

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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## “PERFECT LOVE CASTETH OUT FEAR”

AN EDITORIAL



FEAR is the weakest motive for action that can be employed. It dethrones reason and makes cowards of all whom it controls. Many professed Christians spend their days in anticipation of evil to come. They are afraid of the seven last plagues, afraid they will be lost, afraid of the judgments of God. They fear that their salvation will somehow not be provided by Christ. This is one of the saddest things with which a minister has to contend.

Fear is contagious. There is scarcely any emotion in the whole animal creation that is more transmissible than fear. It runs from heart to heart with almost lightning rapidity. It is a strange thing when fear takes hold of an individual or of a people. It excites; it stimulates and arouses; it seems to act like a deadly poison, increasing by contact.

There is no satisfaction in fear. Take the whole heathen world for example. Almost universally they are afraid of the elements; they fear disease in every form; they fear death; they fear wicked men; they live in terror of demons and spirits; their lives are spent in fear, and end without hope.

It was never planned by the Lord that His children, accepted through faith in Christ, the Son of God, should live in fear after they are converted. Sometimes professed Christians continue to live in fear, but this is not in accordance with the divine plan. When the heart

is filled with doubts and unbelief concerning the goodness of God and His mercy toward us, there is fear; and as John truly wrote, “Fear hath torment.”

But when Christ enters into a man's life, that man's life relation to the world and to earthly things is transformed. His outlook is changed. Once he may have been governed by fears,—fears unaccountable, possibly inherited,—but now they exist for him no longer. He is free from that bondage. He has come into possession of a faith that brings his soul into communion with God. He recognizes that God is the Creator of all things, the sole Author of all

natural laws. Believing that God is with him, he no longer fears what may befall, but trusts all to the almighty power of the divine Presence within.

Love in the believer's heart toward God leads him to accept the promises of God and confess his faith in them. He waits on God, to see His will and purpose in all the affairs of life. In sickness he trusts God to work out His will as to Him seems wise; in death he bows to the divine will in complete resignation. When misfortunes come and life seems hard, he still trusts God. The Christian min-

ister ever sees the bow of promise amid the storms and vicissitudes of life.

The beloved disciple understood the law of love and of fear. He wrote: “There is no fear in love; but perfect love casteth out fear: be-

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### THE HIGHER WAY

BY R. HARE

To stand in the hush of the twilight  
With only the stars above,  
It is easy to hear God's message,  
Easy to think His love;  
But then, in the din of battle,  
When terrors round us play,  
It is easy to shirk and falter,  
Easy to go astray.

But the din of battle is needed;  
Heart sinew is borrowed there  
More than when all is pleasant,  
More than when all is fair!  
'Tis the mountain steep, not the valley,  
That leads to the higher view;  
And the dusty path of progress  
Is part of the life that is true.

Yes! sweet is the hush of twilight,  
And fair the gleaming stars,  
Enchanting the meadow vision  
Where nothing ever mars;  
But the soul is built for struggle,  
And toil is God's holy plan,  
Rest may be easy and pleasant,  
But toiling makes the man!

# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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JEWISH congregations are reputedly generous in the support of their rabbis, salaries of from \$10,000 to \$20,000 being quite common, even small synagogues often paying their rabbis from \$5,000 to \$7,500 a year.

THE General Synod of the Reformed Church in America has voted, 141 to 32, to retain its membership in the Federal Council of Churches. Thus the stricter theologians lost, but the decision was accompanied by a protest on liberalism.

THE Y. W. C. A. has adopted a new basis of membership. Until now, membership has been limited to those who belonged to evangelized churches. "Personal allegiance to Christ" is now the alternative condition of membership. The significance of this liberalizing action is obvious.

WHEN Charles Spurgeon was twenty-three years old, at one meeting in the great Crystal Palace in London, 23,564 people were actually reached by his voice. But an audience much more vast has been reached through his sermons, which were published weekly for sixty-two years. We are told that 150,000,000 copies have been circulated.

PROF. CHARLES RICHT, president of the French Academy of Sciences, gives (*Time*, April 30, 1934) the world's greatest metropolitan populations, with New York first, Tokio second, and Shanghai not far behind. At the present rate of increase, Tokio and Shanghai will soon pass the great cities of the West. Such items are significant in the light of the prophesied clash between East and West.

ROBERT RAIKES (so states the *Watchman-Examiner*, July 5, 1934) began a Sunday school in 1780, but spelling, reading, and arithmetic were taught, and the Bible was not used. William Fox, a Baptist deacon, in 1783, at Clapton, England, opened a week-day school in which the Bible was studied by those who could read. But the Rev. Morgan John Rhys began a Bible school at Cilfwnwr, near Swansea, Wales, in 1648, or 132 years before Raikes opened his

school. The Rev. Morgan Jones, a scholar under Rhys, came to America, settled at Elmhurst, Long Island, then called Newtown, and began a Bible school in 1682, ninety-eight years before Robert Raikes began his Sunday school.

THE Baptist denomination returns to the New Testament practice of drawing lots. Only this time the method is used by the committee on nominations so that no group of state delegates may have foreknowledge as to which subcommittee will select the nominees for the various boards. The nominees of the subcommittees, however, must be approved by the committee as a whole. There is a provision to create the subcommittees by dividing the states alphabetically. (*Watchman-Examiner*, June 28, 1934.)

GIFTS to the North American Protestant Foreign Missionary Societies from living donors dropped 30 per cent in the period between 1928 and 1932, while expenditures dropped scarcely more than 20 per cent. Studies made in the field, said the Rev. Leslie B. Moss, secretary of the Foreign Mission Conference of North America, would indicate that both the total income for foreign missions and the number of missionaries in the field are probably much lower than the 1919 level. (*The Literary Digest*, June 30, 1934.)

DIFFICULTIES in Presbyterian Mission Board circles are indicated by this note in *Time* (June 25):

"The Independent Board for Presbyterian Foreign Missions was founded so that Fundamentalists could give money to send out Fundamentalist missionaries. Last month the Presbyterian General Assembly voted to discipline the upstart board (*Time*, June 11). Last week the board declined to be disciplined. Instead of disbanding as ordered, it elected two new members and appointed its third and newest missionary."

THE Anglican Church has just banned its pulpits to Unitarians. The ministry of a monotheistic creed is forbidden the privilege of lecturing in any Church of England house of worship by decision of York Convocation's Upper House, says the *Literary Digest* (June 30):

"The House adopted the resolution put by the Bishop of Durham, that a bishop 'shall not extend an invitation to any person who does not hold, or who belongs to a denomination which does not hold, the common Christian faith in Jesus as "Very God of Very God, who for us men and our salvation came down from heaven and was made man."'"

THE *Presbyterian* (July 5, 1934) quotes the following from Benjamin Franklin in his *Pennsylvania Gazette* (1739):

"On Thursday last, the Rev. Mr. Whitefield left this city and was accompanied to Chester by about 150 horsemen, and preached there to about 7,000 people. On Friday he preached twice at Willing's Town (Wilmington) to about 5,000, and on Saturday at New Castle to about 2,500, and the same evening at Christiana Bridge to about 3,000; on Sunday, at White Clay Creek, he preached twice, resting about half an hour between the sermons, to about 8,000, of whom 3,000, it is computed, came on horseback. It rained most of the time, and yet they stood in the open air."

THE *Sunday School Times*, in its editorial "Notes on Open Letters," defines the Holy Spirit thus (July 7):

"The Holy Spirit is a member of the Godhead, or the Trinity. Like the Father and the Son, He is God. Being one of the three persons of the Godhead, and therefore being God, He is eternal, without origin or ending, and He was, of course, 'in the beginning' when 'God created the heaven and the earth' (Gen. 1:1)."



## MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

### THIS IS THE HOUR OF TESTING

BY F. M. WILCOX



HE message we have to give is expressed in the fourteenth chapter of Revelation and other scriptures. It is the message of the everlasting gospel, of salvation through Christ, of His righteousness, of His priestly ministry, of the judgment hour, of God's holy law as the test of character, of warning against antichrist and his delusive snares, of the development of a people who keep the commandments of God and the faith of Jesus, of Christ's soon coming, and of the final and glorious victory of His church.

This message constitutes the commission of Seventh-day Adventists, and therefore our commission as its ministers. This is the message which Adventists have taught through the years. Indeed, the denomination has no excuse for existence, except as it shall keep before it this objective. The enemy of all righteousness will ever seek to divert us from this purpose. He will seek to corrupt the faith and experience of the remnant church, even as he accomplished it in the history of Israel of old. This we should keep constantly in mind.

#### Forsaking First Principles

Of their experience we read that "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel." But after the death of these pioneers "there arose another generation, . . . which knew not the Lord, nor yet the works which He had done for Israel." "And they forsook the Lord God of their fathers." Judges 2: 7, 10, 12.

This was likewise true of the Christian church in the second century. The apostle Paul declared that the mystery of iniquity was at work in his day. The changes wrought in the church by the close of the second century were indeed alarming. As the apostles and older disciples retired to their graves, their children, with the new converts to the faith, both Jews and Gentiles, came forward and remodeled the gospel cause, robbing it of many of its distinctive features, bringing it down to the common level and to the more ready acceptance of the worldling.

Several years ago I visited, in the suburbs of London, the church in which John Wesley preached. It was interesting to climb up into that high old pulpit, and feel that I stood in

the very place where this man of God cried out against the formalism and worldliness of the nominal church and preached the message of God's free grace. A little way from the church I visited Wesley's humble home. Its appointments and furnishings are preserved the same as when he left it. The guide pointed out the little room, about eight by ten feet, which had been Wesley's special place of prayer for thirteen years. Divining, perhaps, the thought in my mind, the guide passed on, and I entered that room and knelt in prayer. I asked God to give me the spirit of consecration and earnestness which characterized this great Christian leader.

As I went my way, I was led to compare the humble beginnings of Methodism with what that church is now. I thought; "If John Wesley were brought back to life, would he recognize in Methodism of today the humble people of sincere faith and simple worship which he was instrumental, under God, in rallying around his standard?" I recognize that in this great church there are many sincere Christians. They deplore, even as do I, the loss of power and the spirit of worldliness which characterize so many professed followers of Christ at the present time.

And then my thoughts turned to the church of which I am a member. I was led to compare the humble beginnings of our movement with the church of today,—the simple faith, the humility, the loyalty, and the consecration of the pioneers, with that of our present-day membership; and I said, "Can it be possible that our church will go the way of the churches around us? Shall we lose our simple faith, our simplicity, our consecration? Shall we come to trust in ritualism for righteousness, in numbers, in plans, in machinery, instead of in the power of the Holy Spirit? Will the elements of skepticism and doubt which are permeating the churches around us, honeycomb our church?"

I have absolute faith in the triumph of this message. I believe that this movement with which you and I are connected will triumph when Christ comes. He will take through a people true and tried. I am glad that I can believe that the large majority of our membership are maintaining the integrity of their faith, and are exemplifying in their lives the principles of the gospel of Christ. But on the other hand, I must recognize that there are far

too many who are permitting the spirit of formalism, of indifference, of worldliness, to shape and mold their experience. And in this the ministry is not exempt.

We must admit, much as we deplore the fact, that the same unholy influences which are causing the spiritual disintegration of the churches around us, are affecting in altogether too great a measure the lives of our members. As Jehoshaphat of old joined affinity with Ahab, so many professed Seventh-day Adventists are joining affinity with the world.

#### Dangers Threatening the Church

As foretold in the word of prophecy, we see in the remnant church today some who are spiritually asleep, some who are permitting the cares of this life to surcharge their hearts to the neglect of the service of Christ. There are those who are saying in their hearts, "My Lord delayeth His coming," and are eating and drinking with the drunken. Some feel rich and increased in goods, and are looking to their own works of righteousness for salvation. There are found in the church lovers of pleasures more than lovers of God, men and women having a form of godliness, but denying the power thereof in their lives.

Nor can we evade the issue by reasoning, as I heard a Seventh-day Adventist preacher do some time ago, that standards have changed, and that Heaven does not hold us to so strict account today as ten or fifteen or fifty years ago. This is a fatal delusion and a pernicious teaching. God is the same, and His divine standard of character is the same in every age, and He will require no less of us than of those who lived in the less favored periods of the past.

Thousands of sincere believers deplore the conditions to which I have referred. They recognize the need of revival and reformation. They believe the time has come to cry mightily to God to arouse His church to a new and deeper sense of their great need, to save His people in this hour of temptation and to give not His heritage to reproach. Heaven will respond to this appeal, and showers of blessing will be poured upon the suppliants of His grace.

We need not be surprised at the conditions we see. We are instructed that, as we near the close of human history, a large worldly class will develop in the church, who, in the final controversy, will array themselves against God and His truth. On the other hand, we are told that a people true and tried will stand in the simplicity of the gospel and the power of righteousness to meet Christ at His coming. This is the hour of testing. The line of division is being drawn in the church. While we see the careless and the indifferent, thank God we see also the faithful and loyal, and these in God's sight constitute the true Israel.

We have come to a time when, as stated by the messenger of the Lord, we must draw

warmth from the coldness of others, courage from their cowardice, loyalty from their treason. It is upon those who sigh and cry for the evil that they see, that the seal of God will be placed at last. This protest must be in the life even more than in the words. Those who set themselves against the sins in the church will make no self-righteous claims. They will not seek to measure others by their own narrow conceptions. They will indulge in no unkind criticism against those who are going astray.

Sinners cannot be won by criticism; they must be won by love. We cannot win our children to Christ by unkind words. We must recognize the influence of prayer, the value of humble, sincere Christian living, the power of the Holy Spirit. We must be living epistles, known and read of all men; because if others cannot see the gospel of Christ in our lives, they will not be able to see it in our preaching.

Washington, D. C.

### EFFECTIVE ILLUSTRATIONS For Song or Sermon

**CONVINCING TESTIMONY.**—A bridge builder named Scott a few years ago superintended the erection of a railway bridge in Crawford, Indiana. When that bridge was finished, he knew every joint in it and what it would stand. When the time came to put it into use the engineer asked Mr. Scott, before venturing to drive his train across, "Is the bridge all safe?" By way of reply the bridge builder laid his own body under the new bridge, and signaled the train to come on. When it is evident that a minister is trusting the same bridge into eternity that he recommends to others, it adds great weight to his testimony.—*New Century Leader*.

**DARK SPACES.**—A traveler in a European village discovered a beautiful custom. At night she saw the people going to church, each carrying a little bronze lamp. These lamps they placed in sockets by their pews. The soft light of the lamps was the only illumination for the service. If a member was absent there was a dark space! We do not carry lamps to church, but we do send forth light. When we are absent there is darkness in our stead.—*Moody Monthly*.

**INCONTESTABLE EVIDENCE.**—Mr. Bradlaugh, the great atheist, once challenged Hugh Price Hughes to a debate on Christianity. Mr. Hughes replied with alacrity: "Most certainly; nothing would give me greater pleasure. But as conventional debates usually lead to nothing, let us have one on new lines. I will undertake to bring a hundred men and women of various sorts to the platform of St. James's Hall, and they shall witness to the saving work of Christ in their lives. You can cross-examine them as much as you like. But you, on your part, are to bring a hundred men and women who have been redeemed from a sinful life by means of your atheistic teaching." Needless to say, that debate was never held.—*The Wonderful Word*.

**HIGHER EDUCATION.**—Though lacking education, yet a man set his mind on learning a verse of the Bible each day. Mr. James H. McConkey met him at a Bible conference, and was greatly impressed by the amount of Scripture which this man could quote. Said Mr. McConkey: "When I first met him, he had been working on it for eight years; and he had committed over two thousand verses of Scripture to memory. His prayer was a marvel. It was like a brocade of silver and gold of the word of God, interwoven with praise, testimony, and petition. It was a marvelous thing to hear that man, a workman in a steel mill, give his testimony for God; and yet it all came from committing a single verse of Scripture a day."—*The Expositor*.



# THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

## INFLUENCE A SACRED TRUST

BY S. A. WELLMAN

**B**E thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," says the apostle Paul to the young minister, his "son" Timothy. If such counsel was necessary in the days of the apostle, it is much more imperative in these days when the standards of holy living are breaking down or being readjusted in the minds and lives of men; when even to the extent of affecting the ideals and living of those who bear the censer into the presence of the living God, religious standards are witnessing profound changes.

God has given definite instruction to those who represent Him before men. He has clearly stated the standards to be maintained in their lives. He has emphasized the results both to themselves and to those over whom they are given charge, of a dereliction of duty. "O son of man," cries the Lord through Ezekiel, "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; . . . thou hast delivered thy soul."

Every minister, while charged with responsibility for the flock of God, to reprove, to rebuke, to "exhort with all long-suffering and doctrine," is equally admonished to "watch . . . in all things," to "endure afflictions," to "do the work of an evangelist," to "make full proof" of his "ministry." The power of the minister's example, far excelling the most eloquent sermon or the best of personal counsel, is part of his watchfulness in all things. The enduring of afflictions, even the "contradiction of sinners" as did his Master (Heb. 12:3), is but setting before those over whom he has responsibility the perfect way, and making the fuller proof of his ministry. Any servant of God who lightly regards the influence of his example is seriously endangering both his influence upon others and the possibility of his own ultimate attainment of that perfection in Christian living which would prepare him for a home in Christ's kingdom.

To illustrate: A minister of the gospel, recognizing the danger of the modern movie, warns his congregation against its pernicious

influence. Later something in which he is specifically interested is being shown in the finest theater in his town. The picture of itself is harmless, perhaps is educational and helpful. He attends, failing to grasp the fact that his mere entrance to a theater ablaze with lights and blatantly advertising other less virtuous scenes, will immediately condemn him in the eyes of any who may have heard his talks against the movies, or before a skeptical world, individuals which have become conversant with our teaching concerning attendance at the theater. The only safe attitude for the worker to assume, and the only position which he can take without condemnation from his own conscience and the criticism of others, is to keep away from "even the appearance of evil," by going only to such places as are safe and unquestionable.

For many years the writer had looked forward to the time when he hoped to be able to attend a series of lectures which would give educational help and personal pleasure. When the time came that he might have enjoyed them, he discovered that the entire series had been transferred to Friday nights, when attendance was impossible, though the lines covered could have been in many instances considered as fitting for Sabbath study. But the place and circumstances forbade the exercise even of a balanced judgment on the virtues of the subject concerned. To have stepped aside from that attitude and to have attended, might have injured the Christian experience of others. There was but one course open,—to stay away.

### Reserve in Association With Opposite Sex

The Christian worker, to maintain his place as a leader, as an example to the flock of Christ, and lest his life be evil spoken of and souls brought into jeopardy, must maintain modesty and reserve in his association with those of the opposite sex. In a public way even his attitude toward his wife and daughters should be different from the ways of the world. Toward those of the opposite sex and not of his own family, it should be ever a rule to maintain a kindly, friendly, courteous attitude, while never allowing himself to become familiar, either by touch or by look, by word or by act.

Years ago a middle-aged minister who a few days before had performed the marriage service for a young couple, was unwise enough to

approach the young lady, and playfully nudge her under the chin. The young husband standing by, seeing this indiscretion, was angered, though curbing any outward expression of his thoughts. The minister, regardless of innocent intent, had no business laying his hand upon another than his own. The man of God will show no undue familiarity with the ladies. To assist in need? Yes, with all his strength, and out of the kindness of his heart and soul. To minister as the chosen vessel of God in all spiritual matters? Undoubtedly; but by hand, or eye, or by spoken word, never will he pass the invisible barrier of propriety and godly example urged by the apostle in the opening text of this article.

Sometimes in the spirit of joking, unthinking youth who are but entering upon their work in the cause of truth, will do little indiscreet things in a public way. Such an incident happened in a foreign city years ago when a group, spending an evening together, were startled by a friendly dispute between two newly weds which ended by the young husband's turning his wife over his knee before the group and playfully spanking her. Such a scene might have been excusable in the privacy of the home; but horseplay of this nature, even with one's own and within one's house, lowers the tone of Christian living, and in a public display is absolutely inexcusable. To follow anything resembling such a course with unrelated members of the opposite sex is to court the disapproval of every sincere Christian and the condemnation of the word of God.

Says the servant of the Lord:

"Let not Christ's ambassadors descend to trifling conversation, to familiarity with women, married or single. Let them keep their proper place with becoming dignity; yet at the same time they may be sociable, kind, and courteous to all. They must stand aloof from everything that savors of commonness and familiarity. This is forbidden ground, upon which it is unsafe to set the feet. Every word, every act, should tend to elevate, to refine, to ennoble. There is sin in thoughtlessness about such matters. . . .

"Ministers should set the youth a worthy example, one corresponding to their holy calling. They should help the young to be frank, yet modest and dignified in all their associations. Day by day they are sowing seed that will spring up and bear fruit. They are to put away all coarseness, all trifling, ever remembering that they are educators; that, whether they will or not, their words and acts are to those with whom they come in contact a savor of life or of death."—*Gospel Workers*, pp. 125, 126.

Even in the church of God in the last days there were to be seen those who "having a form of godliness," denied "the power thereof." It is ours, as ministers of the grace of Christ to uphold the form of sound doctrine, to curb the trend toward carelessness, by faith, by purity, by meekness, by diligence, in all that pertains

to life and godliness. It is ours to feed the flock of God, to lead them gently in the way, in kindness and in much patience, lest any stray from the path of life eternal. Woe, indeed, is the portion of that man whose careless or ill-advised word or act shall give offense to "one of God's little ones," and cause him to fall from his steadfastness.

Washington, D. C.

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## Am I Keeping Mentally Fit?

BY M. E. OLSEN

HOW may a man ascertain whether he is mentally alive and fit for his work, or is undergoing a process of intellectual stagnation? Let him ask himself a few questions: Do I enjoy hard mental work? Do I like to match myself with the difficulties of acquiring a language such as Greek or Hebrew? Do I retain a fresh interest in my sacred profession? Is it my delight to get in touch with men who know more about a subject than I do? In other words, do I welcome the assistance of sympathetic and competent associates, or do I feel competent to study entirely by myself?

Do I take time for study and mental growth? Are my habits studious? Do I, as often as circumstances permit, lock my study door after breakfast and spend an hour or two endeavoring to get the mastery of some subject not immediately connected with the needs of the day? Asking these questions of oneself, and trying to answer them honestly, will go far toward revealing one's mental state.

To the experienced eye, there is one fairly sure sign of mental stagnation. If you find yourself saying to a friend: "I want to study more than anything else, but I just haven't the time," set it down as a fact that you are probably deceiving yourself in this matter. If you really had the professional man's hunger for more knowledge, you would find the time, even if it meant cutting down your allowance of sleep, or the time given to meals.

The first essential to acquiring the study habit is to recognize that it is part of the divine plan that a worker develop his faculties to the fullest extent, and such development comes through study and practice. Without hard, continuous study the professional man, be he minister, lawyer, college professor, or physician, is doomed to failure. He simply must advance mentally, or he will be elbowed aside by men who do. To have the open mind, to be hospitable to new ideas, to feel the impact of the rushing, surging tide of the modern world, is especially necessary to the Adventist minister, because he professes to be able to explain present-day movements in the light of prophecy. In other words, while his message is essentially a spiritual one, it is intended also

(Continued on page 22)



# THE BETTER WORKMAN



Improvement in Method and Technique

## SUCCESSFUL APPROACH TO CATHOLICS

BY L. V. PINSTER

THE true basis for successful work among all classes of people, whether Jew, Christian, Catholic, or Gentile, is found in Paul's conclusions after a life spent in labor in different lands. He writes as follows of these experiences:

"Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, . . . that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. 9:19-22.

To be able properly to help any man who is in error, we must first place ourselves in his position, see things as he sees them, and understand the causes that have led him to believe as he does. To work successfully for a Jew, we must endeavor to place ourselves in the position of a Jew, with all the background that has made him what he is. We must take the things that are authority to him and that speak to his innermost conscience, and from these accepted facts lead him to right conclusions. It would be unwise to quote from the New Testament in an endeavor to show him that he was wrong. That would have no weight with him, for he has been taught to hate the name of Christ and the New Testament. We should lead him to accept both Christ and the New Testament, but this is the *object* or *end*, and not the *means* that will lead him step by step to form the right conclusions from facts previously proved.

Paul's principle of becoming a Jew that he might win the Jew is clearly demonstrated in all the recorded sermons that we have from that winner of men. Take, for example, his discourse at Antioch of Pisidia, recorded in Acts 13. Here he relates the well-known facts of Jewish history, of how God chose their fathers, of His dealings with Israel, and of His promise to raise up a Saviour unto them. He then shows how Jesus fulfilled all these known facts.

But notice how differently he approaches his audience at Athens, that philosophical heathen city. Here he alludes, not to God's dealings with Israel, but to facts that they could appre-

ciate in regard to the "God that made the world and all things therein." He reminds them that it was this God who "giveth to all life, and breath, and all things," and he assures them that if they "should seek the Lord," and feel after Him, they would find Him. Here Paul became like "them that are without law," that he "might gain them that are without law." His whole burden was, not to reveal their inconsistencies, but that he "might by all means save some."

These well-known principles should guide us in our work in Catholic lands, or wherever we are working for Catholics. Some, unfortunately, approach a Catholic congregation in the same manner as they do a Protestant audience. This is a serious mistake, for their viewpoints differ markedly. To a true Protestant the Bible and the Bible only is his guide, and he has been taught to respect its teachings; but to a Catholic the Bible, although held to be of divine origin, is not considered clear or safe, and as such is of no authority. In many lands Catholics are taught to hate the Bible, and to be on their guard against it. Just a few years ago in the Philippine Islands, Bibles were publicly burned by the priest in front of all the students who were preparing for the priesthood.

To a true Catholic, so-called "divine tradition" and the "authority of the church" are the things that speak to his conscience with conviction. They believe that "like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truths. Though these two divine streams are in themselves, on account of their origin, of equal sacredness, and are both full of revealed truth, still, of the two, *tradition* is to us more *clear* and *safe*."—*"Catholic Belief,"* p. 45. And as to the authority of the Catholic Church, it is believed that: "We have no right to ask reasons of the church, any more than of Almighty God, as a preliminary to our submission. We are to take with unquestioning docility whatever instruction the church gives us."—*Catholic World, August, 1871, p. 589.*

Our task is to lead the Catholic from these misconceptions of truth to believe in the Bible and to accept it as a divine revelation from God in all matters of faith; but this is the *objective*, or *conclusion*, and is not the first

argument that will lead him to accept it. We should start from those things that he acknowledges as of authority, and logically lead him to right conclusions.

Many of us, as Protestant preachers, do not use as much wisdom when working in Catholic lands as do the priests when they attempt to conduct their missions in Protestant lands. You will never see a priest take as the basis of his talks before a Protestant congregation a statement of "divine" church tradition. On the contrary, he will get over on the Protestant platform, and read a text from the Bible in an endeavor to lead his hearers to believe in the teachings of the church. Why? Because the Bible is of authority to the Protestant. Should we not follow the same plan, and use the same wisdom when we start our efforts among Catholic people? In some way we must get behind that wall of prejudice against the Bible, if we are going to help them.

Again, I do not believe we gain anything by ridicule or by pointing out the past mistakes of the church. Teaching the truth in a positive way is the best method of meeting all errors and gaining the confidence of men. We have a message from God to give to the world, and we should not permit the enemy of souls

to use us in uttering "railing accusations." My plan has been to say frankly that I believe in the teachings of the early Roman church, and to state that the people of that church were true and faithful. In proving this I read Paul's statement in his letter to the Roman church: "To all that be in Rome, beloved of God, called to be saints," and he thanked God that their faith was "spoken of throughout the whole world." It makes an effective point to state to a Catholic audience that our desire is to get all men to return to the teachings of the *early church*.

But the same apostle, when speaking to the elders of Ephesus, warns of a future departure from this faith. "I know this, that after my departing shall grievous wolves enter in among you. . . . Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

So, if this prophecy has been fulfilled, we shall find in a later period of the church's experience things that are not true; and it should be the duty of every earnest follower of Christ to reject all such man-made "perverse things," and return to the teachings of the early church. We need to contend earnestly for the faith

*(Continued on page 22)*

## CONCERNING CHURCH CALENDARS

THE calendar of the Temple Church, New York City, is an ideal form for an economical four-page arrangement, with ample space. The first and fourth pages are printed in quantities on light-blue laid (water-marked) mimeograph paper. The inside pages are mimeographed weekly, giving the order of the Sabbath and Sunday evening services on one page, and the announcements for the week on the other. On the first printed page appears a cut of the church building, with the standard time of the various services. A list of the church officers is given on the fourth page, at the close of which appears the accompanying notice, which we be-

lieve will be helpful to the pastors of other churches.

The printed calendar appearing on the opposite page is a facsimile of one used in the Takoma Park (D. C.) church, chosen at random, as exemplifying the extensive and complicated announcements of a large congregation. This is an excellent arrangement where reasonable printing facilities are accessible. It consists of only one sheet, with the notes and notices on the one side, together with the order of service on the Sabbath. On the other is given a complete listing of all the officers of the church and its component organizations.

For the Pastor's aid and information, please check below and sign name and address of those needing help, temporal or spiritual, tear off, and place this slip on offering plate.

SICK	INTEREST	BAPTISM	POOR	STRANGER
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Name .....

Address .....

Remarks .....

Referred by .....



## NOVEMBER 11, 1933

ORGAN PRELUDE: "Andacht"

*G. S. Schuler*

DOXOLOGY

INVOCATION

MISSIONARY REPORTS

SCRIPTURE READING

HYMN No. 244: "Safely Through Another Week"

PRAYER (followed by the Lord's Prayer in concert)

OFFERTORY: "A Morning Melody"

*Roy E. Nolte*

ANTHEM: "The Heavens Resound"

*Beethoven*

The Choir

SERMON: "Glimpses of Our Mission Fields in South Africa"

Prof. H. T. Elliott

HYMN No. 496: "My Days Are Gliding Swiftly By"

BENEDICTION

ORGAN POSTLUDE: "Give Thanks Unto God"

*E. L. Ashford*

### NOTICES

Our Sunshine Band will meet at the church at 2 o'clock this afternoon. Members are requested to be there promptly at the time announced. Cars are needed for this particular line of service. If you have one, be sure that you are there with it.

The faculty of the Department of Music of Washington Missionary College presents its annual recital tonight at 8 o'clock in Columbia Hall. All members of this congregation are cordially invited.

A special meeting of Takoma Park Woman's Christian Temperance Union will be held in Takoma Park Baptist Church, Tuesday evening at 8 o'clock. The speaker will be G. W. Crabbe, superintendent of the Anti-Saloon League of Maryland. All men and women interested in the cause of temperance are urged to be present.

Mrs. Maggie Toler will give a benefit program at the Takoma Fire Hall on Monday evening at 8 o'clock. The Review and Herald Band will furnish the music. Admission: adults, 25 cents; children, 15 cents. Come and bring your friends.

Monthly meeting of the Church Board on Monday afternoon at 4:30, in the Review and Herald book department. The presence of all members is requested, as business of importance is to be presented.

The Dorcas Society will meet on Wednesday afternoon at 1:30 in their rooms for sewing, also to pack several boxes to send away. Come and spend a couple of hours in this work of ministering to those less fortunate. A call has come from the mountain school at Fletcher, N. C., for clothing for deserving students. If you have articles you can donate, they will be called for. Phone Mrs. C. A. Cole, Georgia 6996.

Calls have come to the Dorcas Society for warm winter clothing. These cannot be cared for, because of lack of supplies. Are there not families of our congregation where boys and girls have outgrown their clothing, who would be willing to pass on the garments to others? We have also requests for warm clothing for men and women. These requests come from local and near-by small churches. What can we do to help?

Response to the request for larger attendance at the Missionary Correspondence Bands has been frustrated because of weather conditions. Let all who are interested in this line of Christian endeavor make a special effort to be present next Wednesday evening, so that the entire mailing list may have attention. Come any time between 5 and 8 o'clock.

Midweek Prayer and Praise Service on Wednesday evening at 8. Brother L. M. Spear will lead the service. If you have been absenting yourself from this weekly gathering, start again putting in appearance at this time.

A class in Denominational History is being conducted on Friday evening at 7 o'clock. Elder H. E. Snide is the interesting teacher. All are welcome.

The service of our Young People's Society on Friday evening will consist of the monthly musical program. These programs throughout the year thus far have been exceptionally good. The officers of the society announce the program of the coming week with confidence. Time, 7:45.

Victory Week is being observed throughout the churches of like faith with ourselves from November 11-18. The proposal is to raise the shortage on Harvest Ingathering. We need about \$325. Let us bestir ourselves to bring this in during the coming week.

Investment Day next Sabbath, November 18. Have your jars, cans, boxes, or whatever containers you have used in gathering your investment money, ready next Sabbath. A special program is being prepared by the Sabbath School.

The Junior division of the Sabbath School, for its part in the Investment Fund, is collecting newspapers and magazines. If you care to help, write your name and address plainly on a slip of paper and place it in the basket today. They plan to collect during the coming week.

Old gold! Our Sabbath School is calling for old gold—jewelry, watch cases, dental gold, gold-rimmed spectacles, etc.—for missions through the Investment Fund. Envelopes can be secured from the ushers today, in which you may put your contribution.

### NOTES

The treasurer reports \$181.14 added to Harvest Ingathering receipts last week. This brings us to a point which is only \$320.50 short of our goal. No doubt there are others who will pass in their offering today, or during the coming week. A pastoral letter has been mailed to all members during this week, acquainting them with the present status of the campaign. We are assured that the response will be gratifying.

Depression seems to have no place with this congregation. We closed October with \$1,411.50 above our missionary goal for the ten months, thus making this season of so-called "depression" one of victory.

Sabbath School registration last week was 390, with 51 reported as visitors; offerings, \$96.05. The supplementary offering taken last Sabbath in the interests of Religious Liberty amounted to \$67.55.

Total receipts last week were \$1,217.96.

Sun sets tonight at 4:52; and on Friday, November 17, at 4:46.

## KINDLY CORRECTIVES

Better Speech and Conduct

### The Art of Introduction

BY H. H. VOTAW

THE art of introducing a speaker to an audience is one that should be studied by every gospel worker. Certain well-defined principles need to be understood. To make a successful introduction, one should not depend upon extemporaneous speech. Prepare. And because the introduction should be short, it demands extra preparation. Few can ever speak readily without preparation, and none can do so often. If one is to be successful, it is necessary to completely forget self. There must be a sincere desire to direct attention to another and prepare the way for his favorable reception. An introduction should never be taken as an occasion to advance oneself or one's interest.

It is commonly understood that the public speaker should always avoid any peculiarity of dress, gesture, or manner that might attract attention to his person and detract from the interest of his subject; so every care must be exercised by the one who is introducing another to do nothing or say nothing that would turn attention to himself rather than to the one being introduced. There is no time when genuine courtesy and regard for another show to better advantage than during an introduction.

There must, naturally, be some reference to the speaker's ability. The purpose is to set him in a good light before his audience, and assure him an attentive hearing and a favorable reception. A recital of his accomplishments in life and his peculiar fitness to deal with the subject matter of the address to be given, is in order. The length of the introduction will vary according to the acquaintance that the audience may have with the speaker. If he has filled public office and his name is frequently seen in print, or if he is known to many by his achievements in science, art, economics, or religion, the audience will naturally be anxious to hear *him*, and not merely to hear about him.

If one is to err at all in introducing a speaker, let it be on the side of brevity. Few things are more tiresome or boring than a long-drawn-out introductory speech. Some years ago, William Jennings Bryan was to appear on a Sunday afternoon program at a Chautauqua in a mid-Western city. A United States Senator whose home was in that town had been engaged to introduce the great Commoner. Mr. Bryan's train was late, and he did not arrive until about an hour after his speech was supposed to have begun. The Senator simply walked to the front of the platform and

said, "Mr. Bryan." The audience appreciated this so much that there was sustained applause. Mr. Bryan appreciated it so much that, though he and the Senator were of different political faiths, they became fast friends.

It cannot be too strongly emphasized that when one is asked to introduce a public official, he should exercise the greatest care to pay proper honor to the office that is represented. There can be few examples of bad form that are more glaring than an attempt to treat lightly the introduction of a public official. A pleasantry may be allowed; real wit and good humor may have their place in certain circumstances; but as a rule, earnestness and gravity are more fitting.

The Scripture teaches clearly, in many references, that those who hold positions of trust and responsibility are worthy of respect. Some people, who would never think of being rude to a guest whom they had invited to their homes, show a deplorable lack of good breeding and gentle birth by their attitude toward men in public life who have accepted an invitation to give an address.

The finest example of an introduction that I know anything about is that recorded in the Scriptures where John the Baptist presented Christ to the Jewish nation. Notice the setting. John had been commissioned of God to do a mighty work. He was a rugged, courageous character. His forceful speech brought multitudes to the wilderness to hear his preaching, and his fearless condemnation of sin brought before him the rulers. In the full flush of his successes he was called upon to introduce another. How perfect he was! How completely he forgot himself as he said: "He that cometh after me is preferred before me . . . whose shoe's latchet I am not worthy to unloose." "He must increase, but I must decrease." "Behold the Lamb of God."

Washington, D. C.

\* \* \*

HE who would feed the flock of God must himself first partake of the heavenly provender. This simple fact explains the presence of impoverished sheep in certain folds.

HE who descends to personalities in the discussion of principles, lowers himself in the estimation of his associates, and retards the cause he seeks to advance.

INTERPRETATIONS of Bible prophecy can be adjusted to coincide with the facts of history, but the established facts of history can never be rightly "adjusted" to accommodate a theory of interpretation.

A DISCOURAGED soul never achieves anything worth while. Discouragement is virtually a synonym for failure. But renewal of faith in God will bring light out of darkness, courage out of dismay, and success out of failure.



## THE NEW TESTAMENT CANON—NO. 10

II JOHN. *C. 92 A. D., from Ephesus.* Considerable discussion as to whether the "elect lady" is a Christian matron, or a particular church and its members. Evidence declared by many to favor an individual, "the elect Kyria," a Christian matron whose Christian household was threatened by invasion of false teachers, and John warns against them. Thus deals with family religion, and essentials of personal walk. This view adopted by Bengel, De Wette, Guericke, Lücke, Bleek, Credner, Neander, Olshausen, Dusterdeick, Ebrard, Davidson, Alford, Alexander, etc. Key phrase: "the truth,"—that is, the body of revealed truth, the Scriptures as authority for doctrine and life, as embodied in Christ. Brevity and comparative unimportance naturally retarded acceptance, and limited quotation in early literature.

(Listed in Muratorian Canon, and by Irenæus, Clement of Alexandria, Old Latin, Egyptian, and Syriac. General acceptance by third century.)

III JOHN. *C. 92 A. D., from Ephesus.* Probably written about same time as second. Addressed to Gaius, a faithful member. Three by name of Gaius: (1) Of Corinth (1 Cor. 1:14; Rom. 14:23); (2) of Derbe (Acts 20:4); and (3) of Macedonia (Acts 29:29). One of the most common names among Greeks and Romans. Gives insight into form of early church organization, how it propagated gospel by sending forth traveling missionaries, and sustaining them. Warns against schism. Ambitious men pushing to front; speculative men inculcating error. Admonishes Gaius to beware of Diotrephes, who rejected apostolic letters and authority, also ministry of visiting brethren, using his authority to resist truth and protect heresy. First experiment in episcopacy known to us by name. Evidently had power of excommunication in church where Gaius, a member, was exercising power in imperious manner. Marks beginning of that priestly assumption over churches in which the apostolic order disappeared.

(External evidence less strong than for 2 John. Mentioned by Dionysius of Alexandria, Origen, and Eusebius. Found in Old Latin, omitted in Peshito. Recognized by councils of Laodicea in 363, Hippo in 393, and Carthage in 397.

REVELATION. *96 A. D., from Patmos.* Not only last in canon, but last to be written. More than quarter of century had elapsed since

the final writings of Paul, Jude, and Peter. During this period John was the only living apostle who had seen and conversed with Jesus. Youngest of disciples, he lived to great age. Was around ninety when banished by Domitian to Patmos. For seventy years his witness was associated with triumphs of Christianity. All attempts by critics to show that Revelation was written by another than the apostle, because of different literary style, have proved futile. Dionysius of Alexandria in third century first to put forward John the Presbyter as author. But presbyter and elder are from the same (cf. 1 Peter 5:1), and history knows no such mythical figure. Gospel in simple, flowing Greek, while Revelation is in broken style, violating Greek grammatical construction. But as historian he used different style from prophet disclosing future. Moreover, superior Greek of Gospel, which preceded, indicates apostle's now advancing years. Attempt to place writing during Neronian persecution (c. 68) likewise futile.

Written initially for Christians in Asia suffering bitter persecution begun under Domitian, one of greatest tyrants of all ages, who demanded emperor worship from all subjects. Romans had for centuries by war and conquest enslaved world, carrying thousands of captives to Italy. Whole fabric of empire rested on basis of human subjugation and slavery. Emperor set himself up in place of God as object of worship. Altars erected in every city, upon which sacrifice was to be offered to him,—so emperor worship a crucial issue. Nero's persecutions did not reach provinces in Asia, while there were systematic and widespread onslaughts there by Domitian. Beginning at Rome, he sent forth waves that touched the far shores of Asia, and Ephesus where John was in charge of large and influential churches for which Paul had been responsible prior to martyrdom. John evidently remained in Jerusalem until death of Paul and Peter, destruction of Jerusalem, and death of Mary, who had been left in his charge by Jesus. Then made way to Asia Minor and settled at Ephesus.

Internal evidence incompatible with early date, as conditions in churches could not have developed so early. Laodicea, for example, was destroyed by earthquake in 62 A. D., many years before the condition described in 3:17 could obtain, and which formed basis of pro-

(Continued on page 21)

VALUABLE QUOTATIONS

Extracts From Current Literature

DIVIDED PROTESTANTISM.—To any one who takes a broad view of the religious scene it is terribly depressing. How can any thoughtful person contemplate these dreary columns of denominational names and figures without a sense of shame? What a waste of energy and of spiritual and material resources in maintaining scores and hundreds of organizations! A great religious movement which began in a noble protest against Catholic abuses has, after four centuries, dissipated its strength in maintaining a multitude of sects, or cuttings, most of them serving no purpose other than to perpetuate the tradition of ancient and outlawed differences. Even the denominational groups—sometimes called "families," because of a common origin—are often monuments to family feuds. Thus there are listed "nineteen bodies" of Methodists, whose history would be a record of division and strife, now happily little more than tradition, but in which are smoldering embers capable of being fanned into flame, on occasion. Baptists, 18 bodies; Lutherans, 17 bodies; Mennonites, 16 bodies; Presbyterians, 9 bodies—here are 60 more organizations which have a name to live, and some of them have little more. Such a church of God is not "like a mighty army," and it does not "move."—The Christian Advocate, July 5, 1934.

DISCIPLINING INDEPENDENTS.—The Presbyterian General Assembly has done its utmost to destroy the Independent Presbyterian Board of Missions, which has been formed by persons who charge the Presbyterian Foreign Board with succumbing to Modernist influences. It has read the riot act and said in substance, "Disperse, ye rebels!" Ministers who support it can be disciplined, and contributors are threatened with severe pains and penalties. The Assembly holds that members of the church must do their missionary giving through official channels, or take the consequences. To a Methodist onlooker it seems as if the Assembly was on questionable ground.—The Christian Advocate, July 5, 1934.

TURNING POINT.—In its essentials, the Oberlin council of the Congregationalists may be said to have committed a major Protestant body to the creation of a public conscience as its most important task. As such, it is possible to hope that it represented a turning point in the history of American Protestantism. It represented a turning away from the business of denominational self-glorification and endless tinkering with the institutional machinery which has for so long constituted the principal indoor sport of denominational gatherings. It registered a new sense of implication in and responsibility for the establishment of moral controls over the agencies and practices of society as a whole. By so doing, it marked out the direction in which all Protestantism must move if it is to play a determinative part in the impending years during which the organized life of the world, now shattered, may be born anew.—The Christian Century, July 11, 1934.

MOVIE BAN.—That the League of Decency, launched by the Catholic hierarchy against filthy and antisocial films, has touched levels of conviction lying far below our religious divisions, is demonstrated by the widespread response of both Protestants and Jews to the Catholic leadership. Without squeamish qualifications of any kind, the proposal to withhold patronage from indecent pictures is being backed by organizations representing both these non-Catholic bodies.—The Christian Century, July 4, 1934.

CHAINED BOOKS.—Before we knew better, it was often said that the reason for chaining books was to limit their use as far as possible, and to prevent readers from taking easy advantage of their presence on the shelves. As a matter of fact, the chaining was done for exactly the opposite reason, so as to make the books available for as many people as possible, and so that those who needed to consult them in connection with their scholastic work would be sure to find them in their places when they wanted them. Books were extremely precious things before that last generation of the Middle Ages finally completed the invention of printing and made it possible to secure copies of books without the trouble and delay that had been inevitable before that.—America (R. C.), June 30, 1934.

FUNDAMENTAL DIFFERENCE.—The difference between orthodoxy and liberalism was not a difference in doctrinal subject matter; it was (and is) a difference in the method of arriving at true beliefs, and of changing one's beliefs. That method is the method of free inquiry, unencumbered by deference to certain static norms of truth which are held to be authoritative because they came into human history as a deposit from the outside. A man is not liberal because he believes certain things or disbelieves certain things. He is liberal if he follows the Scriptural injunction to prove all things and hold fast that which is true and good.

The Fundamentalist has no such misconception of liberalism. He sees clearly what it is, and opposes the method of liberalism just because it is at variance with his own method. His method starts with certain relatively fixed or "given" conceptions of the Bible, of Christ, of God, of man, of the primitive church, and behind them the Fundamentalist will not go; they are sacrosanct; they are authoritative; they are God-given; they must not be made the subject matter of free inquiry, because free inquiry presupposes a possible explanation in accordance

THE ASSIGNED WORK

BY N. P.



HE business of the sewing machine agent is to talk sewing machines. The business of the fruit vender is to talk fruit. Likewise, the business of the gospel worker is to tell the everlasting good news, and the power of God to save men. Our business as ministers of God is to give ever and always the message of redemption from sin. We to whom the light of this truth has come, are to present this truth to others. That is our business.

The church of the living God is in this world for this very purpose, and we are leaders in the church. We must labor for the salvation of others. We must win souls to Christ. We must lead them out of darkness into the marvelous light of God. We must proclaim the message which God has given to us. We must tell the world of the soon coming of our Saviour, and of the needed preparation in order to meet Him in peace. To this work we have been called. This is our business.

The church must work for others if it would remain alive. This principle we must continually reiterate. A church which shuts itself up to itself, will soon grow cold and freeze to death. A warm church will flow out in loving service to others. We cannot accumulate water in a heap except by freezing. So the church must do aggressive, soul-winning work for others, if it is to grow strong in the Lord. It must have a vision of its mission in the world, and then go forth to seek and to save the lost.

Napoleon once said: "The army which remains in its entrenchments is beaten." He believed in action, in aggressive warfare. This is likewise true of the spiritual realm. A church that is satisfied with its present con-

with the laws of historic continuity, or cause and effect, or social psychology, or other laws by which human reason deals with phenomena. The Fundamentalist sees clearly that any concession to the method of liberalism imperils the kind of authority which is the basis of his entire system.

Liberalism arose in modern Christianity as the expression of revolt against authoritarianism.—*The Christian Century*, July 4, 1934.

VALUABLE WEAPON.—The Legion of Decency is too valuable a weapon to be thrown away after Hollywood is "reformed." There are other "industries" in the country waiting their "turn" after the movies are cleaned up. News stands displaying "sexy" literature in drug stores, hotels, and railroad stations, and on the street corners; demoralizing Sunday supplements featuring murder, crime, half-baked science, and the "private lives" and "affairs" of notorious men and women; radio programs "starring" popular comedians of the Broadway "wisecracking" type, bringing their suggestive smut and dialogue into every home in the land, are just a few of the diseases to which every man, woman, and growing child is exposed

# CRISIS OF THE CHURCH

NIELSEN

dition, and spends all its energies upon itself, as a declining church, and will soon pass away.

Our farmers should pray for the Lord to bless their work. They may well pray for the Lord to give them the needed sunshine and rain to ripen the grain, but they should never pray for God to plow their fields for them. Neither should they sit on the fence and wait to see the furrows turned. Similarly, the children of God should pray for the conversion of sinners. They may well pray that His last message of mercy may be carried to the ends of the earth; but they should not sit down and fold their arms and just wait for God to answer their prayers. They should go to work for others, and the Lord may answer their prayers through them. This we are to make clear to our churches.

By working for others, we ourselves are blessed. The truth becomes sweeter to us as we tell it over again. The more we give away of this message, the more we have left. When we permit the streams of God's blessings to flow through us to others, our own lives are enriched. The plains that furnish the channel for the mountain streams to reach the sea, are made more fertile thereby.

One morning a telegraph clerk, who was under a sense of sin, had to receive and transmit a telegram. To his surprise he spelled out the words: "Behold the Lamb of God, which taketh away the sin of the world." The message was not addressed to him, but as he passed it on, he drank in the words. He believed and was saved. So with us. As we transmit to others God's message of life and love, our own souls are nourished and refreshed. Such is the law of spiritual life.

Buenos Aires, Argentina.

today. The ideal of Catholic morality which called the Legion into existence will not let it cease so quickly. It is bound to become a permanent Catholic agency in American life.—*Our Sunday Visitor*, July 1, 1934.

EMPTY CHURCHES.—For the last four years, Roger Babson, well known for his statistical reviews of commerce, has been conducting a study of attendance at 1,000 Congregationalist churches in every part of the United States. He reaches the conclusion that about 70 per cent of the pews in these edifices are vacant every Sunday. The highest percentage of attendance, 71, is found in the rural districts, and the lowest, 30 per cent, in cities with a population in excess of 50,000. Finally Mr. Babson estimates that only about one Protestant out of every ten regularly attends the services of his church.—*America (R. C.)*, July 7, 1934.

SLUM DELINQUENCY.—A recent Columbia University study of juvenile delinquency showed that for the city as a whole six children out of 1,000, between the ages of five and sixteen inclusive, were brought to the children's court in a year. But the rate in certain slum areas of Manhattan was as high as 25 per thousand; and in some districts of Brooklyn it was less than one per thousand. Any child in suburban Queens Borough has three times as good a chance of staying out of police hands as Manhattan's child has.—*Review of Reviews*, June, 1934.

INCONSISTENT DEMAND.—The Catholic Church, in every country where she does not count as her own the great majority of the people, would not ask for more than President Roosevelt's stand. All she wants is freedom from interference in the execution of her divine mission and freedom of worship and practice for her membership.—*Our Sunday Visitor*, July 1, 1934.

SALOON BACK.—The saloon, an institution whose evils the most ardent advocate of repeal freely admitted, has returned. "The saloon is back," said the commissioner of alcohol beverage control of New Jersey recently. "And it is back because the people want it back." Not only that, but the bootlegging industry is still thriving. "The government is losing more taxes than it gets, and a colossal criminal industry, necessarily highly organized, still exists and still exerts its debauching tendencies on every agency of government," says Joseph H. Choate, director of the Federal Alcohol Control Authority.—*The Christian Century*, July 4, 1934.

FOUNDATIONS ATTACKED.—Perhaps the greatest menace to faith and morals in America today is the motion picture theater, attended every week by almost 77,000,000 persons, of whom some 23,000,000 are young people less than twenty-one years old. A very great proportion of the screen productions deal largely with sex or crime. The usual theme of these moving pictures is divorce, free love, marital infidelity, and the exploits of gangsters and racketeers. A vicious and insidious attack is being made on the very foundations of our Christian civilization, namely, the sacrament of marriage, the purity of womanhood, the sanctity of the home, and obedience to lawful authority.—*Cardinal Dougherty, in Our Sunday Visitor*, July 8, 1934.

AUTO'S GROWTH.—These historic changes have come swiftly. It was only in 1875 that Gottlieb Daimler, a German, patented his crude horseless carriage propelled by an internal combustion engine. In 1895, twenty years later, there were only four automobiles registered in the United States. Even in 1900 the total production of cars in this country was only 4,192. In 1933 there were 23,720,000 vehicles registered, or 72 per cent of the world total of 32,820,000.—*The Literary Digest*, Jan. 13, 1934.

JEWISH PROTOCOLS.—There is not a single shred of reliable evidence, acceptable in any court of law, to indicate:

1. That there exists a Jewish world conspiracy.
2. That the protocols were a part of the minutes of the first Zionist Congress.
3. That the protocols are of Jewish origin.
4. That the protocols are authentic.
5. That the protocols had any connection with the Masonic Lodge.
6. That the protocols were secured from a responsible source.
7. That there is an organization known as the Elders of Zion with secret membership, secret meetings, and a secret movement designed to bring about the overthrow of all non-Jewish governments, the substi-

tution of a Jewish world government, and the destruction of all religions other than Judaism.—*J. A. Vaux, in the King's Business*, January, 1934.

**WARS INCREASE.**—Two sociologists of Harvard University have turned the cold and dispassionate eye of science upon the [war] question, and have decided that future wars, fiercer than any ever fought before, apparently can be avoided only by a miracle. Far from declining, wars increase in number and intensity as nations progress.

The figures show clearly that despite the many glamorous stories of chivalrous conflict that have come down to us, war was comparatively insignificant among man's activities up to the seventeenth century in Europe. Beginning with that century it increased enormously, and did not diminish during the eighteenth century. In the nineteenth century there was a considerable lull in war activities, though they were still more than one hundred times as great as in the medieval centuries. But in the first part of the present century war reached an absolutely unprecedented height, exceeding in sum total all of the wars fought during preceding centuries in these eight European countries.

What does this mean as to the future of war? In the opinion of Professor Sorokin and General Golovin it refutes completely the theory that war tends to disappear with the progress of civilization. It means also that all the commendable hopes that war will disappear in the near future are based on nothing more substantial than hope and a belief in miracles.—*The Literary Digest*, Jan. 20, 1934.

**FALLING STARS.**—In the shower of November 12, 13, 1833, stars fell "like flakes of snow," more than 240,000, it was estimated, in nine hours, some mere points of light, others as large as the moon's diameter. All seemed to come from the region of the constellation Leo. Hence the name Leonids has been applied to them. Astronomers predicted a repetition of the star shower, November 13, 1866, and it occurred on time. In 1899 only a few meteors were observed. This year the watchers of the northeastern sky were again unrewarded, except for four or five scattered meteors per hour.—*The Christian Advocate*, Nov. 23, 1933.

**REVOLUTIONIZED EAST.**—Only a generation ago, as Lothrop Stoddard remarks in "The Rising Tide of Color," the white man was the undisputed master of the East. But in the East, power rests on prestige, . . . what the Chinaman calls "face." When Japan defeated Russia, the white man's prestige received a heavy blow. When the Great War came and the white race embarked upon a kind of collective suicide, all that remained of the white man's prestige was shattered. Ever since the Great War the white man has been in retreat from the Far East,—a moral retreat, as Mr. Stoddard points out; a relinquishment of political control, in India, in the Philippines, in the Dutch Indies, and elsewhere. So far it has been orderly. At any time, with the rising tide of communism in China, it may become a rout. All this might have been prevented if hard times and national internal troubles had not made it impossible for the nations who had the biggest stake in the Far East to employ strong measures to maintain their authority and their "face." But they did not. The old Orient has gone, never to return. It has become Westernized, and all over the East social unrest echoes Western demands for a higher standard of living. Little Gandhi, sitting half-naked at his spinning wheel, denounces this Westernization of the old East, and curses the machine and pleads with his people to go back to the soil and the simple life. Impossible dream! Women who have once used the sewing machine will never return to the bone needle. Men accustomed to railway trains and motor buses are through with bullock carts. The girls are coming out of the harems, discarding their veils, buying American-made lipstick, and going to the movies with the boys. All of this, grafted on to the age-old customs and traditions of Mother Asia, makes for chaos, social, economic, and political, the end of which no man may guess.—*Edwin C. Hill, over Columbia Network*, Dec. 27, 1933.

**CHINESE CATHOLICS.**—Conversions to the Catholic faith in China last year numbered 69,715—twice as many as were received into the church in the United States. There are now 2,624,166 Catholics in China, representing one Catholic to every 170 people who are not Catholic. This represents twice as many Catholics in relation to the total population as there are in the State of North Carolina. Ministering among the Catholics of China are 1,614 Chinese priests.—*Our Sunday Visitor (R. C.)*, March 18, 1934.

## THE MINISTER'S BOOKS

Reading Course and Reviews

### Foreign Language Reading Courses

**T**HE 1934 Ministerial Reading Course selections in languages other than English will be of interest to many. Here are titles, first from the Southern European, and then from South America, Inter-America, and the Far East:

#### For Southern Europe

##### French

- "Introduction au Nouveau Testament," by Fr. Godet (vol. 2).
- "Le Nouveau Testament et la Critique," by W. H. Guiton.
- "La Piété du Réveil," by the "Brigade Missionnaire de la Drôme."
- "La Tragédie des Siècles," by Mrs. E. G. White. (This last book is "The Great Controversy" in French.)

##### German

- "Angewandte Kirchengeschichte," by Wolf.
- "Wie waren die ersten Christen," by H. Sch.
- "Christi Gleichnisse," by Mrs. E. G. White. (This book is "Christ's Object Lessons.")

##### Italian

- "Storia del Papi," by E. Meynier.
- "Commentario Esegético Pratico sul Vangelo secondo San Luca," by Stewart.
- "Manuale Biblico," third volume, by Vigouroux.

##### Spanish

(Same as the South American titles.)

#### For South America

##### Portuguese

- "Testemunhos Selectos," Vol. V.
- "Nocoes de Hygiene," by Dr. Afranio Peixoto.
- "A Lei Canonica de Throno Papal," by Dr. G. O. Nations.

##### Spanish

- "Testimonios Selectos," Vol. III.
- "Manual Practico de Perfecto Orador," by P. F. Fornier.
- "David Livingstone," published by Sociedad de Publicaciones Religiosas, Madrid, Spain.
- "Astronomy and the Bible," by L. A. Reed.

#### For Inter-America

##### French

(Same as the French titles.)

##### Spanish

(Same as the South American titles.)

#### For the Far East

##### Japan (Japanese)

- Great Controversy, Vol. II.
- Life and Labors of Mrs. White.
- How to Bring Men to Christ.
- The New Testament.

##### Philippines and Malaya (English)

- Fishers of Men.
- Desire of Ages.
- Reply to Canright.
- New Testament.
- MINISTRY.

##### Malaya (Chinese)

- Marked Bible.
- Outlines of Bible Doctrines.
- Soul-Winning Sabbath School.
- Leung Fat.
- The China Division Gazette.

##### (Anamese)

- Bible.
- Health and Longevity.
- Steps to Christ.

##### (Khamers-Cambodia)

- The Bible.
- Pilgrim's Progress.
- Journey to Happy Health Land.

##### Chosen (Korean)

- Testimonies, Vol. II.
- New Testament.
- (One more to be selected.)

# STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

## V. STEPS IN THE ELEVATION OF THE ROMAN BISHOP

BY N. J. WALDORF

CHURCH organization during the apostolic age was of the most simple form, elders and deacons being the earliest known officers of the church. All church historians agree that elders were interchangeably called bishops, as in the case of the elders of Ephesus, whom Paul also calls bishops or overseers of the church of God. (See Acts 20:17, 28.) The apostle Peter called himself also an elder. (See 1 Peter 5:1.) There were both local and general elders or bishops. The apostles were general elders or bishops, having become overseers of the general field and evangelistic work. Such was the status of the church organization up to the end of the first century.

After the death of the apostles a gradual separation took place in the church. A distinction was made among elders, and the presiding elder was made bishop in a special sense, which was the beginning of the episcopal form of government in the age of the early Fathers. (Second and third centuries.) Each large church had one bishop and a number of presbyters or elders serving under him. As the churches multiplied, the bishops also increased in number, especially in Northern Africa. The next creation was the archbishop, who was also called metropolitan or primate. (Latter part of third century.) He held an office higher than the rest of the bishops, and was located in the principal cities in the Roman Empire. In proportion to the rise of sacerdotalism, the ordinary bishops or elders were relegated to the background, and a hierarchy of priests was established, each priest or presbyter having charge of a parish church.

It soon became evident that in order to keep the unity of the faith and to cope successfully with the ever-increasing sects of heretics, a more centralized form of church government was necessary. They accordingly adopted the Roman division of the empire, which created thirteen dioceses, comprising the one hundred seventeen provinces of the empire. A number of provinces formed a diocese,—the smallest diocese comprising five provinces and the largest seventeen. Each province had a presiding bishop, with other bishops under him if the number of churches in the cities of the province required it. Each diocese had an archbishop, who was in time elevated to a patriarch. (This development came in the latter part of

the fourth and the beginning of the fifth centuries.) The chief patriarchal seats were: Rome, Carthage, Alexandria, Jerusalem, Antioch, Constantinople, Sardica, Milan, Lyons, Toledo, Ephesus, Casarea, and Thessalonica.<sup>1</sup>

Of these patriarchates, three wielded a great influence,—one in the West, the patriarch of Rome, and two in the East, the patriarchs of Constantinople and Alexandria. The smaller patriarchal sees were divided among these three larger ones. For instance, if a provincial synod could not settle a point in dispute, an appeal was made to a diocesan synod. And if that synod could not settle the question, an appeal was made to the patriarchal see, either Rome in the West or Constantinople or Alexandria in the East.

Such, in brief, was the organization of the church by the close of the third century of the Christian era. Each diocese was independent of the other dioceses, and there was no compulsion or force used on one diocesan patriarch to appeal to another for settlement of a question in dispute.

During the controversy over the festival of Easter, Bishop Victor of Rome, about 192 A. D., assumed prerogatives over the other bishops of the different sees in the empire, in declaring when it should be observed. Irenæus, then bishop of Lyons in Gaul, wrote a letter of rebuke to the bishop of Rome for his assumption in proposing to exclude the bishops of Asia from the communion of the church because they did not agree with him. Other bishops also joined in the protest. This is really the first instance of the bishop of Rome trying to place himself above the other bishops in the church, and it utterly failed.<sup>2</sup> The appeal from one patriarch to another was voluntary, and was done out of the predominant desire for unity of the church in its teaching of the faith. There is no evidence whatsoever that the African or Eastern patriarchs surrendered to the domination of the patriarch of Rome before the time of Constantine. This will be brought out later.

### The Pope and the Empire

No sooner had the emperors become Christian than they began to use their influence in the Christian councils. This was clearly demonstrated during the first five general councils,

as we shall note subsequently. From Pentecost to Constantine each diocese had conducted its own work in voluntary union with the others. It should be observed that with the Council of Nice (325 A. D.), a new era of organization was brought into the church after the order of the centralized government of Rome.

Canon IV of the council provides that all the bishops of a province should be present when another bishop is inaugurated. If this were not possible, at least three must be present, and the rest should approve by writing. Canon V provides that provincial councils shall be held twice a year, and should comprise all the bishops in the province. Canon VI confirmed the usage that the bishop of Alexandria have jurisdiction of the provinces of Libya, Pentapolis, and Egypt.<sup>3</sup>

The second general council, held in 381 A. D. in Constantinople, gave further consideration to the grouping of the smaller dioceses into larger ones. Canon II reads, "The bishop of Constantinople shall hold the first rank after the bishop of Rome, because Constantinople is New Rome."<sup>4</sup> This was a very important move, for it placed Rome in the first rank because it was the old imperial city. The see of Constantinople became the last court of appeal in the East, according to its diocesan boundaries. The smaller dioceses—such as Antioch, Ephesus, Sardica—referred their cases, and the ordination of patriarchs, to the see of Constantinople. The smaller dioceses—such as Milan, Lyons, Toledo—were under the final jurisdiction of the patriarch of Rome. This gives us four important patriarchs, viz., of Rome, Constantinople, Alexandria, and Carthage, although the patriarch of Carthage is not always referred to as a patriarch but as a metropolitan.

We are now approaching the great storm center in church history, which period continued from 431 to 519 A. D. The next important move in the exaltation of the Roman bishop was made by the emperor Valentinian III in the West, who issued a law in 445 A. D. which reads:

"The primacy of the apostolic seat having been established by the merit of the apostle Peter by the dignity of the city of Rome, and by the authority of a holy synod, no pretended power shall arrogate to itself anything against the authority of that seat. For peace can be universally preserved only when the whole church acknowledges its ruler."<sup>5</sup>

Leo the Great occupied the bishopric of Rome from 440 to 461 A. D. He divested Archbishop Hilary of Arles of his rights, and deposed him from his position as metropolitan in the year 445.<sup>6</sup> Leo was also a writer, having written 100 sermons and 141 epistles. He was an ambitious promoter of the primacy of the patriarch of Rome. He writes concerning the deposition of the bishop as follows:

"On this account the holy and most blessed pope, Leo, the head of the universal church, with the consent of the holy synod, endowed with the dignity of St. Peter, who is the foundation of the church, the rock of the faith, and the door keeper of heaven, through us, his vicars, deprived him of his rank as bishop," etc.<sup>7</sup>

Again we read:

"You will learn with what reverence the bishop of Rome treats the rules and canons of the church if you read my letters by which I resisted the ambition of the patriarch of Constantinople, and you will see also that I am the guardian of the catholic faith and of the decrees of the church Fathers."<sup>8</sup>

We should notice that he resisted the patriarch of Constantinople, but gave no reason for doing so in that particular instance. The reason for resisting the patriarch, however, was this: At the General Council of Chalcedon, 451 A. D., the council enacted a number of canons, the twenty-eighth of which reads:

"As in all things we follow the ordinances of the holy Fathers, and know the recently read canon of the 150 bishops (at the Second Ecumenical Synod), so do we decree the same in regard to the privileges of the most holy church of Constantinople (or New Rome). Rightly have the Fathers conceded to the see of Old Rome its privileges on account of its character as the imperial city, and moved by the same considerations the 150 bishops have awarded the like privileges to the most holy see of New Rome."<sup>9</sup>

About two hundred bishops subscribed to this canon, but the papal delegates refused to accept it, and when Leo received the letter from the emperor, he rejected the twenty-eighth canon, which raised the see of Constantinople to an equality with the see of Rome.<sup>10</sup>

The die was cast. The question is, Who will gain the supremacy, Rome or Constantinople? The decrees and canons of the Council of Chalcedon, and the emperor's edicts to enforce them, did not settle the theological question at issue. The Monophysites were still strong in the East, especially in Egypt. In the year 482 the eastern emperor, Zeno, published his "Henoticon," with the objective of winning back the Monophysites to the orthodox faith. However, the "Henoticon," a document not so very large, sets aside the Council of Chalcedon in several ambiguous phrases which are characteristic of Monophysite positions. The "Henoticon" begins like this:

"The Emperor Caesar Zeno, pious, victorious, triumphant, supreme, ever-worshipful Augustus, to the most reverend bishops and clergy, and to the monks and laity throughout Alexandria, Egypt, Libya, and Pentapolis."<sup>11</sup>

He then proceeds to appeal to those outside the fold of the holy mother church, as interpreted by the general synods. He next introduces some definitions of the faith passed on

(Continued on page 21)



# A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

## RURAL TENT MEETINGS FEASIBLE

BY W. H. WESTERMEYER

**E**XPERIENCE this past summer confirmed my conviction that a rural tent effort can still be held with little expense, and yet produce gratifying results. Brother J. R. Perkins and I pitched a tent at a crossroads twelve miles west of Statesboro, Georgia, in early July. Only a farmhouse and a filling station were in sight of our tent. We cut our stakes and lantern poles from the trees surrounding the tent. The platform, rostrum, and seats were made of lumber from an old barn.

From the opening night, throughout the eight weeks, with a meeting every night, our usual attendance was from 250 to 300, and very seldom had we less than 100 in our audience. During the last few weeks we held meetings only five nights a week, and after the eight weeks of services we baptized eleven and received one on profession of faith. We left our tent standing for three more months, in which to hold Sabbath services for the new converts and Sunday night services for the public.

Before the tent was taken down, a neat church building, in size 28 x 28, was in process

of erection. The new converts, and others in the community who are interested in our work and message, have donated material and labor so that to date we have not paid out one cent for labor. The building is now in shape to hold services. It will be finished as means come in. No indebtedness has been incurred so far, and we do not intend to permit any.

The new converts are gradually assuming the responsibility of the Sabbath school, and a young people's society has been organized which meets twice a month, on Sunday nights. This will prove a great blessing to the church, and will serve to indoctrinate those new in the message.

The only expense to the conference in connection with this effort has been the salary of the two workers. Seven families are represented in the new membership. With the exception of two, each owns his own farm. Besides the souls thus won to the message, means will continue to come from this source for supporting our far-flung missionary army. Rural evangelism pays.

*Statesboro, Ga.*

## USING THE STEREOPTICON TO ADVANTAGE

BY H. F. TAYLOR

**T**HE success of any evangelist is influenced materially by his ability to impress his audience with the importance of the message he is presenting. He should therefore give careful consideration to methods that will aid him in making the impression emphatic. In the purely oral form of presentation the impression is made chiefly through the sense of hearing, and many men have outstanding ability in using this medium.

Some men possess talents that others lack,—a good speaking voice, a persuasive manner, a pleasing personality. These all help to arrest and hold the favorable attention of those who hear. But there are workers, earnest and faithful, who are deficient in these qualities. Therefore it is not wise for all to try to follow any stereotyped method of presenting the message. Every worker must not only study his subject and his audience, but must also give attention to methods of presentation. And since it is a recognized fact that what is *seen* makes a stronger impression on the mind than

what is *heard*, it follows that the use of proper illustrations is one of the outstanding methods of teaching truth. Millions of dollars are spent on illustrations in magazines, billboards, newspapers, etc., to convey the impression it is desired to present. Surely with the message we have for the world, we should use every legitimate method to present the thought in the clearest possible way.

In connection with evangelistic efforts, I have found the "dissolving" type of stereopticon picture an effective method of illustration. It produces a pleasing effect; and if properly handled, beautiful and lasting impressions are made. I have been careful to select only the best slides obtainable, and to refrain from using anything that does not have a direct bearing on the subject. One or two beautifully colored slides, thrown on the screen at the right time, will make a deeper impression than a larger number used simply to "fill in."

Personally, I like to see the people to whom I am speaking. Therefore the electric wiring

is arranged with the control switch for the lights conveniently placed in the pulpit, with a signal that can be easily given and noiselessly operated. Thus, at will, the speaker can cause a light to appear in the operator's booth. With this arrangement, I speak with the lights on. When I wish to throw a picture on the screen, the signal is flashed to the operator in time for him to prepare for the next slide. At the instant I desire the illustration, the lights are turned off, and the picture is before the eyes of the audience. The impression is made, and the lights are again turned on. This has a stimulating effect, and helps to keep the people alert, and their minds fixed on the subject. It also gives the speaker an opportunity to see the effect produced on his hearers.

By throwing the songs on the screen, we have also eliminated the cost of song books from the expense of the evening lectures.

As much care should be exercised in the use of the stereopticon as is given to the preparation of the lecture. Since the production of an impressive dissolving effect requires careful attention on the part of the operator as well as some taste for the beautiful, special attention should be given to the choice of this helper. We should always avoid whatever will in any way detract from the dignity of our work and the message we represent.

With all the preparation and equipment to make the lecture stand out clear and plain, we should never overlook the fact that genuine success depends on our personal relation to our Maker, and the presence of the Spirit of God to convict and win our hearers.

*Atlanta, Ga.*

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## Minnesota's Evangelistic Creed

BY V. J. JOHNS

**T**HIRTY-FOUR counties in Minnesota with no church or company or Sabbath school within their borders, present a mighty challenge locally to those who have been given the marching orders, "Go ye . . . to every creature." There are scores of cities of prominence in the "entered" counties in which no Seventh-day Adventist evangelistic effort has ever been held. Moreover, there are churches among the sixty-five in our conference in which only gray-haired grandmothers remember an effort held in the long, long ago. How to meet this challenge to evangelism with a small group of workers, most of whom are centered in the Twin Cities, is our problem.

Most encouraging is the fact that our workers have a growing vision of evangelism. Instead of picturing our sixty-five churches as needy sheep which must be constantly shepherded, visited, and encouraged, we regard them as powerful allies in our search for souls. If our church members can be awakened to their responsibility for laymen's efforts, cottage meetings, and other aggressive efforts, the time and

energy of our ministers will not be consumed upon the churches.

We have made a beginning. Last summer J. L. Tucker, pastor of the St. Paul church, held an open-air effort in Red Wing. A Sabbath school of thirty members was the result. We have moved a part-time worker into Red Wing. He is holding Sunday night meetings, and we expect a good strong church to be added to our number.

Already it is planned for Brother Tucker to enter Rochester, the city of Mayo fame, this summer. No effort has ever been held in this strategic center, and we expect a church to be raised up in Rochester.

Last summer two other new cities were entered with tent companies. Sabbath schools have been organized in both of them, and in one plans are already made for a church building.

At the same time our aim is to strengthen some of our weak churches. In one such in the north, A. S. Anderson held a summer effort. As a result, the membership was doubled, the church building was newly decorated, and new life and vitality have come to a dying church. This spring C. S. Wiest, with Brother and Sister L. S. Melendy, has gone into Owatonna, almost a childless church, and even the older pioneers are going one by one. We expect to see new life come into the Owatonna church.

In Minneapolis two new churches have been organized in the past year, one of them as a result of a laymen's effort; so we are not neglecting the cities while trying to extend our vision to the counties. In Minneapolis, L. S. Niermeyer for the English, C. Edwardson and N. R. Nelson for the Norwegian, and A. S. Anderson for the Swedish, are holding aggressive efforts; while in Duluth the conference president, assisted by Brother Anderson, is in the midst of a hall effort. Eighteen of our twenty-one ministers are now in active evangelism. Besides this, several laymen are holding efforts.

To summarize our creed on evangelism, it is:

1. To strengthen our churches, not only by an occasional week-end visit by a minister, but by holding efforts for the winning of new members, and by urging our laity to hold cottage meetings or public efforts.

2. To have every conference worker engage in continuous evangelism in the proclamation of the message.

3. To use our conference president, department secretaries, and even our city pastors in these public efforts as far as their other responsibilities will permit.

4. To leave the "beaten track," and push into unentered territory, while strengthening the centers already established.

5. To preach! preach!! preach!!! and that preaching to be upon the basic truths of the threefold message.

*St. Paul, Minn.*

## HOMILETIC HELPS

The Principles and Practice of Preaching

### KEYS TO THE OLD TESTAMENT

BY W. R. FRENCH

THE Pentateuch is the *foundation* division of the Bible. When read with this thought in mind, the superstructure is better understood. In the first chapter of Genesis is found the foundation of the world; in the second chapter is the foundation of God's kingdom and government—the Sabbath, the home, the garden of Eden; and in chapter three, the beginnings of sin.

After the flood, the entire subsequent history of Israel is shaped and controlled by Abraham. Abraham is the father of the church, and the father of the nations that are factors in the future history of Israel. God gave Palestine to Abraham, but he gave part of it to Lot and part to Philistia—to the eternal sorrow of Is-

rael. Look for results based on past actions, as in the case of Jacob—two wives, two divisions of Israel.

"In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God."—*"The Desire of Ages,"* p. 211. Look for that glory in the Pentateuch. Moses wrote of Christ on every page.

The theme of all the Old Testament books is *restitution*. Restitution is the keynote of Job. Throughout the Bible the reward is declared to be double. This fact stands out prominently in the book of Job. It is to be realized in its fullness after the resurrection.

*Washington, D. C.*

### SUNDAY PROPONENTS, AND ACTS 20:6-13

BY ROBERT L. ODOM

SOME, in their zeal to meet the quibbles of opponents of the Sabbath, contend that Paul and the believers at Troas were not celebrating the Lord's supper on the occasion recorded in Acts 20:6-13; that it was perhaps but an ordinary meal. Such cite particularly Acts 2:46, 44, in support of such a position.

Mrs. E. G. White expressly states in the book, "The Acts of the Apostles," page 391: "They partook of the communion, and then Paul 'talked a long while, even till break of day.'" I have never known any of our opponents, however, to use the Spirit of prophecy to defend their position that Paul did celebrate the communion with the believers at Troas. But it may be well for us to observe this point, and not permit ourselves to become confused because of it.

It is no concession to admit truth. And in this instance it adds nothing to an opponent's argument to concede the facts to him. Jesus and the twelve apostles celebrated the communion on what we now call Thursday night, when it was instituted. Nobody contends sanctity for Thursday because of this fact. And if any instance of celebrating the communion could be construed into an obligatory law, then this first and greatest occasion must of necessity rank highest in importance. But the Master Himself gave no rule concerning it: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:26.

It is also a recorded fact that the Lord's supper in both instances was celebrated at night, yet those who would construe the episode of Acts 20:6-13 into a law, will not conform, as a rule, to the example of the church at Troas in that respect.

Finally, there is a dilemma for the Sunday keeper in this passage. He usually relies upon it for two points: (1) That there was a preaching service on the first day of the week; and (2) that there was celebrated the communion service on the first day of the week. Now let us note the predicament.

According to the modern practice of Sunday keepers, it was impossible for both to occur on the first day of the week. Sunday, as such, is kept from midnight Saturday until midnight Sunday. Paul's preaching service was held before midnight, and ended about that hour. Verse 7. The sleepy lad fell from the window, and Paul ministered to him. But it was not until they had come up again that the communion was celebrated. Verse 11. Thus, the preaching was before midnight, and the Lord's supper some time thereafter.

Now, if the Sunday keeper agrees that the first day of the week began at sunset Saturday, then Paul's preaching does not conform to the modern custom of observing Sunday from midnight to midnight. Thus, only part of the meeting really took place on what is now called Sunday, and that the latter part.

But if he insists that the first day of the

week then began at midnight, and that Paul was really preaching on what we now call Sunday night, it was impossible for the communion to fall on Sunday, since it came after midnight. Therefore, according to his own position, it must have occurred some time early Monday morning before daybreak. Thus, to be consistent, he would have to celebrate Monday also. In this way he "hangs himself with his own lasso."

But after all there is neither law nor sacred title for the first day of the week in the whole passage. The mere fact that a religious service is held on a day of the week is not the basis of Sabbath observance. Sunday keepers often hold meetings on other days of the week, and have done so from time immemorial, even to general conferences, but no one builds an argument from such a precedent.

After all, such arguments are a mere subterfuge. God Himself founded the Sabbath and its observance in the beginning of the world. He wrote it into the bosom of His law, and His own beloved Son exalted it with the title "Lord's day." Around His throne "all flesh" will gather from Sabbath to Sabbath through the ages of eternity. Seventh-day Adventists need never resort to quibbling and subterfuge in order to preach the great Sabbath truth.

## ANALYSES

Of New Testament Books

### The Book of Colossians: "In Christ Complete"

BY H. CAMDEN LACEY

<b>I. Introduction.</b>	1:1-8
1. The salutation.	1:1, 2
2. The thanksgiving.	3-8
For their faith in Christ Jesus.	3, 4
For their hope in God.	5-7
For their love in the Spirit.	8
<b>II. The Doctrinal Section.</b>	1:9 to 2:19
"The Church Is Complete in Christ."	
1. The fullness of Christ.	1:9-23a
a. The preliminary prayer.	9-14
(1) A twofold petition.	9-12a
(2) The fourfold provision.	12b-14
b. The preeminent Son.	15-23
(1) His person.	15
(2) His power.	16-19
(3) His purpose.	20-23a
2. The fullness of the church.	1:23b to 2:3
a. A minister—Paul.	23b-25
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3. The mutual fullness of Christ and the church.	2:4-19
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(1) In Him—all the fullness of God.	9
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c. The resultant union.	
(1) With Christ in death.	11, 12
(2) With Christ in life.	13-15
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(1) As to external observances.	16, 17
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<b>III. The Practical Section.</b>	2:20 to 4:6
"Christ Is the Sole Life of the Church."	
1. The Christian course.	
a. In view of our union with Christ in death.	
Deliverance from ceremonial.	2:20-23
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## NOTES AND NOTICES

Items of Interest to Workers

DR. JULIUS RICHTER, in the *Mostem World* for July (reprinted in the *Presbyterian*, July 5, 1934), gives ten handicaps which contemporary mission endeavor faces in the world:

1. The depression which compels a curtailment of work.
2. Loss of prestige to Christendom due to brutalities of war psychosis.
3. Unchristian and anti-Christian character of science and technique, the valuable fruits of which non-Christian peoples desire.
4. Competition between Roman and Protestant missions.
5. New advance of Islam.
6. Bolshevistic Communism.
7. Nationalism, especially its "antiforeign" phase.
8. Increasing restrictions placed upon mission work by non-Christian governments.
9. Immoral lives of so many representatives of white ruling classes.
10. Institutionalism, which absorbs so many people and so much money and hampers aggressive evangelism.

THE United Presbyterians voted adversely, on June 22, on the proposed reunion with the Presbyterians. The *Presbyterian* (June 28, 1934) comments:

"It was freely stated at our General Assembly that the United Presbyterians did not want a union with us, because it would bring some of their presbyteries into too intimate contact with some of ours, whose goings-on they did not like, and whose state of spiritual fellowship they thought deplorable. This vote is a distinct rebuke to our household of faith, but we do not feel at all bitter about it. We have allowed things to get rather badly out of hand."

THAT a union of Protestant missions in the Philippines is being brought nearer to realization is evidenced by a report on the indigenous church recently accepted by an enlarged meeting of the executive committee of the National Christian Church Council, held in Manila the first week in June. The report deals with church government, confession of faith, worship, the ministry, and cooperation. The committee believes in "an amalgamation of the best elements of the different church governments, . . . which includes the democracy of the Baptists and the Disciples, the efficiency and connectionalism of the Methodists, and the representative authority of the Presbyterians." No attempt was made to formulate a confession of faith, but it was agreed that it must be "a simple statement . . . regarding God, Jesus Christ, the Holy Spirit, the Holy Scriptures, man, sin, salvation, the future life, and the church." The report states further that "the national church is not incompatible with world brotherhood" and "ministers from other lands residing and serving in this country shall be accorded the same status as the nationals." For fuller account see the *Christian Century*, July 4, 1934.

## BIBLE WORKERS' EXCHANGE

For More Effective Service

### Among the Native Women of North China

BY MRS. D. C. MCFETERS

MISS LUCY ANDRUS has been working among the Chinese women in Peiping for about eight years, and is in the work because she truly loves it.\* She lives among these native women and girls from early morning until late evening. This year her furlough was due, but even with health hindrances she stays on and says nothing about going home. She is always teaching one or more of the native church women how to work for their own people. Of course she gives many studies herself, but as soon as the church members have developed sufficiently to give readings, they are encouraged to do so.

In Peiping we have a large church and one chapel. The women's side of the church is always well filled, and new faces appear every Sabbath as a result of these contacts with Miss Andrus and her native assistants. Every baptismal service makes her heart rejoice as she sees her readers join the Christian army. A Chinese Bible woman has charge of the compound buildings and services, and really carries the full responsibility of an elder, except in special services where an ordained laborer must officiate. Every spring Miss Andrus holds a ten-day women's meeting in the chapel, which is open to all who will come. They have Bible studies, health talks, and instruction in reading and singing, as well as truly devotional hours. These meetings are primarily for the purpose of helping the women, although the whole membership receives benefit.

In the church similar meetings are held in much the same way, though they are larger. The services of the nurses from a large city clinic are secured for the health talks, and this adds variety. It is wonderful to see the women seated around long tables, learning more of the gospel. Occasionally a Bible women's training class is held; but due to lack of money, this is not conducted as often as the Bible workers would like. The home Bible studies are often conducted as are cottage meetings in the home fields. The one in whose home the study is held, invites in her neighbors and friends. As a result they become attendants at church, and receive personal instruction either in their own homes or in the home of Miss Andrus. In these cottage Bible readings, men, women, and

\*I have written about Miss Andrus's work because I know she would not voluntarily acquaint others with her activities. I am confident that she would appreciate closer contact with the chain of Bible workers around the world. She is the only foreign Bible worker in the North China Union.—Mrs. D. C. McF.

children are often present. It is easy to get a crowd, but, due to the illiteracy of the people, it is not always so easy to create an interest in study. God has surely blessed in this endeavor.

*Yencheng, Honan, China.*

## The New Testament Canon— No. 10

*(Continued from page 11)*

phetic depiction of final phase of Christian church. Unanimous voice of Christian antiquity attests that John was banished by order of Domitian. Irenæus, Clement of Alexandria, Origen, Eusebius, Victorinus, and Jerome concur in this, Irenæus affirming it was written "almost within our generation at the end of the reign of Domitian," and that this he obtained from Polycarp, who personally knew John. At Domitian's death in September, 96, the Christian exiles were liberated in reign of Nerva. John lived until Trajan ascended imperial throne.

Apocalypse, meaning the uncovering of that which is concealed, was written under symbolic figures, because of limitations of free speech, so enemies could not understand it, since they are described as to be judged and destroyed while Christians were to be delivered. But message is for all time, culminating in last days—*so primarily for this generation*. Uncovers future, comforting both sufferers from Domitian and those of subsequent ages, predicting course of both political and ecclesiastical empire, of apostasy in church, of revival of truth, triumph of Christ and righteousness over all enemies, and thus ending the great conflict of ages, the martyrs for the word of God sharing this future glory. Wisely assigned to its place as closing book of canon.

(In internal evidence, surpasses all others, as its prophecies register nineteen centuries of fulfillment. Seventeen leading witnesses in first three centuries vouch for authenticity, including Polycarp, Polycrates, Irenæus, Apollonius, Clement of Alexandria, Origen, and historian Eusebius. Accepted throughout West. Only in East was there hesitancy for a time.)

L. E. F.

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## V. Steps in the Elevation of the Roman Bishop

*(Continued from page 16)*

at Chalcedon, but misses the mark by expressing Monophysite doctrine. Pope Felix III excommunicated Acacius, the patriarch of Constantinople, for having supported the emperor in his effort to unite the church. In return, Acacius excommunicated the pope of Rome.

During the entire reign of Anastasius, 491-518, the "Henoticon" continued in force, for his sympathies were with the Monophysites.<sup>12</sup>

This breach between the West and the East—the patriarch of Rome and the patriarch of Constantinople—lasted from 484 to 519 A. D., or thirty-five years. It was Pope Hormisdas who, in the year 519, drew up a formula which supported the decrees and canons of the Council of Chalcedon, and which was subscribed to by 2,500 bishops. He sent five legates to Constantinople, and the patriarch John II signed it, together with most of the Eastern bishops. Those who did not fled to Egypt. Once more the church was united, and the Pope Hormisdas was the first really universal bishop. For how long we shall later see.<sup>13</sup>

We have now reached the age of Justinian, with which we will deal in another article.

Washington, D. C.

<sup>1</sup> Bingham, "Christian Antiquities," Vol. I, book 9, chap. 1; Smith and Cheetham, "Dictionary of Christian Antiquities," Vol. II, pp. 1573-4.

<sup>2</sup> Eusebius, "Ecclesiastical History," chapter 24.

<sup>3</sup> Hefele, "History of Church Councils," Vol. I, pp. 281-389.

<sup>4</sup> *Ibid.*, Vol. II, p. 357.

<sup>5</sup> Neander, "General Church History" (Torrey-Morrison edition), Vol. III, p. 246. The original Latin text of this law is given in Alzog's "Universal Church History," Vol. I, p. 672.

<sup>6</sup> Mosheim, "Ecclesiastical History," Vol. I, p. 343.

<sup>7</sup> Thatcher and McNeal, "A Source Book for Medieval History," Col. 991, p. 86.

<sup>8</sup> *Ibid.*, Col. 1031.

<sup>9</sup> Hefele, Vol. III, p. 411.

<sup>10</sup> *Ibid.*, pp. 433-38.

<sup>11</sup> *Ibid.*, p. 527.

<sup>12</sup> Ayer, "A Source Book for Ancient Church History," pp. 527-37.

<sup>13</sup> *Ibid.*, p. 536; Tixerant, "History of Dogmas," Vol. III, pp. 104-5; Hergenrother, "Church and State," Vol. I, p. 99; Lea, "Studies in Church History," p. 297.

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## Am I Keeping Mentally Fit?

(Continued from page 6)

to appeal to the intellect, and to be worthy the serious examination of thoughtful men and women.

It is not necessary for the professional man to spend a major portion of time in study in order to keep in good intellectual trim. Study of the right kind is one of nature's stimulants. Like a brisk walk in the morning, it makes one weary; but after rest one feels better than before, because study, like the morning walk, tones up the nervous system and puts new life into the body. An excellent time for study is in the morning, and some of our forward-looking ministers find it very helpful to give the first hour after breakfast, on most days at least, to something definite, such as the study of New Testament Greek, church history, modern European history, or some advanced work in other lines.

It is true that our Adventist ministers are very busy men. In addition to the pastoral work necessary, most of them have adminis-

trative duties, financial goals to help their members to attain, and many also engage in aggressive evangelistic work. Unless one is very careful, it is difficult, with so many things in hand, to find time for creative study.

One thing should be kept in mind, however. When there is very little time for study, it is wise to arrange to do the work under the guidance of a teacher, because this gives definiteness and also pleasant companionship to the study. The lesson outlines and textbooks and the guidance of the teacher make very clear the path that one is to travel. There is no wandering about. One goes directly to the goal, even if one must go slowly. Busy professional men accordingly are in particular need of guidance that can be given by a well-conducted correspondence course,\* because such things save time.

Washington, D. C.

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## Successful Approach to Catholics

(Continued from page 8)

which was once delivered unto the saints. It is much better, in my judgment, to use the great argument of the Roman church, "to return to the fold of the early church," against themselves, than to deny that the early church was true. From this basis one can take up almost any doctrine or belief, and appeal for the practice of the early church as taught by Peter, Paul, Christ, and the apostles.

Some of the strongest statements concerning all points of present truth can be found in the writings of Catholic authors. In our work for Catholics these statements should be used instead of our usual Protestant quotations. "The Catechism of Trent" is of authority in all parts of the world, but it is long and not meant for popular reading. Some of the older books commended by papal authorities are those of Peter Canisius and Cardinal Ballarmino. But generally it is best to use quotations from catechisms and other Catholic books used in the locality, as they are better known. While it is oftentimes wise at the beginning of an effort to use quotations that are of authority to a Catholic, our aim should be to lead him to base his faith on the word of God. If we can once get behind the barrier that separates Catholics from Protestants, there is no message that ap-

\*The Home Study Institute is always glad to get in touch with ministers desirous of taking up study of any kind. They offer a large variety of courses, and allow a busy man plenty of time in which to finish a course and pay for it. They are at present giving ministers and workers a generous discount. Their experienced teachers take a deep interest in busy workers, and make liberal allowances for their lack of time. It is worth while for the minister to be in close touch with an instructor who has given fifteen or twenty years of his life to hard study in a certain field of knowledge, and who is willing to share his findings with wide-awake men and women who are taking correspondence work with him.—EDITORS.

peals to the Catholic mind as does the third angel's message. When once they know we are apostolic successors of the beliefs of the early church, they become the strongest defenders of present truth.

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### “Perfect Love Casteth Out Fear”

(Continued from page 1)

cause fear hath torment.” “Perfect love” is God's remedy for His children's fears of loss and misfortune and death—fears that bring only torment. If we have no fear of the final judgment and the punishment that awaits sin, if our sins are all washed in the fountain prepared for uncleanness; then why should we fear what man may do unto us? The fear of man controls many who never have peace or hope or rest. “Fear hath torment,” is the divine law that cannot be escaped. The only deliverance from this torment is the gospel.

“Perfect love casteth out fear.” The love we have for Christ, our belief in His love for us, casts fear out of our hearts. We claim the promises of God in our behalf. We take these promises at their full value, and plant our feet on them. “We know that all things work together for good to them that love God, to them who are the called according to His purpose.” Why should one fear when the hand of God is at the helm, guiding our ways and protecting our lives? This love in our hearts is our assurance that we may trust God and do for Him what love prompts. Love is a great doer. It is not dormant, but active. It prompts to acts of sacrifice and patience toward those whom we love. When we love most, we trust most. Faith is kindled on the fires of love. And it is because of this that “perfect love casteth out fear.”

The coming judgment does not beget fear in

the heart of the Christian. His sins are confessed, and his “life is hid with Christ in God.” Daily he lives in a state of preparedness for life or for death. His fear of death is gone, for to the true child of God it is his pleasure to meet the mind of God in all things. Like the apostle Paul, he can say:

“We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” 2 Cor. 5:1-4.

One who could write after this manner knew that his sins had gone before to judgment. So with the believer today. Because of this consecration the true servant of God can say: “Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.” Rom. 14:8. “The Lord is on my side; I will not fear: what can man do unto me?” Ps. 118:6. The man of God knows no fear, save the fear of God. To him to be the Lord's is more than life; his faith triumphs over death.

In every minister's heart there must come an experience which places him above fear. This experience enables the one who receives it to comfort and bring peace to the hearts of those who are tempted with doubt and unbelief. One cannot preach trust and confidence in God in the crises that come to every human life while his own heart is filled with doubts and fears. Each must taste and see the goodness of God for himself, if he would know the power of God to save and to keep from fear and unbelief.

“Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” Ps. 46:2.

I. H. E.

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**PARODY!**—He who gives a “turn” to some scripture, building a parody or pun upon the phrasing of the text, violates the higher ministerial ethics—though thoughtlessly perhaps. For, ever afterward, when that text is used in solemn Scripture reading, discourse, or prayer, the enemy of all spirituality will seek to neutralize the office of God’s living word by bringing to remembrance the play upon the words that will cling more tenaciously than the pure original, and so serve as a neutralizing blight through the years. God’s word is holy and pure. Life and death are in its power. Let us not trifle with it. And, most of all, let us not be instruments to weaken its force upon others.

**HISTORY!**—The test of historical accuracy in exposition of prophecy is not the blind assent of the masses who know not whether a speaker’s statements are true or false. Rather, it lies in the supporting judgment of qualified students of history as to his fidelity to fact. Because one is not “checked up” by the rank and file of hearers, is no evidence of accuracy. Many play fast and loose with statements in the field of history, which would instantly be challenged by experts. But no worker has a moral right to stand as a prophetic expositor unless qualified by personal research to marshal the *facts* of history, as well as to interpret them. Anything less is a discredit to the cause of truth, an imposition on the uninformed, and an affront to the scholarly.

**FAMILIARITY!**—The line of demarcation between proper interest and improper intimacy, Christian friendliness and unwholesome familiarity, is sharp and decisive. There is no excuse for confusion or transgression here. Every worker should guard his conduct with all diligence, to protect not only his own character and reputation, but the fair name of the church he represents, and the welfare and interest of every soul with whom he has contact. If in doubt at any time on any point, err on the side of conservatism and safety. We live in an evil age and in a world of collapsing moral standards. We serve in an era of immodesty and licentiousness. To be forewarned should mean being forearmed.

**PRESSURE!**—There is a growing pressure coming down upon our work as relates to the gathering and transmission of funds in various parts of the world field. These are portents of what we may expect in increasing severity as the final scenes burst upon the world and the church. The evil one is angry with this remnant movement, and will war increasingly

against it. We shall be compelled to finish our task under almost baffling conditions. Isolation, pressure, persecution, personal dependence upon God as He bares His mighty arm, will mark the closing days. Let us be prepared against all contingencies. We must not be surprised at the breakdown of established order and the effective plans and agencies of the past. The unusual, together with God’s special guidance, will mark the finale of human affairs.

**BARRIERS!**—Doctrinal differences are accentuated and enlarged by failure of the “differrees” to seek each other out and candidly talk over the variant viewpoints. Isolated, brooding contemplation always magnifies, and usually distorts, the differences; while open study in conference over the mutual problem, will frequently reveal the surprising fact that much that was contemplated as to the other’s serious deflection was imaginary, as the Christian spirit and obvious integrity of the brother worker is disclosed. Thus separating barriers melt, and there is fellowship, unity, and supporting strength in a common cause. This is the consistent, brotherly, right, and Christian way to do. With the world pitted against us, we must not permit internal, separating gulfs to hamper.

**CONSERVATISM!**—Less dogmatism in interpreting the details of current prophetic fulfillments would be most appropriate, especially in view of variant voices by different expositors. Contradictory positions cannot all be right. Modesty indicates that our solutions on minor points should be set forth as suggestive rather than as final. A study of interpretation in the earlier decades of our movement, as well as in the decades and even centuries before its rise, will bring rich and surprising returns.

**NEURASTHENIA!**—Physical neurasthenia—depression, watching of symptoms, magnifying of ailments, fear of possible illness—is matched by spiritual neurasthenia. There are some who are always fearful of being lost, afraid of some overwhelming temptation that may sweep them under, apprehensive lest there be some forgotten but unforgiven sin that will debar them from the kingdom. Such must be treated about as physicians handle their cases: inspire confidence in the love, mercy, and comfort of God for His children; in the fact that He is more willing to forgive than we are to ask; that He has made provision for every contingency; and that they that are with us are more and greater than they that are against us. Teach simple trust in God, and personal acceptance and rest in His promises. Show how worry is distrust of God.