THOUGHT: Fellowship with the divine, comradeship with Jesus, is the essence of Christianity. The depth of our Christian experience is measured by our sense of ownership in Christ.

- I. "My Beloved is mine." (See Gal. 1:4; 2:20.)
 1. He gave Himself from love. John 10:11, 17, 18; 15:13.
 2. He gave Himself forever. John 3:16; Ps. 48:14; Hosea 2:19.
 3. He appreciates human companionship. John 11:5; 6:67; Matt. 26:40; John 17:24.
- II. "And I am His." (See 1 Cor. 6:19, 20; Acts 20:28.)
 1. My old life to be forgiven and cleansed. Ps. 103:2, 3; 1 John 1:9.
 2. My new life to love and serve Him. Rom. 6:1-14; 8:1-4; John 14:15; 17:18.
 3. This fellowship makes
 - a. Worldliness distasteful. 1 John 2:15-17.
 - b. Worry impossible. Matt. 6:25-34; 1 Peter 5:7; Phil. 4:11.
 - c. Religious duties pleasurable. Ps. 122:1.
- III. This experience of divine fellowship has been variously expressed:

Job: "My Redeemer liveth." Job 19:25.
 Jacob: "Then shall the Lord be my God." Gen. 28:21.
 Moses: "He is my God." Ex. 15:2.
 Ruth: "Thy God my God." Ruth 1:16.
 God's People: "God, even our own God, shall bless us." Ps. 67:6. "Our God shall come." Ps. 50:3.
 Solomon: "I am my Beloved's, and my Beloved is mine." Cant. 6:3.
 Daniel: "My God . . . hath shut the lions' mouths." Dan. 6:22.
 Jesus: "I ascend unto . . . My God, and your God." John 20:17.
 Thomas: "My Lord and my God." John 20:28.
 Christ: "My God." Rev. 3:11, 12.
 (Appropriate song, if obtainable: "He Is Mine, I Am His," No. 58 in "The Chorus of Praise," edited by J. M. Black, published by Eaton & Mains, in 1898.)

CONCLUSION:

Do our hearts respond with these saints of old in fellowship with God in Christ? Do we enjoy companionship with Him? Then let us "rejoice with joy unspeakable and full of glory." Or is the fellowship broken, the communion only a memory; do we look back to a time of joy; are we lonesome? Christ is waiting with the strength of eternal love in lonely eagerness for our friendship. Let us return now. And if we have never known, if we have never leaned with John on Jesus' breast, have never had Him to walk with us in the fiery furnace of affliction, or on the Emmaus road of blasted hopes, we have only now to cry, "My Father, my God," to hear Him say, "My son."

Washington, D. C.

Justification and Sanctification Illustrated

BY N. P. NEILSEN

SOMETIMES we find individuals who have difficulty in understanding the difference between justification by faith and sanctification. Mrs. E. G. White makes this very clear and simple when she says:

"The righteousness by which we are justified

is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven." —*Review and Herald, June 4, 1895.*

Perhaps an illustration will aid in grasping the distinction: Here is a wooden post. It is painted on the outside to cover up all the stains and spots, thus to beautify and perfect its appearance; but the paint does not change the inside of its structure. How different with a vine. The sap flows from the vine into the branches, and *imparts* new life within. It does not simply cover up the outside, but changes the inside. The paint changes only the *exterior*, while the sap changes the *interior*.

We may say that the paint was "imputed" to the post to cover up the defects. Similarly, righteousness by faith was *imputed* to us to cover up all our past sins and hide them forever. This is our justification. But we need still more. In order to *live* a victorious life we must have the righteousness of Christ, which is His life, *imparted* to us, as the sap is imparted to the branches. This is our sanctification. The Lord does not want us to continue sinning, that He may continue to cover up our sins; but He desires to *impart* to us His life, His divine nature, that we may live a life of victory in Him.

Take another illustration: In its natural condition iron is cold, hard, and black. Can this nature be changed? Yes, not by painting it over on the outside so that it looks red and warm, but by placing it in the fire. Then, *when the fire gets into the iron* the nature is changed. It is no longer cold, hard, and black, but hot, soft, and glowing. And so long as it remains in the fire it retains its new, or imparted, nature.

Thus with us. By nature our hearts are cold and black; but, like the iron, we must be in Christ and Christ must be in us. Then His love will warm up our cold, black hearts so they will glow fervently with love divine. By being in Him and remaining in Him, our natures are changed. "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10.

Thus, "the righteousness by which we are justified is imputed," as the paint was *imputed* to the post to cover up the spots; but "the righteousness by which we are sanctified is *imparted*," as the sap to the branches or the fire to the iron. It changes our very natures, and thus we are sanctified in Him, who "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

Buenos Aires, Argentina, S. A.

The Second Epistle to the Corinthians: "In Christ Sanctified"

BY H. CAMDEN LACEY

I. Introduction.	1:1-11	A Parenthesis:	
1. Salutation.	1, 2	Great consolation derived from Titus's report of the church at Corinth.	7:2-16
2. Thanksgiving—for God's abounding consolation in all tribulation.	3-11		
II. The Apostle's Ministry.	1:12-7:16	III. The Apostle's Ministration.	8:1-9:15
(A new peril had arisen; Judaizing teachers armed with letters of introduction had arrived from the church at Jerusalem, and were preaching "another gospel." They denounced the apostleship of Paul, and claimed the sanction of the apostle Peter. Thus a party hostile to the great apostle to the Gentiles and his gospel of salvation through free grace, was rapidly growing in the churches established in Greece and Asia Minor.)		(Regarding the collection for the poor saints at Jerusalem.)	
1. Its one consistency of principle.	1:12-14	The dignity and gravity of Christian giving.	
2. Its fixity of purpose and promise.	15-22	1. Its principles:	
A Parenthesis:		a. The basis—self-giving.	8:5
a. Paul's reason for not visiting Corinth at this time.	1:23-2:4	b. The condition—willingness and proportionate ability.	12
b. The mercy to be now extended toward the penitent offender.	2:5-11	c. The law of equality.	13-15
3. Its spiritual power.	2:12-4:18	d. The law of bounty.	9:5-8
a. The preacher of "the gospel" is always triumphant.	2:12-17	e. The law of quantity.	6, 7
b. Paul's letters of credential were his spiritual converts.	3:1-3	f. The law of quality.	7
c. God had made him an "able minister" of the new covenant, not of the old.	4-11	g. The law of faith in God.	8-11
d. The "gospel" was clear and free, as contrasted with the "law."	12-19	2. Its motives:	
e. Paul had openly and faithfully preached Christ Jesus as Lord.	4:1-6	a. The imitation of a beautiful example.	8:1-5
(This was a ministration of life and the Spirit.)		b. The necessity of a full complement of graces.	7
f. His personal insufficiency and suffering manifested the excellency of the power of grace.	7-15	c. The practical test of the reality of love.	8
g. The secret of his spiritual buoyancy.	16-18	d. The image of Christlikeness.	9
4. Its sustaining hope—immortal glory in a home eternal.	5:1-9	e. The good name of the brethren.	21-24
5. Its perpetual aim—winning souls for Christ.	10-21	f. The contagion of a true zeal.	9:2
6. Its controlling characteristics—fidelity and love.	6:1-10	g. The glory of God.	11-15
7. Its blessed result—the separating of a people wholly unto God.	6:11-7:1	IV. The Apostle's Vindication.	10:1-12:21
		1. He deprecates the necessity of self-vindication.	10:1-6
		2. He asserts his authority.	7-11
		3. He claims his prerogatives.	12-18
		4. He apologizes for his enforced self-commendation.	11:1-15
		5. He contrasts his ministry with that of the Judaizers.	16-33
		6. He recounts his remarkable revelations and vision.	12:1-6
		7. He adds other evidences of his apostleship.	7-21
		V. The Apostle's Warnings and Exhortations.	13:1-10
		1. Impenitent offenders will be punished when He comes.	1-4
		2. All must examine themselves, and make due amendment of life.	5-10
		VI. Conclusion and Benediction.	13:11-14

The Epistle to the Galatians: "In Christ Vivified"

AN EPISTLE OF COMFORT. THE MOST PERSONAL AND LEAST SYSTEMATIC OF ALL PAUL'S LETTERS

I. Introduction.	1:1-10	3. The impossibility of law's nullifying the promise of God.	15-18
1. Salutation.	1-5	4. The first function of the law: Disciplinary unto Christ.	19-29
2. Reasons for Writing.	6-10	5. The second function of the law: Tutelary unto Christ.	4:1-7
II. The Autobiography.	1:11-2:21	6. The supreme folly of the Galatians' retrogression into Judaism and heathenism.	8-11
The Keynote.—Paul's gospel was received not from men but from Jesus Christ Himself.	1:11, 12	7. Their past zeal contrasted with their present apathy.	12-20
1. Paul's education in Judaism.	13, 14	8. The allegory of Isaac and Ishmael representing faith and works, liberty and bondage.	21-31
2. His conversion to Christ.	15, 16	IV. The Appeal.	5:1-6:10
3. His retirement into Arabia.	17	The Keynote.—Stand fast in the liberty wherewith Christ has made us free.	5:1
4. His first visit to Jerusalem.	18-20	1. For the maintenance of the liberty of sons.	2-12
5. His labors in Syria and Cilicia.	21-24	2. For the realization of the liberty of brethren.	13-26
6. His second visit to Jerusalem.	2:1-10	3. For the interrelationship of the liberty of fellow members.	6:1-10
7. His conflict with Peter at Antioch.	11-21	V. Conclusion.	6:11-18
III. The Argument.	3-4	1. Personal References.	6:11-17
The Keynote.—The just shall live, not by the works of law, but by the faith of Jesus Christ.		2. Benediction.	18
1. The defection of the Galatians from faith to works of law.	3:1-5		
2. The illustrative experience of Abraham: "By faith only."	6-14		

BIBLES ISSUED.—Approximately 882,000,000 volumes of Scriptures have been printed and circulated since printing was invented in the fourteenth century. It is estimated that the total number of Scripture volumes issued by the Bible Societies and by commercial Bible publishers exceeds 27,000,000 volumes. A force of 3,645 is employed by the American Bible Society to carry on its world-wide work of translating,

publishing, and distributing the Scriptures. Because of requests constantly coming to it, the American Bible Society must be prepared to furnish Scriptures annually in more than 715 languages. The entire Bible has been translated into 175 languages, and parts of it have been translated into 765 languages or dialects, making a grand total of 940 languages and dialects.—*The Presbyterian*, March 15, 1934.



THE FORMATION OF THE NEW TESTAMENT CANON—NO. 5

D.—Introduction to Individual Books

(In Chronological Order of Writing)

[PAULINE EPISTLES.—Fourteen of the twenty-seven books written by Paul, counting Hebrews. General relation of these letters to each other well established, though unanimity lacking among scholars as to precise dating in all cases. Clearly divided into four groups: (1) 1 and 2 Thessalonians (c. 52, 53), on second advent, and written during *second* missionary journey; (2) 1 and 2 Corinthians, Galatians, and Romans (c. 57, 58), during *third* missionary journey, on Judaizing heresy that sought to fasten ceremonialism and legalism on Christianity; (3) Colossians, Philemon, Ephesians, Philippians (c. 61-63), during *first* Roman imprisonment, on person of Christ as opposed to Gnostic heresy, which degraded Jesus and His true place in the Godhead; (4) 1 Timothy, Titus, 2 Timothy (67, 68) during Paul's last journey, and 2 Timothy during second Roman imprisonment, on practical problems of church order, doctrine, and life. Leading Epistles formed nucleus of New Testament, constituting background as it were, as will be seen from chart.

Their usual order in the canon originally based on length, and supposed importance—those to churches placed first, and afterward those to individuals. Composition ranges over a period of sixteen years. Impossible to certify date of some, due to incomplete account in Acts. Pauline Epistles universally acknowledged until comparatively recent period of rational criticism. Even early heretical sects—Ebionites, Encratites, Severians—never questioned genuineness. Rationalists have rested on subjective rather than historical considerations. Ten Pauline books listed in gnostic Marcion's first catalogue (130), thirteen in Muratorian Canon (170), all—including Hebrews—in Peshito-Syrian (c. 160), and Old Latin (c. 170). Only Philemon omitted—because of minor importance—from full list by Irenæus, Clement of Alexandria, and Cyprian. Tertullian, Origen, and Eusebius list all thirteen (aside from Hebrews). The canons of the Councils of Laodicea (363), Hippo (393), and Carthage (397), likewise.]

I THESSALONIANS.* 52 A. D., from Corinth (Acts 18:5-11). Paul's first epistle, written some eighteen years after his conversion. Dispatched to Thessalonica in midst of *second* mis-

sionary tour (51-54), shortly after leaving this free city of two hundred thousand, governed by seven politarchs under a prefect. Location central and commanding. Near Mt. Olympus, fabled home of the gods. One of the busiest ports on Ægean, on military highway between east and west, constantly traversed by Roman officers of state. Capital of Macedonia. Rebuilt by Cassander, who named it in honor of his wife, Thessalonice, half sister of Alexander the Great. Inhabitants chiefly Greeks, with mixture of Romans, and large colony of Jews. Church planted by Paul, after memorable visit and expulsion from Philippi. Chiefly Gentile, and strongly missionary. Acts 17. Paul compelled to leave because of disturbances incited by Jews. Filled with anxiety for them, he sent Timothy from Athens to inquire after them. 1 Thess. 1:1; 2:17ff; 3:1-6.

Epistle written, because word brought by Silas and Timothy showed Paul's position on second advent misunderstood, and to confirm new converts in foundational gospel truths already taught them. Paul doubtless dictated letters to scribe who took down words on wax tablets, and then copied them on rolls of papyrus, to be sent by messengers. Very general agreement as to date.

(Authenticity or genuineness established by unbroken line of witnesses, back to Ignatius, c. 115 A. D. Attested by Irenæus, Clement of Alexandria, and Tertullian. Found in Marcion's catalogue (130), Muratorian Canon (170), Syrian (160), and Old Latin (170). Challenged only by destructive critics of past century.)

II THESSALONIANS. 52 or 53 A. D., from Corinth. To clarify meaning of "sudden," in 1 Thessalonians 5:3. Followed but few months after first epistle, Silas and Timothy still being with Paul on second tour. Acts 17:1-9; 18:1-11. Probably occasioned by return from Thessalonica of bearer of first epistle. Written to further correct misunderstanding and misapplication of Paul's words concerning imminence of second advent. Discloses great intervening events, especially reign of antichrist. Strongly prophetic. The "man of sin" the great climax of the warning. Warns against forged epistles, showing how they can identify genuine letters. Italic note at close an evident mistake,—an addition based on Paul's words in 1 Thessalonians 3:1. Sojourn at Athens a past event. Joined by Silas and Timothy at Corinth.

(Unbroken line of witnesses authenticate it,

* These introductions to the individual books,—here placed in the chronological order of writing,—can best be studied with an eye upon the chart appearing in the center opening of the April MINISTRY. The setting and relationship to both civil and religious affairs will there be apparent at a glance. The chart is not repeated here because of space limitation.

not a single voice in early church opposing. Challenged by modern critics more than first epistle.)

I CORINTHIANS. C. 57 A. D., from Ephesus. Written on third missionary tour, on eve of second visit to church he founded. Acts 18. Before Pentecost, and so in spring. 1 Cor. 16:8. Had been in Ephesus nearly three years (Acts 20:31); hence letter probably written in 57 A. D. Corinth, capital of Achaia, called "the eye of Greece," and practically its capital. Inhabitants mixed, though chiefly Greek. On isthmus forming highway between Asia and Italy. Great commercial center of over half a million, notorious for vice, and famed for learning and philosophy. Military point of importance. Inhabitants great lovers of disputation. Two thirds of population slaves; rest living in riotous luxury.

Guardian goddess of city symbolized lust, in whose temple three thousand priestesses lived in impurity. Licentious dances at public festivals. Venus and Astarte worship based on sensualism. Explains corruption of Corinthian church, and vehemence of apostle's rebuke. Apollos had gone from Ephesus to Corinth. Serious division arose over priority of Apollos, Paul, or Christ. Divided by party spirit. Letter deals with grave factions, moral laxity, lawsuits, conduct of women, festivity, Lord's supper, denial of resurrection, celibacy, idol meats, spiritual gifts, and collections. Titus may have been bearer.

(Genuineness conclusively established. Almost universally admitted. Unbroken line of witnesses—Clement of Rome, Ignatius, Polycarp, Justin Martyr, Irenæus, Clement of Alexandria, and Tertullian.)

II CORINTHIANS. 57 A. D., from Macedonia, possibly Philippi. Written a few months after leaving Ephesus, and proceeding to Troas, still on third tour. Acts 19:21, 22; 20:1; 2 Cor. 2:12f; 7:6, 12, 23f. Had received report from Titus, indicating church susceptible to spiritual guidance. Designed to correct and deepen impressions of first letter. Titus apparently bearer. 2 Cor. 8:6, 12, 23f. Reveals personal character of Paul. Least doctrinal of all Paul's epistles. Hortatory, explanatory, and apologetic. Had suffered extreme anxiety caused by situation at Corinth. Some Corinthians won to views so ably advocated, but minority became stubborn and outspoken against Paul. These were Judaizers who constantly opposed him. Urges claims upon those resisting his apostolic authority.

(Even radical critics concede Pauline authorship.)

GALATIANS. C. 57 A. D., from Corinth, on the basis of South Galatian theory,—certainty of year not being possible. Some would date before Corinthian letters, and have it written from Antioch or Ephesus. Difference, however, varies only four years, or between 54 and 58

A. D. In Acts, "Galatia" not used to denote whole province, but the district inhabited by Galatians—principally Pisidian Antioch, Derbe, and Lystra. Epistle singularly lacking in positive data for time and place, so subjective considerations must decide.

Only letter addressed to group of churches. Paul had visited province on first and second missionary tours, three years apart. Acts 13:14f; 16:1-5. Inhabitants largely descendants of Gauls. Greek the language chiefly spoken. Fickleness their striking characteristic. Soon converted, they soon relapsed. Impulsive, they

THE SUPREMA

BY C. H.



IN His statement to the disciples, "I am cometh unto the Father, but understand Him to be not only truth, but the only truth; not only life can be received. If man, will receive life, then he must of need life—the only life. And he that

There is no other person in the eternal. Therefore there was no one else through and brought to life. He by whom man was beginning, had life, is the only one by whom not possible for an angel thus to succor help.

The angels are "ministering spirits, sent as heirs of salvation." But life did not inherit the saviors of lost man. They with all glory on Him who is their life. "All created by From the highest seraph to the humblest angel. Source of life." "In our Saviour that life that has life in Himself to quicken whom He will immortality."

Washington, D. C.

easily responded to the apostle, and as easily to false teachers. Judaizers had come after Paul's visit, perverting converts and undercutting his character and labors. Paul declares some one had bewitched them. 3:1. Views they accepted had been repudiated by Jerusalem Council, which declared freedom of Gentiles (Acts 15:28, 29), but made no direct reference to Jewish Christians. Brands such Judaizers and proponents of circumcision as heretics, seeking to enslave them again. 1:6-9.

Bugle call for freedom from Jewish ceremonialism and legalism. 5:1-6. Strongly controversial, as there was systematic opposition to teachings of Paul. Necessary to assert and demonstrate his apostolic authority. Galatians epitomized his whole message, and the universality of the gospel. Defends grace as against legalism. Law cannot disannul a salvation that rests upon antedating covenant. Shows converted will keep moral law. Later, Judaism

and Paulinism pushed to extremes. The Nazarenes, observing the Jewish law, not favorable to imposing it on Gentiles, while the Ebionites held it likewise binding on Gentiles. On the other hand, the Marcionites carried Paulinism to excess, rejecting all New Testament, save mutilated Gospel of Luke and ten epistles of Paul. Both extremes repudiated by Christian church, and both disappeared. Luther used Galatians with tremendous force during Reformation. Through it his own deliverance was effected, and it enabled him to strike off fetters that had bound the church of the Middle Ages.

haustive in discussion of doctrine than usual with Paul.

Wrote to give true concept of gospel, lest it be construed as a new law, just as at Corinth it was misunderstood to be a new philosophy. Promises to Israel reconciled with promises to Gentiles. Salvation by faith presented as opposed to works—a redemption as broad as the need. Profoundest book ever written, reducing Christian faith to a system. All New Testament truth culminates here.

Roman Catholic tradition contends that Peter founded church at Rome, and was its bishop for twenty-five years. This without historical basis, and contrary to fact. Origin of church not known; but not planted by Peter, and existed before Paul's first visit. God foreknew later arrogant pretensions of Church of Rome, with its blasphemous assumptions, and founded church at Rome through unknown men. In this epistle, though salutations are many, none mention Peter. In Paul's four prison epistles, written from Rome, there is no allusion to Peter. Church chiefly Gentile (1:3; 11:13; 15:15, 16), some of whom may have already been converts to Judaism (4:1, 12; 7:1). Early Roman church not Latin, but Greek. So-called Roman "Fathers"—Clement of Rome, Hermas, Justin Martyr—wrote in Greek. Christian "Apologies" to Roman emperors written in Greek, which was spoken in Rome as much as Latin. Not until close of second century did a Latin version and literature arise, chiefly for benefit of churches in Northern Africa.

(One of the best attested books of canon. Although authenticity undisputed, critics have persistently attacked last two chapters. But these are in all principal manuscripts and codices, including Sinaitic, Vatican, Ephrami, Claromontanus, Syriac, and Vulgate.)

[FOUR GOSPELS.—The four were written by two apostles, and two companions of apostles. The gospel had been propagated orally by thousands of witnesses in many sections before any of the four put it into written form. Written Gospels therefore not cause but effect of apostolic witness; that is, are the authentic, inspired,—and therefore authoritative,—records of the life, teachings, and works of Jesus. Three immediate classes to be met—Jews, Romans, and Greeks—as well as all humanity. Each Gospel has a specific object, and presents selected portions of Saviour's life; but all set forth same Being—both Son of man and Son of God. Three Synoptics written approximately thirty years after cross, while John's Gospel not for another thirty years. Most wonderful of all books for simplicity, beauty, and power. If Jesus did not say and do the things narrated, writers greater geniuses than Shakespeare. Bear indisputable stamp of truthfulness and historical accuracy. Existence of the four witnessed by Papias (120), Justin Martyr (150), Tatian's Diatessaron, or Harmony of the Gospels (160), the Muratorian, Old Latin, and Syriac canons (c. 170), Irenæus (180), Clement of Alexandria (190), and Tertullian (200).]

CY OF CHRIST

WATSON

"I am the way, the truth, and the life: no one can come to the Father by Me," Jesus intended that they should follow the way, but the only way; not only the source of the life, but the only source from which life flows. "Who is 'dead in trespasses and sins,' is to necessarily receive it in Christ, for He is the one who has Christ has life.

The purpose of God, in whom the life inheres. The one in whom man could be rescued from death was created, and in whom man, in the fallen man, could be redeemed. It was the purpose of God to bless humanity.

He sent forth to minister for them who shall be saved, and are in angels, and they therefore could not be. Other created beings are dependent for life on God. All beings live by the will and power of God. All animate being, all are replenished from the Spirit that was lost through sin is restored; for He is the Father. He is invested with the right to give

(Not slightest doubt as to authenticity and genuineness. Usual echoes and direct quotations in early Fathers, apologists, canons, and versions.)

ROMANS. Probably spring of 53 A. D., from Corinth, where Paul spent three months. Acts 20:2f. Tertius the scribe to whom Paul dictated epistle. 16:22. The sixth in chronological order. Phebe probably bearer. As Paul goes out in ever-widening circles of missionary journey, sets his face toward Spain. 15:24. Hopes to see Christians at Rome en route (15:28); meanwhile writes before he comes. 15:15. Still on third tour. Rome the center and mistress of world, where Nero reigns. Home of poets, philosophers, orators, artists. Thirty thousand Jews reside there, though church mainly Gentile, with difficulties among members. Has apprehensions about what may befall him at Jerusalem. Epistle has form of treatise. More ex-

MARK. *Probably just before 60 A. D., and perhaps from Rome.* Mark, nephew of Barnabas. Col. 4:10. Scholars not united on precise dates of Synoptics, which term means, "having a common view." Have common plan and agreement, though each wrote independently, following special purpose and not influenced by others. Facts in life of Christ had acquired fresh importance through controversy between Jew and Gentile. Mark written before Peter's death (so declares Clement of Alexandria, as quoted by Eusebius, *Hist. Eccl. VI, 14*), and of course before destruction of Jerusalem. Briefest and simplest, and believed oldest. So declared by early Christian writers. Deals chiefly with Galilean ministry, and events connected with Christ's death and last week of life. Has no introduction. No information about birth and infancy of Jesus. Not generally chronological. Characterized by force and action—deeds instead of words. Style abrupt. Stresses Christ's *human* side. World of the day was Roman, so written especially for Gentile Romans, whose ideal was power, with little interest in Jewish prophecy. Presence of purely Latin words, defining Jordan to be a river, and explaining word "corban" to mean gift, show group for whom designed. Stresses conquest over nature, disease, and death. Only twenty-three verses distinct from Matthew and Luke. Christ's work pictured in miracles rather than parables, only four being noted; in events instead of discourses. Synoptics stress what Jesus said and did in Galilee, while John deals more with Jerusalem and Judea. Papias (130 A. D.) declares Mark the disciple and interpreter of Peter, who unquestionably had some connection with writing. Justin Martyr refers to it as *Memoirs of Peter*. Peter's speech in Acts 10:38 an approximate outline. All incidents in which Peter is praised significantly omitted; those in which blamed, retained.

(At least ten writers in second century are witnesses to authenticity.)

MATTHEW. *C. 60 A. D., but after Mark, and probably from Palestine.* Matthew represented most despised class of public men,—Jewish tax collectors for hated Romans. Arrangement topical rather than chronological. Various subjects treated in groups, as miracles, parables, discourses, etc. Marshaling of facts to prove to Jews that Jesus of Nazareth is Messiah of Old Testament, sent to lost sheep of Israel. Atmosphere distinctly Jewish. Traces genealogy to Abraham, hence numerous quotations from Old Testament, and their impressive fulfillment in Jesus. Stresses the kingdom, and Jesus as King. Also fulfillment of prophecy. Birth and infancy of Jesus given from point of view of *Joseph*. Some contend that Matthew was originally written in Aramaic, with a later Greek translation. This, in fact, is uniform testimony of Papias (120), Irenaeus (180), Origen (230), and Eusebius (325), Cyril (345), Epiphanius (348), Augustine (380), and Jerome

(390). Possibly Matthew wrote in both Aramaic and Greek, just as did Josephus with his history. This understanding would solve many a perplexing problem involved in reconciling all the facts. Both Aramaic and Greek were current in Judea and Galilee in the time of the apostles.*

(Twenty-one witness before close of second century to existence and use in all parts of Christian church.)

LUKE. *Probably c. 60 A. D., from Caesarea,—* if written while Luke was in Rome with Paul,—and of course before Acts. Both Gospel and Acts addressed to Theophilus. Luke said to be only Gentile writer in canon. Faithful companion of Paul. Longest of Gospels. Written for *Greeks*, in style and method of Greek historian. Beautiful in literary style, and correct in form. Over eight hundred words in Luke and Acts not found elsewhere in New Testament.

Luke the first Synoptist to have the historical purpose. 1:1. The "order" chiefly by grouping each series—parables, miracles, healings, *et cetera*. Had painstakingly gathered facts from sources (1:2), making use of other writings and oral testimony to correct inaccuracies of many memoirs current (1:1), and writing, of course, under the impress of the Holy Spirit. Luke called "father of church history." Contains more history than Mark or Matthew. Has some 541 verses peculiar to itself, including thirteen parables and seventeen miracles.

* Mention should perhaps be made of recent revival, by Dr. C. C. Torrey, professor of Semitic languages at Yale, in "The Four Gospels" (Harper and Brothers; 1933), of the tradition of an Aramaic original of the Gospels. But outstanding Greek scholars of America, conservative and liberal, reject the theory and repudiate the argument, which they declare is unproved and invalid. Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, one of the foremost Greek scholars in North America, who for forty-five years has specialized in this field, says:

"There is no proof, in spite of Torrey's conjectures about certain words, that the Gospels in their present form are translations from original Aramaic books. Besides, the Aramaic words retained in Mark and John prove to my way of thinking that the authors are writing in Greek, not in Aramaic."—*The Review and Expositor, January, 1933, p. 118.*

Dr. E. J. Goodspeed, noted liberalist, translator of the New Testament, writes decisively along the same vein. Because the apostles spoke Aramaic as well as, and probably better than, Greek, the theory is developed that the Gospels were written originally in that dialect, which was in turn translated quite literally into Greek, because certain perplexing phrases and forms of expression in the Greek text, when turned back literally in the Aramaic, are smooth and comprehensive in that tongue. But no such missing documents have ever been discovered in the Aramaic as are designated by the author's letter "Q." There is virtually no supporting external evidence, as Dr. Torrey says, "The external evidence is practically zero, and there is the oft-quoted statement attributed to Papias of Hierapolis in Phrygia (early second century). . . . But neither the sources of this information nor the context in which it stands, can inspire confidence in its value. Nor is there any other statement regarding the composition, either of this Gospel or of any of its fellows, which appears to be based on genuine tradition."—*The Four Gospels, p. 253.* Dr. Torrey's conclusions are reached on internal evidence, and reasoning, and the contention remains but a speculation. The real purpose of the theory is to remove supposed difficulties encountered in the Greek text.

(Continued on page 22)



THE BETTER WORKMAN

Improvement in Method and Technique



RAISING LOCAL FUNDS

BY A. J. MEIKLEJOHN

TO maintain a sufficient inflow of funds to pay the various expenses of the church is a problem that keeps many a pastor busy. We have a system that we are using quite successfully, which I will attempt to describe briefly.

First of all, we follow the church budget plan presented in the "Church Manual." We make up our budget, and secure pledges from our members to make a certain monthly payment to cover the budget. We try, so far as possible, to get patrons of the church school to pay tuition. However, some are not able to do this,

We next make up two lists of all members, with their names arranged alphabetically. We make one list for the church budget, and another for the tuition payments. Beside each name is the amount of the pledge, and opposite that are twelve squares, one for each month. It is a small task to check over the tithe envelopes once each month, and enter in the proper square the payments for the month. This will always show at a glance just how each person is keeping up his payments. The illustration will show how this list appears.

CHURCH BUDGET LIST

Name	Pledge	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
BROWN, E. M.	2.00	2.00	.50	1.00									
CLARK, C. D.	1.50	1.50	1.50	1.50									

and we debar no child from the school because of the financial inability of the parents. Whatever the tuition payments lack of providing enough to operate the school, is provided for in the church budget.

Once a month we give to each member what we call "Just a Kindly Reminder," a reproduction of which appears hereafter. It has the member's name typed upon it. If he is behind with his payments, this is indicated. It also

JUST A KINDLY REMINDER

To _____

May we kindly remind you that the payments listed below will be due as indicated?

On the back of this you will find our church budget. If the congregation will pledge to pay monthly to the Church Expense Budget \$175, and will pay these pledges promptly, we promise that there will be no "drives" or urging for money from the desk for any local need. Let us try it for 1933. We believe that this little personal reminder is more courteous and efficient than lists of names made public or urging from the desk.

FUND	AMOUNT PAST DUE	AMOUNT OF MONTHLY PAYM'T	DATE PAYMENT IS DUE	TOTAL AMOUNT NOW DUE
CHURCH EXPENSE				
TUITION				

LET US ALSO BE FAITHFUL WITH OUR TITHE.

shows the amount of the payment, and the date due, together with the total amount then due.

Our members have co-operated very nicely in this plan. We find it a decided encouragement to people to keep their payments methodically up to date. These reminders are given out with the receipts. Hanging on the wall of our church we have a file which contains a pocket for each member. The receipts and reminders are put in the file, and the members obtain them in that way. If a member states that his payments are up to date, even though our records do not show it, we take his word and do not argue. We follow the business slogan, "The customer is always right."

We used this plan throughout 1933. The result was that not once did we have to make a call or put on a "drive" from the desk on Sabbath morning for any local need. Under this plan the Sabbath morning hour is kept for worship, without distracting "pulls" for money. This is gratifying to the church. Surely any proper plan that will promote the spirit of worship is worth while.

Denver, Colo.

KINDLY CORRECTIVES

Better Speech and Conduct

Teaching Element Lacking

BY H. L. RUDY

THE pulpit stands for more than preaching. If Christ was the perfect example in His ministry, then the preachers today have much to learn. Jesus taught His disciples. Even His preaching was pedagogical. Infinite lessons of truth were clothed in such language, explained with such illustrations, and revealed with such carefulness and sequence that they had an abiding effect upon His hearers. They could understand every thought. They were enriched by every word. When Christ left, He asked of the Father that the Spirit of truth might come and continue to teach His followers. (See John 14:26; Luke 12:12.) This spirit of teaching remained uppermost in the labors of the apostolic church. In Acts 5:42 it is stated: "They ceased not to teach and preach Jesus Christ." Likewise now, ministers in the pulpit should be teachers as well as preachers.

Prof. H. H. Horne sums up the educational work of the minister in a very concise way. He writes:

"Like the president of a college, he has general supervision of his educational world. Further, in his individual work in the pulpit, the teaching function must appear both in matter and in manner; in matter something true and instructive, provocative of meditation on the part of his congregation; in manner something for children and youth as well as for adults, must appear in the sermon. He will probably find it better to have an educational lecture or

address in the endeavor to keep his people fairly abreast of the established religious thought of the day. Also he will probably find it better to remember children and young people in all his sermons, rather than to have an occasional sermon for them. To preach an occasional sermon to children or young people is to lead them to suppose that the usual sermon is not for them. Occasionalism of any kind may make other times appear insipid by contrast. Again, it may fall to the lot of the minister, as the most capable man, to lead the weekly training class of the Sunday school teachers. In general the minister must be a dynamo of ideas to innervate and enlighten the life about him at every touch he gives."—*Psychological Principles of Education.* pp. 401, 402.

Riga, Latvia.

SURELY we should spell our own denominational name correctly. Nevertheless, a surprising number of workers in correspondence, in articles for the press, on letter heads, and on bulletin boards, fail to hyphenate "Seventh-day" and then very naturally, but improperly, capitalize "day"—in correct Seventh Day Baptist style. The official and therefore only proper form of our denominational name is

Seventh-day Adventist

THE QUERY CORNER

Sundry Ministerial Problems

The Holy Spirit and Conscience

What is the relationship of the Holy Spirit to conscience? Is conscience simply the Holy Spirit speaking to the soul?

No; though closely related in operation, they should never be confused. Conscience is that moral faculty implanted by the Creator in every man,—that moral mentor witnessing to the immutable principle that right is right and wrong is wrong, and testifying that one should shun the wrong and follow the right. All have this faculty operative save those who have sunk so low in sin's indulgence as to be "past feeling." Eph. 4:19. Its perceptions and distinctions are in many instances dimmed or undeveloped, as in the case of the heathen. The more highly conscience is educated, the more nearly its perceptions are in harmony with the specifications of the Word of truth which were written under inspiration of the Spirit of truth.

The Holy Spirit, the third Person of the Godhead, uses this implanted faculty as the instrument or means through which to operate upon the soul of man, building upon this innate conviction to bring responsive action. There is salvation for the soul if it will but yield to the divinely appointed combination. But never should it be thought or said that conscience is simply the Holy Spirit in operation. Wise are the ways of God. L. E. F.



AROUND THE WORLD CIRCLE



The Great Commission in Operation

EVANGELISM IN THE SOLOMONS THROUGH NATIVE TEACHERS

BY A. J. CAMPBELL

ALTHOUGH the great battle line between truth and error has swayed to and fro through the centuries, the church now finds itself engaged in the great last conflict with the enemy. The Lord has wisely stationed His forces—few in number though they be, as was the case with Gideon's army—at strategic points in all the world, in preparation for the final advance, as a "witness unto all nations." Our hearts should be stirred at what is occurring before our eyes. The word "depression" is often seen and heard these days, but high optimism should characterize the true Christian as he realizes that this world-wide mission advance will terminate in the end.

It is evident, from what is being accomplished by native teachers in the evangelization of thousands from various races and tongues, that they are taking a vital and active part in fulfilling that marvelous prediction of Jesus, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Native evangelism is effectually taking its part in the closing scenes. The products of our training school here in the Solomons play a large part in the important work committed to us. Here our young people are taught the great doctrines and principles of the message. They are led to look upon Jesus, and then by His grace to live out His life of victory in their own lives.

Frequently calls for help are received from those who sit in darkness, and the mission training school is asked to fill the need if possible. Since it is manifestly impossible for the foreign missionary personally to answer every call, worthy young men are chosen to carry the torch of truth and salvation into the remote places. Thus Jesus still feeds the scattered multitude with the bread of life, through the medium of consecrated native teachers.

A teacher will endeavor by tact and perseverance to make friendly contact with the heathen among whom he lives, associating with them, so far as is consistent, in their daily living. He establishes his simply equipped village school. He also introduces morning and evening community worship, after having created a desire in the hearts of the people by drawing their attention to the only true God and their Creator. They are fed daily with the "sincere

milk of the Word," the stronger food being reserved to build them up in the faith.

Early in such contacts with mission influence many, still heathen, will learn to utter simple prayers. And marvelous is the work of grace that often follows this departure from their old ways, and sooner or later evil practices are left behind, being replaced with works in harmony with their new-found faith. As early as possible the teacher will organize a Sabbath school, which is always productive of great good. At a convenient time he will also organize a baptismal class, with which the mission director keeps in touch. When those requesting baptism show by their lives that they are ready to take this step, they are baptized and enter into church membership.

In addition to their spiritual work for the needy, these "brown apostles" are able to give physical aid in the form of simple treatments. Their practicability is also demonstrated in that they are able to lead out in the building of churches and schools, and in the reconstruction of native villages by erecting better houses.

In these South Seas thousands of people have been led to the Saviour through the faithful efforts of these native workers. They have thus learned to honor the Sabbath, to return a faithful tithing, to love the Lord Jesus, and to look earnestly for His return. Their whole outlook on life is wonderfully changed. Indeed, the spiritual and physical changes that take place in the lives of these people, often within the space of a few months, would, according to the evolutionist's estimate of change, take thousands or even millions of years. The gospel is an overwhelming challenge to all such false theories.

The soul-saving work of these native teacher-evangelists can be fully evaluated only in heaven. They have been called by God to a special work for this special time.

Choiseul, Solomon Islands.

HAVE a definite objective for each day, a goal before you, guiding through the mass of detail and routine that crowds most workers' lives; otherwise the efforts become scattered, and the sum total of effect is reduced. In these strenuous times every activity should count toward a major end.

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

CANNED WORSHIP.—Plans are being formulated by one denomination to provide music box services for country churches. Canned sermons on phonograph records, and preserved preludes, postludes, offertories, etc., mailed in the same form, plus some sort of amplifying apparatus in the auditoriums of the "under-privileged," will produce the effect of a big church with expensive accompaniments all at a nominal rental. These sets will be sent around as a lending library sends its books. The people on the ground are going to continue to select and sing their hymns and offer their prayers. Well, after giving credit for a good intention, is not the whole prospect ghastly?—*The Presbyterian*, March 1, 1934.

PRIEST ON ADVENT.—It is a notable fact when a Roman priest preaches on the second coming. The Rev. Joseph C. Fleming addressed a congregation of over four thousand at St. Patrick's Cathedral in New York City, on Washington's birthday, and told them that this world was fast moving to the final conflict. "Whether we know it or not, the battle lines are forming for Armageddon, and the most disheartening reflection at the moment is the world's indifference to this tremendous fact. The rotting kingdom of the world is fast being divided into two camps, as extreme communism, anti-human and anti-God, and the church of Christ."—*The Presbyterian*, March 1, 1934.

DEPOPULATION TREND.—There will be no children at all in 1970," predicts Dr. O. E. Baker, senior agricultural economist of the U. S. Department of Agriculture, "if the present trend of depopulation continues." Last year there were 600,000 fewer births in the United States than in 1921, and the death rate is expected to exceed the birth rate in our country in twenty-five years. This is what is meant by "race suicide."—*Our Sunday Visitor*, March 11, 1934.

HEADED WARWARD.—The entire nation [Japan] must be mobilized. There will be no discrimination between the combatants and the noncombatants. The present civilization is fast heading to this dreadful war. Will it not be civilization's suicide?—*Yosuke Matsouka, in Osaka Nichi Nichi (English edition)*, Dec. 27, 1933.

WAR PREPARATIONS.—While the taxpayers are being burdened and the munition makers are profiteering, the professional fighting forces of the nation carry forward propaganda for the building up of the fighting machines of the nation. *Unless all history is a lie, war preparations mean war!* . . .

The reports of an industrial pick-up in this country center principally in the war material manufacturing industries and their subsidiary or supply plants. The United States Steel Corporation, which has received large war supply orders, spent \$48,852,980 in wages last year as against \$29,137,419 the year before. The E. I. Dupont de Nemours Company, powder manufacturers, who sold to the people of the nation powder necessary for the fighting forces at from 53 to 80 cents a pound when the cost of manufacture was less than 36 cents a pound, have now put 13,000 additional wage earners to work.—*Harry Earl Woolever, in the Christian Advocate*, Feb. 15, 1934.

GIRL CIGARETTE SMOKERS.—What cigarette salesmanship did, alcohol salesmanship may conceivably do. Twenty years ago no advertiser was so daring as to picture a girl with a cigarette in her lips. Now the cigarette is freely illustrated. Not only the girl, but her mother as well, is freely shown in the advertisements. What is worse, the girls' patronage has doubled cigarette sales.—*The Christian Advocate*, March 8, 1934.

BETTS' QUESTIONNAIRE.—Prof. George H. Betts, of Northwestern University, who recently reported the result of his questionnaire presented to one thousand Protestant ministers, contends that he is being besieged by letters from laymen denouncing the liberalism of their pastors. One writer criticizes Professor Betts for circularizing the questionnaire at all, because he failed "to see the value of heralding to the world the unbelief of the ministers."—*Our Sunday Visitor (R. C.)*, March 18, 1934.

UNSCRIPTURAL TEACHING.—The idea that the second coming of Christ occurs when He enters a man's heart is common among those who do not study the Bible carefully, but this teaching is contrary to Scripture: the Bible plainly teaches that Christ's return is yet future, and will be bodily and visible.—*The Sunday School Times*, March 3, 1934.

GLORIFYING WAR.—The eminent soldier Lt.-Gen. Robert Lee Bullard, who commanded the second American army in France in the "war to end war," we are told, "looks upon war as a natural part of civilization, a builder of men and of nations." He is quoted as saying that war "is a great test of manhood," that it strengthens character, and in its hardships and trials brings out the best in men. "Nations and peoples are built up in war. They deteriorate and grow corrupt in peace." "For every good man that falls in action, two better men come to take his place. War creates good men." The interview bears the authority of the Associated Press, and we assume that the general has been correctly quoted.—*The Congregationalist*, Jan. 25, 1934.

ASIA AWAKENING.—"Asia is awakening!" During my visit last year those significant words were sent forth from the London broadcasting station, and often as I glanced through newspapers and reviews they met my eyes. England, in perhaps rather a vague fashion, is beginning to realize that Asia is awakening. Those of us who have lived in Asia know that changes are taking place rapidly. Machinery is replacing man power. Of all the many peoples of Asia the Chinese are, from the widest point of view, particularly important. . . . Machinery is transforming China as in the past it transformed Europe. It is true that the most striking changes have come to the coast ports, but the examples to be seen in those places are gradually affecting even the most remote parts of the country.—*C. A. Middleton Smith (Professor of Engineering in University of Hongkong) on "The Outlook of China," in the Far Eastern Review*, August, 1933.

TITHING RECOGNIZED.—If the tithing process were in operation, it would give the churches of this country an income amounting to about \$4,000,000,000 a year. The facts are that the church people of the country are giving less than one per cent of their income to the church and missionary work. God asks for ten per cent, and we give but one per cent. Is it any wonder that the spiritual life of the churches is so low? No wonder Horace Bushnell once said: "The next great revival in the church will be a revival of Christian stewardship."—*Roger Babson, in the Watchman-Examiner*, March 8, 1934.

ABANDONING "PROTESTANT."—At a meeting of the Walther League, Lutheran, it was proposed that the term "Protestant," as applied to Lutherans, be abolished, and that Martin Luther's followers be called simply "Lutherans." It seems to be forgotten that the word "Protestant" was selected during Luther's own lifetime as the name by which members of the state church, which was formed in the wake of Luther's "Reformation," were to be identified.—*Our Sunday Visitor (R. C.)*, March 18, 1934.

PAPAL AUTHORITY.—It becomes clearer every day that the Catholic Church is the only organization that is strong enough to cope with the growing paganism outside the church. The voice of the pope is the only voice that is listened to by the world "as speaking with authority." The present position of Protestant churches in England and Germany is typical. The quarrels going on among themselves at the present moment give the strongest evidence of their failure to stem the rising tide of irreligion.—*Our Sunday Visitor (R. C.)*, March 4, 1934.

CALENDAR REFORM.—With increasing frequency literature comes to hand on this subject. More than one project has its supporters. The main general contention is in the interests of regularity, standardization. The merits or demerits of various plans differ. "Fixing Easter" might possibly be a matter that could be accomplished. The chief fault in these schemes appears to be these extra days thrown in at different times. This entirely upsets the week and the seven-day period. God introduced a great variety into the universe. He has done many things to make life lose its dull drabness and excessive regularity. Man seems bent upon frustrating this beneficent purpose of God, and this, to us, appears to be one of the most futile schemes. The days of the year which have special associations as a rule now travel around the week. This keeps years from being all alike. It introduces

some texture into life. These schemes would put upon us a rigid system which is all very beautiful until you come to the extra day which introduces the most ridiculous element imaginable into the whole plan.—*The Presbyterian*, March 15, 1934.

STATE CONTROL.—Common sense, as well as experience, indicates that financial support [of church schools] almost invariably leads to inspection, supervision, and a too close control of schools by the body which gives the support.—*America (R. C.)*, Jan. 20, 1934.

SUNDAY EULOGY.—Sunday is God's day. It is the world's birthday. God wrote the first code. He put in a work schedule. He included a day of rest and worship. God hung the universe with traffic lights. He made the moon for man's calendar, and it is still today the calendar for the greater part of mankind. The moon changes every quarter, and takes twenty-eight days to go around the earth. That produces a weekly time clock. Our human instruments are more accurate, as we call it. God is accurate, but He has more imagination than man, and introduces variety into His works. . . . Sunday is God's idea. It is a memorial of the resurrection. It tells of re-creation; man perverts it and talks about recreation. It is a holy day, and man spells it holiday.—*The Presbyterian*, March 15, 1934.

EDEN'S RIVERS.—"Eastward in Eden" was the garden planted, that is due east from Sinai and the wilderness where Moses wrote. Two of the four rivers were the Euphrates and the Tigris. A writer in the *Evangelical Quarterly* says that the other two, Pison and Gihon, have been identified by Captain C. E. V. Crauford of the British Naval Survey of the Persian Gulf. The Pison now runs under the sea, and is identified geologically ashore by a gold stratum with beddellium (a marble) and agates, or onyx. Gen. 2:11, 12. Gihon, Captain Crauford thinks to be now subterranean, represented by a dry wadi.—*The Sunday School Times*, Dec. 9, 1933.

CRIME INCREASE.—Crime grows apace in the land at a cost of over \$6,503,000,000 annually and 12,500 murders per year. Warden Lawes of Sing Sing tells us that at the present rate of increase the next generation will be sending to jail one out of every twenty between the ages of fifteen and sixty. At our present rate of decline in respect for law, in two more generations one out of every three citizens will be jailbirds. No wonder senators who know are thundering at the church to call the nation to repentance.—*Harry Earl Woolever, in the Christian Advocate*, Feb. 8, 1934.

PROTESTANTISM'S PERPLEXITIES.—Some of the, if not the chief, causes of the apparent decline of Protestantism are cited in a striking report issued by the Institute of Social and Religious Research. It shows that there are 85,000 "poverty-stricken" churches throughout the country, that there is an oversupply of between 40,000 and 50,000 pastors, and, perhaps most serious of all, that the educational level of the Protestant ministry has been steadily declining. . . . The report is a challenge to Protestantism, written by Protestants, to reduce a competition which burdens it with 137,000 weak churches and from 40,000 to 50,000 surplus ministers, and to raise the educational level of the pastorate to conform with the needs of a pew which is not the less religious because it demands more from the pulpit.—*The Literary Digest*, March 10, 1934.

RUTHLESS HAVOC.—In the next war there will be no line drawn between the civil population, women and children, and the military forces. From the moment war is declared, each side will endeavor to destroy completely the economic resources of its enemies. Human life, being an economic resource, will be sacrificed as ruthlessly as material. General annihilation will be the objective in this fight to a finish.—*Yates Stirling, Jr., in the Sunday Star, Editorial Section*, March 18, 1934.

ROMEWARD BOUND.—The purpose of the Society of St. James is to restore to Lutheran churches the liturgical usages of the Lutheran Church in the sixteenth century. . . .

Contrary to popular belief, Martin Luther was no Protestant when it came to matters of ritual. He insisted that the historic vestments of the mass should be retained everywhere. He advocated the retention of candles on the altar, elevation in the mass, the use of incense, and Gregorian music. Scandinavian Lutheran

have always retained these things. They celebrate "Hoejmaessa," or high mass, and when one of their pastors sings the communion service they say the "masses."

American Lutherans, however, have departed radically from all this until the services in American Lutheran parishes are types of Americanized, Puritanico-subjective forms of worship. The Society of St. James sounds a clarion call to Lutheran churches to choose between this type of worship and that which obtained in Lutheran churches in the sixteenth century. They want to see the canonical hours duly observed; they want the saints' days fittingly commemorated; they want the clergy vested in the ancient altar robes, and not in the customary black gown now so generally used; they want the altars more beautiful with lights and flowers; they want the choir and the acolytes properly vested; they want incense offered during the service; and finally, but by no means least, they wish the music to be the traditional Gregorian plain song, such as Michael Praetorius and Barthol Gesius composed before rationalism destroyed the proper development of liturgical music.

Already are the Lutherans up in arms about the aims of the Society of St. James. Leaders in the society have been called Jesuits in disguise, or chided because they would spend money on vestments when there are so many poor in every congregation. The Society of St. James is prepared to carry on, however, knowing that it has behind it the support of sound Lutheran history. They can point to the Church of England, which in the hundred years since the beginning of the Oxford Movement, has been completely changed as far as ceremonial and sacramental observances go.

It will be interesting to see whether this liturgical movement is accepted or rejected by the majority of Lutherans in this country. If it succeeds, Lutheran services probably will be greatly changed, and approximate more closely those of the Roman Catholic and Episcopal rites.—*The Literary Digest*, March 10, 1934.

YOUTHFUL CRIMINALS.—The committee appointed by the Senate in the spring of 1933 to investigate certain forms of crime, has made its report. In presenting it to the Senate, the chairman of the committee, Senator Copeland, of New York, drew the attention of his colleagues to certain facts which had unpleasantly surprised him. The first of these facts was that the hardened criminal of today is usually under twenty-five years of age, and often a mere boy. According to the Senator, the largest age group of criminals is found at nineteen years, the next largest at eighteen, and the average age is twenty-three. "There is something wrong with the church, the school, and the home in America," comments the Senator.—*America*, Jan. 27, 1934.

CHRISTIAN COLLEGES.—The world desperately needs colleges which will dare to make the venture of being Christian. As it is, much of the fundamental attitude of our prevailing education is socially disintegrating and destructive. In its questioning of the ultimate values set up by Christianity, and in failing to substitute others for them, it has deprived education of moral objectives and of standards by which we may judge whether what we seek to do for a community is good or bad. As a result, a "liberal" education becomes a selfish amusement.—*The Christian Century*, March 21, 1934.

ARCHEOLOGICAL CONFIRMATION.—2 Chronicles 26:23: "So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper." Dr. Sukenik of the Hebrew University in Jerusalem has found a stone inscribed in archaic Aramaean. "The bones of Uzziah, king of Judah, have been put here. Do not open." "It is evident," he says, "from this passage in Chronicles, that Uzziah was not buried in the sepulcher of the kings of the house of David, but probably without the walls. Our inscription proves that the tomb of this king was emptied, while it is a known fact that the tombs of the other descendants of David have not been."—*The Sunday School Times*, Dec. 9, 1933.

STATE AID.—Bernard J. Kohlbrenner, of St. Louis University, writes that it is "open to question whether the public support of the Catholic schools would be an unmixed blessing." It is his view that this support could not be secured except on terms which would so change the character of our [Catholic] schools that they would no longer remain in any true sense Catholic.—*America (R. C.)*, Jan. 20, 1934.

THE MINISTER'S BOOKS
Reading Course and Reviews

THE ATONING WORK OF CHRIST, by C. H. Watson, president of the General Conference. Review and Herald Publishing Association. 224 pages. Price, \$1.85.

THE plan of salvation is unfolded by the author in a brief but unusually comprehensive way. The style is simple, direct, and convincing. A book has rarely been written that employs so fully the verbiage of Scripture, in either quotation or running comment. Its obvious purpose is not to promulgate some personal doctrine held by the author, but to elucidate Bible truth.

The chief burden of the volume is to discriminate clearly between the sacrifice and the ministry of Christ, and to make both very real to the suppliant for grace. It is for this reason that the secondary title reads: "His Sacrifice and Priestly Ministry." The main title, "The Atoning Work of Christ," recognizes that the work of atonement for sin embraces both the propitiatory death of Christ upon the cross and His subsequent ministry in the heavenly sanctuary. On the other hand, while the sacrifice itself was complete, the treatment of the subject makes it equally clear from the Scriptures that the shedding of the atoning blood upon the cross did not complete the work of salvation, but rather laid the foundation for the atoning ministry that was to follow. It was not a question of sacrificial death alone, it was also and equally a question of risen life. It was not a question of merely having "somewhat . . . to offer," but it was also and equally a question of ministering the atoning merits of the offering. If Christ died, and be not risen from the dead, "ye are yet in your sins." "Being reconciled" by His death, "we shall be saved by His life." Therefore a life of ministry was as necessary as a sacrificial death. In other words, while death was necessary to salvation, yet salvation culminates in life.

As a background to the development of the great theme of atonement, the author lays well his foundation in six preliminary chapters. The first of these traces the story of the promised Seed in a simple, lucid way that at once arouses the interest of the reader. In the second, that somewhat intricate subject of God's unchangeable covenant is unfolded with skill, from its first obscure enunciation in the garden of Eden, through successive and more enlightening repetition down the centuries, till it centers unmistakably in Christ, the Son of David, of the tribe of Judah, of the house of Israel. In the third chapter the obedience of Christ is placed in a new setting as an indispensable factor among the merits of His death and the virtues of His ministry. In the fourth, that obedience is shown clearly to be the obedience of faith,

both on the part of Christ Himself and on the part of every one who believes unto salvation. In the fifth, it is made just as clear that only by the perfect obedience of Christ in the flesh do we obtain the righteousness that is imputed to us by faith. In the sixth and last of these foundational chapters, is set forth impressively the inevitable truth that life is available to us all in Christ, and only in Christ.

Chapter seven is the key chapter to the book. The sinner is estranged and hostile in his relation to God. God has ever been unchanged and unchangeable in His love for man, even as a sinner. A reconciliation must be effected. While man is yet an enemy and without hope, God takes the initiative. His first act is an act of reconciliation. "We were reconciled to God by the death of His Son." In this act God's part in bridging the gulf between Himself and man was done. Would man accept the reconciliation thus effected for him? Until he does, reconciliation cannot be made effectual in him. God "hath committed unto us the word of reconciliation"—the good news of what He has wrought in Christ. "We pray you in Christ's stead"—as ambassadors for Him to every sinner—"be ye reconciled to God." This is our gospel to all mankind, in all the world.

In the act of reconciliation upon the cross, Christ was "obedient unto death." He who knew no sin was made to be sin for us by paying the penalty of sin in our stead. We were reconciled by His death, but we shall be "saved by His life." He must rise from the dead to complete our salvation. He arose. His sacrifice was accepted. He was highly exalted to the right hand of God to make "intercession for us" as a "merciful and faithful High Priest," in order to "make reconciliation for the sins of the people," that is, to make complete the atoning work so victoriously begun upon the cross. A simple diagram will illustrate:

Atoning Work of Christ

Reconciliation—
On the cross
Act of God in Christ
No man participating (except in Christ)

Reconciliation—
In heaven
Intercession by high priest
Man participating by confession

Reconciliation—
Word of; news of, committed to us
We beseech men

Reconciliation completed=

Atonement=

Salvation.

The chapters following the one on reconciliation unfold the meaning of what was done upon the cross, and the means by which that act of reconciliation is made effective in us. The victory of the cross is perpetuated in victory through the ministry of Christ to the great consummation when "death is swallowed up in victory" in the resurrection.

In the type, the continual burnt offering daily held out to the sinner the remedy for sin in the atoning blood of the Lamb that should be slain. The individual's response and acceptance of that remedy was represented in the personal offering he brought. But the provision of a remedy and its acceptance by the individual did not bring him final deliverance from sin until the shed blood was ministered by the priest in the atoning work of the sanctuary. "The priest shall make an atonement for him as concerning his sin, and [then] it shall be forgiven him."

Hence it becomes necessary to maintain a clear distinction between the Sacrifice and the Priesthood, both in type and in antitype. In subsequent chapters this distinction is traced through the antitypical service, in topics like The Antitypical Priest; The Incarnation Precedent to Christ's Priesthood; The Foreshadowing of Christ's Ministry in the Six Annual Feasts in the Type; The 2300 Days; Forgiveness; Justification; Bearing Iniquity; The Sanctuary in Heaven; The Most Holy Place; The Investigative Judgment; The Cleansing of the Sanctuary; Within the Veil; The Throne of the Majesty on High.

It should be said in conclusion that the presentation of topics in this book is unique and essentially new in our literature in the way they are treated, yet confirming with much effectiveness our basic teachings on the sanctuary and its service since we became a denomination.

The book closes with a chapter on the Sabbath as "the pledge of eternal truth," one on "The Glory to Be Revealed," and one on the golden theme, "Let Not Your Heart Be Troubled." W. E. HOWELL.

Reading Course Enrollments

A NEW impetus in enrollment for the Reading Course has resulted from the recent and final follow-up letter for the 1934 set. A goodly number have already signed and returned the enrollment slip appended, and many of the previously provided regular enrollment cards have been brought out from their resting places and mailed to the Association office. Interesting are the comments accompanying. One who had dropped out for a couple of years said: "I am returning to the fold." To this we would say, "Come one, come all."

DOUBTLESS among the host of MINISTRY readers items of special value to workers will occasionally be found that would not come to the attention of the editor. Won't you share these with your associate workers? Send the original clipping, if possible, and always give full, verified credit; that is, the name of the writer (unless an editorial), the periodical or book, place, house of publication, and correct date.

NOTES AND NOTICES

Items of Interest to Workers

WALLA WALLA COLLEGE, through its board, is supplying its leading teachers with the MINISTRY, in harmony with the Autumn Council recommendation, enlarging the scope of supply to include the faculties and staffs of our educational and medical institutions.

ATTENTION is directed to the intensely interesting and significant reprint from Sir Frederic Kenyon on the "Chester Beatty Biblical Papyri," on page 5. It has a direct bearing on the conclusions relative to the purity of the existing text of the New Testament, and as such should be familiar to all gospel workers. Additional word will appear later concerning these invaluable papyri.

SOME may be unacquainted with the series of loose-leaf note-book pages entitled, "The Young People's Workers' Aide," filled with valuable quotations harmonizing with the title, and issued periodically by the Missionary Volunteer Department. They are available, without cost, to workers making request through their local M. V. secretaries. Sixteen sheets have thus far been issued.

BISHOP CUSHMAN, of the Methodist Church, has just prepared a "Spiritual Recovery Pledge" tabulating six items—Bible reading and prayer, grace at meals, family worship, church attendance, participation in church activities, Christian service for others, and as the climaxing item, his sixth point as here quoted: "In loving loyalty, I covenant to pay at least one tenth of my income for the purpose of maintaining and extending the kingdom of God."

DICKENS's highly exploited "Life of Christ," for which \$210,000 was paid at \$15 a word, is spotted with rationalism. The fatherhood of Christ is disposed of thus: "His father's name was Joseph." Christ is pictured as a good man, so good that God honored Him as His Son, working miracles by a power loaned Him of God because he was such a good man. We need to be aware of its actual character and influence.

DON'T

Don't make a lecture platform of the sacred desk. The pulpit is for the proclamation of the everlasting gospel.

Don't preach for an hour and a half, and then expect a revival. The human mind has limitations, and so has patience, especially in this tense age of condensation.

Don't pace back and forth on the platform like a caged lion. All such idiosyncrasies detract from the effectiveness of your sermon.

Don't continually clear your throat while preaching. Out of sympathy for your audience, desist. Such habits distract and annoy, and thereby minimize your effort.

THE MILLENNIUM—KEY LETTER—M*

THE word "millennium" comes from two Latin words, "mille," which means 1,000, "annus," year. It means a 1,000 years.

The millennium means that period of 1,000 years mentioned six times in Revelation 20:1-7.

1M Rev. 20:5. This 1,000 years is bounded at each end, or marked off, by two great resurrections. The use of the word "first" in Revelation 20:5 proves that there will be two resurrections; for since there is a first, there must be a second resurrection.

2M John 5:28, 29. Jesus taught there would be two resurrections,—a "resurrection of life," when the good would be raised; and a "resurrection of damnation," when the evil or unrighteous people would be raised from the dead.

3M Rev. 20:6. Since all the righteous are raised in the first resurrection, it must be that all the wicked will be raised in the second resurrection.

4M Rev. 20:4. The fact that the righteous dead are raised to reign with Christ during this 1,000 years, proves that these righteous ones are raised at the beginning of this 1,000 years.

The resurrection of the righteous takes place at the beginning of the 1,000 years.

The resurrection of the wicked takes place at the end of the 1,000 years. Rev. 20:5.

The millennium is this 1,000-year period between these two resurrections.

As the righteous dead are raised at the second advent of Christ (1 Thess. 4:16), this proves that it will be the coming of Christ at the last day to gather His saints that will mark the beginning of this 1,000-year period of Revelation 20.

At Christ's second coming the righteous dead are raised, the living righteous are changed to immortality, and then all the righteous leave the earth to meet Jesus, and go with Him to the prepared mansions in heaven. (See 1 Thess. 4:16, 17; John 14:3.)

5M Rev. 20:6. Hence the millennial reign of the saints with Christ is bound to be in the mansions of the New Jerusalem in heaven.

6M Jer. 25:30-33. The wicked who are alive on the earth at the appearing of Christ will be struck dead by His presence, and will lie here unburied on the earth. The wicked who may have died before Jesus comes will remain dead until the end of the 1,000 years. (See Rev. 20:5, first statement.)

7M Isa. 24:1. Thus the earth will be made empty of all living human beings at the coming of the Lord.

8M Jer. 4:23-27. The earth will be desolate without any living inhabitants during this 1,000 years.

9M Rev. 20:1-3. Satan will be bound on this earth during this 1,000 years because all the righteous will be in heaven during this time, so that he cannot tempt them, while all the wicked will be dead, and he cannot deceive them. All opportunity for sinners to be saved is forever closed at the beginning of this 1,000

years when Jesus makes His second advent. Rev. 22:11, 12. There is no such thing as a second opportunity for anybody during this 1,000 years. It is impossible for any of the wicked to hear the gospel during this time, because they are all dead. (See Rev. 20:5, first statement.)

10M Rev. 21:2. At the close of the 1,000 years the New Jerusalem will descend to the earth. This will be the time when the Lord will come with all His saints. Zech. 14:4, 5.

At the close of this 1,000 years the wicked will be raised, and Satan will be loosed for a little season.

11M Rev. 20:7-9. This great army of resurrected wicked will attempt to capture the city of God, which will then be resting on this earth, which has been prepared for it. They will surround the heavenly Jerusalem home of the saints and attempt to capture it. But God rains down on them coals of fire and brimstone. The earth itself will be melted into a lake of fire (2 Peter 3:10), the wicked will be everlastingly destroyed (Mal. 4:1-3), and then God will reconstruct the earth into a perfect, sinless Paradise with the New Jerusalem for its capital and center.

12M Rev. 20:15; 21:1. After the earth and all that is in it have been burned up in the lake of fire, the earth is made new, and here the righteous will reign forever under Christ as King of kings and Lord of lords.

* * *

The Formation of the New Testament Canon—No. 5

(Continued from page 14)

Writes as scientist or physician. Describes diseases with minute accuracy, using technical terms.

Presents birth of Jesus from *Mary's* viewpoint, possibly obtaining information from *Mary* herself. Sets forth *human* side of Christ. Key phrase: "Son of man." Infancy and boyhood detailed. Arrangement, in the main, chronological. Presents Jesus as Saviour of both Jew and Gentile, Friend of publican and sinner. Many references to women. Traces genealogy back to Adam as progenitor of whole human family.

(Established by sixteen witnesses in second century. Universally accepted. Listed in Muratorian canon as "Third" Gospel. Even included in mutilated recension of Marcion.) L. E. F.

(To be continued)

* * *

Dealing With the Sin of Licentiousness

(Continued from page 4)

sins, of those who have had the precious light of truth, and can explain the Scriptures to others, while sin and iniquity are drunk up like

* The system of Bible marking here illustrated is that devised by J. L. Shuler for use in his evangelistic meetings, and described in "Establishing Converts in the Message," page 7.—EDTORS.

stolen waters. As though written with an iron pen, they may be found *lead* in the rock forever."—Pages 435, 430.

"Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with. Fornication is in our ranks; I know it, for it has been shown me to be strengthening and extending its pollutions. There is much we will never know; but that which is revealed makes the church responsible and guilty unless they show a determined effort to eradicate the evil. Cleanse the camp, for there is an accursed thing in it."—Pages 427, 428.

"I have no real ground of hope for those who have stood as shepherds to the flock, and have for years been borne with by the merciful God, following them with reproof, with warnings, with entreaties, but who have hid their evil ways, and continued in them, thus defying the laws of the God of heaven by practicing fornication. We may leave them to work out their own salvation with fear and trembling, after all has been done to reform them; but in no case intrust to them the guardianship of souls. False shepherds! Oh, can it be that the men who have been engaged in this work for a long time, will corrupt their ways before the Lord after great experience and special light?"—Page 428.

While it may seem severe, yet after reading the scriptures noted and the paragraphs from the writings of Sister White, one must come to the conclusion that a minister, church elder, or Bible worker, if found guilty of immorality, should in some cases even be severed from the church, and in all cases barred from holding further positions of responsibility in the church. But while dealing with such individuals in this seemingly severe way, everything should be done with the utmost courtesy and kindness, with the purpose to save the soul.

Lansing, Mich.

The Secret of His Presence

(Continued from page 1)

The Christian life must not be a double life; it must be honest and sincere; it must not profess one thing and do another. There is no need of talking about the Holy Spirit's dwelling in us while we cherish known sin. The divine presence—the Holy Spirit—will not dwell within the heart when that heart lives willingly in transgression of God's law. Neglected duty is one of the enemies with which we must constantly contend.

Men were once physically with Christ. They heard Him preach and teach, they witnessed His mighty healing power, they saw Him raise the dead to life; and yet their hearts were not touched by His grace. Judas went from the very presence of Christ and bartered with the priests to betray his Master. Near the close of His ministry, Christ said to Peter, "When thou art converted, strengthen thy brethren." Luke 22:32. Thousands have been baptized in the name of the Father, the Son, and the Holy Ghost, and yet have failed to bear the fruit of the Spirit of God. So we must not trust to our position or responsibilities or creed as the means of salvation. We must have Christ within.

"Lo, I am with you alway, even unto the end of the world," is a promise we must cherish by faith, and know of a certainty that it is fulfilled in our personal experience. I. H. E.

HE who has a friend or a "pull" may for a time seem to have the advantage; but in the end the man with thorough preparation, character, and willingness to serve will find his allotted place.

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MOMENTUM!—Be not deceived by appearances. Continued motion is not necessarily proof that the power is still on. Sheer momentum will carry a machine forward for quite a distance on the level, and especially on the down grade, even if the power is off. It is the up grade that brings the results of momentum to a standstill, and bares the need of power which is our supreme requisite today. Momentum motion constitutes one of our greatest perils, when void of power.

FAWNING!—True leaders detest fawning on the part of associates, in an attempt to ingratiate themselves; "yes, yessing" to curry favor or to hold position; stifling of personal convictions, when their expression is expected, so as to synchronize with the viewpoint of a superior, and thus becoming an echo instead of a voice. Such an attitude weakens the leader's hands, for he is thereby deprived of desired and needed counsel. Strength is developed through frank interchange of views. Real leaders want candid expression, not the assent of a sycophant. And no forthright subordinate can be content with submergence of God-given individuality that is to be characteristic of this movement.

EVIDENCE!—To quote a sentence or a paragraph in support of a proposition, when the immediate context, or the section as a whole, would give an entirely different emphasis, is at once unethical, unscholarly, and unchristian. This may, of course, have been done inadvertently. One may neglect to study the setting and sum total of the testimony cited, but carelessness under such circumstances is inexcusable. He who uses evidence must abide by the laws of evidence, or forfeit the respect of his fellows. This is no light matter. The handling of evidence is as sacred as the handling of funds.

THEOLOGY!—Some unwisely decry theology, because grossly perverted by other religionists. But this is as unsound as to decry Christianity itself because of its devastating perversions that have marked the centuries. No nobler, loftier, more profound or important study can engage the mind of man than the science of God,—His being, nature, relationship to the universe and our world, to fallen and unfallen intelligences, to man, sin, evil, suffering, disease, wrongs of every sort, the church, and the ultimate destiny of all. In its broader aspects it embraces and permeates all essential branches of knowledge, such as history, Biblical languages, science, *et cetera*. Instead of haphazard, fragmentary study, leading to incomplete and unsound conclusions so often observable, we need more sound, thorough, complete,

systematic theology. It would forestall fanaticism, extremism, bias, unsound conclusions, and wild speculations in doctrine or prophetic interpretation. It is the ally of truth, and is compatible with the highest practical and theoretical Christianity. The Bible is its basic text. Let us revere sound theology.

REFUGE!—The terrific strain of modern life intensifies with each passing year. The pace grows faster, the stress greater, and the burdens heavier. As a puerile relief, the world offers the opiate of earthly pleasure and carnal indulgence, and labels it peace—the meanwhile lashing humanity on to greater involvements. But earthly opiates deaden only for the time. They do not meet man's need. Now as never before mankind needs a real refuge for the soul. The peace of God that passes understanding, the consciousness of sins forgiven, the advent expectancy, and the adjustment of life that this message brings—these constitute the haven of rest that we should present before men.

ADAPTABILITY!—In matters of method or policy, there is no virtue or advantage in change merely for the sake of change, if it does not provide for improvement. On the other hand, false veneration for ways of the past, merely because others fashioned and followed them before us, should not frustrate changes needed from time to time. Ultraconservatism here constitutes an unwholesome deterrent. For example; conference administration must, in the very nature of the case, be adapted to meet changing situations confronting the church, as produced by a world in upheaval. We live in an hour of foundational transition on the part of nations and of mankind; new civic and economic policies or alignments may necessitate operating plans commensurate with the needs of our world work under new orders of things. None should be perturbed over such accommodations as do not infringe upon principle.

REFLECTED!—The persistent thought and intent of the life makes its indelible impress upon the physiognomy. Not only do the lips speak forth, but the face portrays the abundance of the heart. It is not hard, therefore, to detect upon the countenance the grosser animal nature, when it is in the ascendancy. Similarly the marks of the cold, hard, harsh, debative, legal nature are clearly visible. So also with the one who walks and communes with his God,—there is an indefinable glow, an indescribable mellowness and light, that illuminates the countenance. What kind of portrait are we as workers painting on our faces?