

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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OUR RELATION TO CHRISTIAN TEMPERANCE

AN EDITORIAL



HE question of national prohibition as represented in the Eighteenth Amendment, and its supporting legislation known as the Volstead Act, is now before the people of the United States in a very serious way. The November elections chose for the White House a new President and for the Senate and House sufficient Democrats so that the incoming party will be in control, not only in the Chief Executive's seat, but also in both houses of Congress.

The Chicago platform of the Democratic party contained a plain agreement that Congress would pass an act to repeal the Eighteenth Amendment, submitting the same to be ratified by State conventions. They also pledged so to change the Volstead Act that beer will be legalized. At present it is difficult to foretell what a year may thrust upon us. The question is, To what extent are Christians responsible for Congressional legislation? The Seventh-day Adventist denomination and its ministry are not politicians. We stand aloof from party lines, nor do we as a church favor one party or discount another.

In temperance, however, we have to deal, not with a political, but with a moral issue. That both Democrats and Republicans sought to make the cause of temperance an issue in the last election

was not for the sake of temperance nor for the good of the people, but in order to gain votes at the November polls. Because both major political parties have promised to submit the Eighteenth Amendment and the Volstead Act to the people for repeal or change, does not in the least eliminate the moral issue. Rather,

it complicates the situation by making a moral issue a party program.

The Eighteenth Amendment was adopted because the people demanded it. When it was submitted to the people, forty-six out of forty-eight States voted its adoption. This was followed by the national prohibition act, known as the Volstead Act. President Wilson vetoed the Volstead Act, but Congress overrode the veto. The legislation then went to the Supreme Court, which sustained the Volstead Act. When this legislation was enacted, it was not understood to be either Democratic or Republican, but national. Back of it stood forty-six States approving the amendment. Perhaps no amendment to our national Constitution was ever more generously supported by the people than the Eighteenth Amendment.

That the people of a republican form of government are indirectly responsible for the laws made by their representatives, is obvious.

SOULS OUR GREAT GOAL

THE real business of every Seventh-day Adventist worker in the world is to win souls to God and His truth. All our activities should find their successful termination, and express themselves, in the form of souls won to this message. Whether we preach the word, distribute Christian literature, conduct prayer meetings, teach in a Christian school, engage in medical missionary work, or in any other line of activity, we should never rest satisfied if we fall short of reaching the great goal of winning souls. Let none lose sight of this supreme objective.

S. A. RUSKJER.

an absolute monarchy the people have no voice in lawmaking, but in a constitutional government the people control through the ballot, the people making the laws through the representatives whom they elect. When a legislative body makes an unjust law in a constitutional republic, the people have redress in electing representatives who will enact right laws. To fail to extend their influence and cast their vote in favor of right legislation, is culpable neglect of duty. In view of these obvious facts, let us observe these words:

"There is a cause for the moral paralysis upon society. Our laws sustain an evil which

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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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We should not confuse men's judgment with the probity of their character.

BECOMING dignity, without stilted formality, should be our aim and achievement in all public worship.

ONLY the superficial auditor is impressed by a gush of words and a dash of wit. The serious, thoughtful hearer is not deceived by such shallowness. Those whose judgment is of most value desire serious and substantial discourses that will stand the decisive test of time. That is the form of instruction, warning, entreaty, and inspiration needed today.

Books are wonderful servants, but poor masters. They are indispensable tools, but harsh tyrants—if we subordinate our thinking powers to them.

SAVE our youth of talent. Enlist their interest. Fascinate them with the incomparable privilege as well as the solemn duty of stewardship of life and talent for this movement in this last hour.

It is preposterous for a self-appointed critic or enemy to attempt to dictate the time or attention that shall be given his contentions. Uninvited, he cannot rightfully expect to dominate.

Do we become envious when we see another succeed, while we have but mediocre results? We are, or should be, working for one common end,—the glory of God, not of man. Jealousy should have no place in the advent ministry.

SLAVISH repetition of the conclusions of others, without personal study and consequent conviction thereon, makes for weakness, and opens the way for disastrous queries when the mind is subjected to the interrogations of the informed.

THE penchant for the spotlight is the bane of many a gospel worker, for the lure of being regarded as a specialist or an authority, of being often quoted or consulted, appeals subtly to the heart of man. However, this desire for position, prominence, or public plaudit will prove ruinous to any life that yields to its fatal spell.

A NEW ANOINTING OF THE HOLY SPIRIT

BY L. H. CHRISTIAN



WHEN one surveys the present unrest and nervousness, and the dread and despair into which the world has been plunged, and then considers the open doors and longing hearts, and the lost men and women everywhere, the situation should stir us mightily as a body of workers, to seek for the only power that will give us success in our work, the only means by which our work may be finished, and the only means by which we ourselves may be saved. It should impel us to seek a new anointing of the Holy Spirit. Nothing that weighs on my mind is comparable to that. Money or men, organizations or institutions, all important and vital as they are, become insignificant when compared with the need, the blessing, and the results of receiving the power of the Holy Spirit.

We have treated this matter too lightly. Some have been talking about it, and have been praying for the Holy Spirit. But are we prepared to receive it? God's supreme provision calls for a preparation of heart, and a real seeking after God. We in Europe are studying a great deal about the Holy Spirit. We believe in God's promise and provision. We believe in the Holy Spirit as the third person of the Godhead, and have an earnest desire for a new baptism of power from on high.

Edgware, England.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

INSTITUTIONALISM MUST NOT SUPPLANT INDIVIDUALISM *

(Texts : John 17:18 ; John 3:16 ; 1 John 3:16)

BY M. E. KERN



IT has been said that every religious movement has developed along the line of individualism or institutionalism. When a movement gets large, its natural tendency is to lose the personal intensity of its pioneers, to become formal. As necessary institutions and departments develop, and rigid plans and policies are formulated, when drives and campaigns are the order of the day, there is the greatest danger that the driving power of machinery will be substituted for the mighty power of the Holy Spirit. There is danger that the subconscious ideal shall become a perfected organization rather than a living organism.

But such a catastrophe is not necessary. There are even great business organizations that are very human in their operation, because there are warm-blooded personal contacts from the personalities at the head right down through to the prospective customers. If that can be true in a great secular organization, it can be a hundredfold true of the church of God, for divine energy is promised to the church. Besides, the very life of the church depends upon these close personal contacts, for the gospel is a message to every individual soul, to be accepted personally, and not *en masse*, and the commission is to carry the message to every creature.

God has given us an efficient, workable organization, adaptable to the whole world, from the highest cultured peoples of civilized lands to the untutored savages that roam the forest. If, as in Ezekiel's vision, the Spirit of the living God is within the wheels of our organization, the Holy Spirit can use this people mightily to do His glorious work. If, however, we become lethargic, trusting in our institutions and in our organizations, and if our workers become professional in their attitudes; yea, more! if the individual members of this movement lose out of their lives a holy zeal for personal soul winning, then we become just another denomination, and the movement has failed of the divine purpose.

*Portion of an address given at the Autumn Council. Other sections of the study dealing with the technique of personal work—the field of Professor Kern's special study—will be given in a subsequent issue, and should prove of practical worth.—EDITORS.

We are assembled here as a body of administrative and departmental leaders to plan for God's work. To my mind there is nothing more important than a re-emphasis in our hearts of the absolute necessity of personal soul winning on the part of every believer, and that this idea, this doctrine, this method, should go out from our leadership to all our workers, and to all our people far and near. If formality, professionalism, and institutionalism predominate, we are lost. If living faith, holy zeal, and individualism prevail, we shall soon see the message carried to every creature in this world.

Personal Work Christ's Method

"The Lord desires that His word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience."—*Christ's Object Lessons*, p. 229.

We need only to think through that busy life that breathed beneath the Syrian blue, to realize that personal work was the supreme method of the Master. We think of His first disciples, of Nicodemus, the woman of Samaria, the Syrophenician woman, the man at the pool of Bethesda, the woman taken in adultery, and a host of others, and we realize that Jesus' ministry was very largely made up of individual contacts.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'

"There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit."—*Gospel Workers*, p. 363.

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A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

NONSTOP EVANGELISM FOR OUR UNFINISHED TASK

BY WILLIAM MAUDSLEY

WE find ourselves diametrically opposed to the methods and doctrines of Rome. Nevertheless, we must admit that their church buildings are centers of intense religious activity. Their membership cannot be judged by the seating capacity of their chapels. Close observation shows that they hold services practically every hour on Sundays from 6 A. M. to 9 P. M., and frequently on every week day. It is not uncommon for them to have a local membership three or four times greater than the seating accommodation of the church.

In view of this, we may well inquire, How much of the time are our church doors open? When are they open? Is it only once or twice a week? Is the Sabbath service the one general meeting weekly? What is the nature of divine worship,—is it public or private? Would it be comparatively true to say that we conduct our church services more as if they were secret societies or private gatherings, rather than as active, aggressive missions?

Many of our leading ministers are convinced that the time has come for continuous public evangelism. In large cities where there is a sufficient populace upon which to draw, large congregations can be held indefinitely to hear this message proclaimed where there is an earnest and aggressive evangelist. If services for the public were held in every city, town, and village where we have a church, or even a company, the cumulative results of this work would give tremendous impetus to our advance.

Moreover, our local elders and deacons would welcome instruction in the art of holding an audience; also church members generally would be willing to use their influence to bring friends and neighbors to such public services, and thus take part in effectual soul-saving home missionary work.

The writer knows from personal experience that much good results from such a plan. In one city, in a church having a number of men in its membership, a plan was organized of conducting weekly church services for outlying districts. Several deacons and church officers conducted these meetings, not only on Sabbaths, but on Sundays and week nights. This released the conference worker, and enabled him to enter new territory, thus augmenting our evangelistic endeavors.

The visit of the conference president or de-

partmental secretary to the local church should not end with "wise counsel" to the members, or the "patching up" of a church quarrel; or in the case of the secretary, in the stimulating of general missionary endeavor. It should, if possible, include a public address to the "friends" of the church at the Sunday evening service. Some special phase of present truth could be expounded, and personal work be done with those attending who are on the border line of accepting the truth.

The writer recalls an experience in a certain church during his work as field missionary secretary. At a public service of the church on Sunday evening there was present a young woman with whom the faithful local elder had been laboring for months. The visit proved opportune. A complete surrender to Christ was made. The young lady became a student in our college, and later entered the work. So in this and in many other ways the influence of the visiting minister may be turned to good account in re-enforcing the public work of the local elder.

In England, spiritism has increased by leaps and bounds. The total of its actual adherents is not accurately known, but is estimated at approximately one million. Yet it is but twenty years since spiritism was comparatively obscure in this country. Nor is it content with quantity merely, for it numbers among its followers scientists, novelists, lawyers, clergymen, etc. Recently the national papers discussed spiritism *pro* and *con*, and finally closed their discussion with an article by the leading organizing secretary of the movement. He boasted that spiritism was destined to sweep the country and supersede the orthodox religion. One secret of their success was attributed to the fact that in fully ten thousand homes every week their beliefs were actively practiced. Family séances, where neighbors are invited, play an important part in their phenomenal growth. Can we say that in ten thousand Adventist homes the vital truths of this message are expounded?

In the sphere of worldly amusement, intense activity is the order of the day. There are "nonstop" wireless programs, talkie and movie shows, dance and theater performances, etc. Their promoters realize the need of great enthusiasm and enterprise to maintain their grip

on the public. Surely Satan is working hard, knowing he has but a short time.

If, in our conferences throughout the world, all our churches were fully alive, and the local leaders zealously laboring for the unsaved in their neighborhood, their work would greatly add to the number of new converts. Why not have goals for souls won by all our churches throughout the world? Let the ministers, evangelists, and conference officials stimulate every unit to intense activity of a real soul-saving endeavor.

The Lord has placed in this movement the genius of organization, as is apparent in building up and establishing, under the mighty hand of Providence, all the various institutions and departments of the church. Why not then harness the organizing genius among us for this, the greatest of all enterprises, the unfinished task—universal evangelism? The work of spiritualizing our whole movement into a world-wide continuous evangelism ought surely to be the dominating impulse of every Seventh-day Adventist leader.

Let us "keep the church fires burning."

Leicester, England.

Marshaling the Laymen as Reserves

BY F. G. CLIFFORD

IT is a solemn fact that we have never called upon nor utilized the vast man power resources of the church in discharging the great commission of teaching the everlasting gospel to all nations. Occasionally a slogan such as "Every Member Win One" has been adopted with enthusiasm, yet in the majority of our churches there are capable elders, deacons, and other officers who never have personally won a single soul to Christ. And the responsibility for this failure rests not so much upon the laity as upon the ministry.

Facilities offering unlimited possibilities are granted to God's people for spreading the message. The Spirit-filled preaching of the word is regarded as the most rapid means of reaching the largest number of souls, and of finishing the work. Yet the possibilities of our home missionary program are perhaps the most neglected. Emphasis upon the work of the minister as evangelist should be constant; but his work as teacher and trainer might be equally stressed with profit.

The present financial crisis has forced upon us stringent economy measures. In some sections our force of laborers is exceedingly meager. Yet the calls and openings on every hand constitute a mighty challenge to the church commissioned to finish the work in this generation. As we face the future, it is evident that the ministry as such, even though multiplied a

thousandfold, will never reach all who must hear the message. Our reserves must be trained and thrown into the field before we can achieve victory. A vast army of capable laity must be chosen, called, trained, and finally placed in the front-line trenches of soul-winning endeavor.

The pastor evangelist should talk evangelism to the men and women of the church. Training classes may be profitably held in which methods are discussed and instruction is given in Bible study and in the presentation of the various doctrinal subjects presented in a series of evangelistic meetings. In a short time the recruits will want to "take the field." A small hall can be secured and an effort begun. The minister should assist the speakers by providing sermon notes, stereopticon slides, counsel, encouragement, prayer, and in every way except actually preaching. The duties of a lay member may not permit him to conduct services every night, but three or four nights a week will bring results.

In Johannesburg, South Africa, a training class was formed early in the year, which met each Saturday evening. There was excellent interest and attendance. At each meeting several members gave explanations of texts previously assigned to them. This led to a discussion of difficult passages, and the class placed in their notebooks the best interpretation of the texts. Then one of the members gave a talk upon a doctrinal subject, which likewise was discussed by the class, and appropriate notes on the topic were preserved.

Two laymen's efforts have been conducted by members of the church this year. During this time the pastor was holding a larger effort. The conference provided the small sum of £10 for the laymen's efforts. The one resulted in the baptism of six persons and the formation of a Sabbath school with a membership of twenty-six. The other effort, held out in the country, will yield twelve for baptism shortly.

Our laymen's classes begin very soon their winter session, to prepare for another "offensive" in the spring, when we hope to launch three laymen's efforts in addition to the pastor's public effort. It is encouraging to know that others are following similar plans. Surely this feature of our work should be developed, and all our ministers should seek out able men in every church who will become self-supporting soul winners.

Johannesburg, South Africa.

THE positive note in our message is needed as never before. The convergence of a dozen independent but cumulative lines of prophecy, coupled with a score of dependent yet interrelated signs of the last times, simply could not "happen."

A New Advertising Approach

BY MERWIN R. THURBER

DURING the effort conducted by the Review and Herald family last autumn in a suburb of Washington, very active opposition developed. People went from door to door in a "whispering campaign," urging their neighbors not to attend the meetings, and telling them that Adventists are "time setters," and therefore not worthy of an audience. The attendance at the meetings, never very strong, dwindled alarmingly. Direct and drastic action was imperative.

F. D. Nichol, who had charge of the meetings, changed the form of the weekly announcement dodger, making a small four-page leaflet. The first and second pages were given over to a short article setting forth some of the facts of the "whispering campaign," an allusion to the 1844 experience, and a challenge to all truth-loving people to attend the next lecture and hear the Adventist side of the story. The heading in large type was, "Are Adventists Time Setters?" The third page contained the regular weekly program, and the last page a boxed statement calling attention to the whole announcement.

As was customary, the circular was placed in all the homes in the community, so every one was given a chance to read. A good crowd came out to hear the lecture, and a turning point was reached in the series.*

Because of the measure of success attending this venture, a similar leaflet was prepared

*Doubtless the phrasing of this unique handbill will be of interest to those who may be confronted with a similar situation, and who may wish to follow the procedure outlined. A portion of the text follows:

"Religion, unfortunately, seems to have at least one point in common with politics,—as soon as a man begins to set forth his beliefs, he becomes the target for a wide range of charges. Occasionally the charges are true, but more often, as we all know, they are very far from the truth. But always there are charges. And the fervor with which they are circulated is always in ratio to the importance and influence of the movement or belief being attacked. In fact, opposition may properly be viewed as excellent proof that a movement is making a definite impression on the world. Men do not become stirred up to oppose something that is dead or dying. Therefore, in one sense, we need not feel bad merely because we have been subjected to a sort of 'whispering campaign' since opening the Bible and Health Chautauqua lectures in Mount Rainier.

"We are sorry to have to turn aside from our regular Bible programs to deal with such matters as this. But we can remain silent no longer. In the interest of truth, and that the public may know the facts in the matter, we shall answer tonight (Saturday, November 26) the most prominent of the charges circulated against us. And that charge is: 'Seventh-day Adventists are time setters; they are always setting a time for Christ to come.'

"This accusation is frequently made more colorful by some vague reference to an event back in the nineteenth century, when, under the powerful preaching of a group of ministers, many thousands of people actually made ready for the coming of Christ on a certain date. Now what was that striking event in religious history? Of what denomination, or denominations, were those ministers and church people? Were they Seventh-day Adventists? If not, who were they? You will hear the answer to these questions tonight."—EDWARDS.

when the subject, "Why Do You Keep Sunday?" was presented. On the first and second pages was a general statement concerning the keeping of Sunday, with particular emphasis on the charge of "Fanatic, Fanatic!" that is hurled at Seventh-day Adventists whenever they bring up the subject of Sabbath and Sunday keeping.

It was felt that these handbills served well the purpose for which they were devised. They provide an opportunity for general statements regarding our beliefs that is new and direct, and could be used effectively against other forms of opposition that require direct action.

Washington, D. C.

The Book of Revelation in Public Efforts

BY G. F. ENOCH

AN interesting experience has come to us in our English effort for the general public here in Colombo, through presenting a series of studies on the book of Revelation. This is the first time that I have used a systematic study of this book as a drawing card in an evangelistic effort. All the essential doctrines we are commissioned to teach appear here in a beautiful and attractive setting. The attempt has been so satisfactory that I venture this brief report and suggestion to my fellow evangelists.

Such a series gives us the opportunity to defend that school of interpretation of prophecy adopted by the Reformers which broke the shackles that bound the minds of men during the Dark Ages. Dean Alford, in his "Notes," gives three schools of interpretation of prophecy,—the "præterit," the "historical," and the "futurist." He says that the first and the last were inventions of Jesuit priests to parry the deadly blow inflicted on the Papacy by the "historical" school.

This "futurist" school of interpretation has not only been espoused by minor sects which swarm over the earth, seeking to fill the world with their doctrine, but has become quite popular with many expositors of prophecy among the leading churches. On the contrary, our systematic study of Revelation aligns us with the Reformers, and places us on vantage ground as defenders of the "old paths."

There is also a desire on the part of many to know more of what Jesus taught after His resurrection. In this book we have the special, personal message of our risen Lord, sent after He had taken His seat "on the right hand of the throne of the Majesty in the heavens."

In my own study of this book heretofore, my mind has too often been so filled with "the things that shall be hereafter," that I have over-

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ONWARD AND UPWARD



Inspiration, Counsel, and Caution

THREE GREAT OBJECTIVES IN CHRIST'S MINISTRY

BY H. L. RUDY

IN His ministry for lost humanity and for His chosen apostles, Christ kept three great objectives uppermost:

1. He sought to establish reconciliation and friendship between God the Father and the sinner.

2. He aimed to exalt His message above any and all justifiable destructive criticism, and make it appeal to all classes of hearers.

3. He was extremely careful to assure success right from the first in the public ministry of His messengers, and to awaken and establish respect for apostolic authority.

The first objective brings to view the primary reason for Christ's mission to lost mankind. Not for one moment did He forget that He was revealing the Father, who had been so sadly misunderstood, to the sinner. Christ exercised the greatest care in His use of words, in the treatment of the outcast, in showing compassion on the sick and afflicted. Every word and every act was to woo the sinner back to God, and lead him to abandon his hatred of the Father, whose heart was bleeding for a restoration of true friendship between Himself and lost souls. As ministers in Christ's stead we must learn to fill our places as messengers of peace and reconciliation. The fact that the world is cultivating a stronger hatred toward God and justice, is to a degree an indictment against the professed representatives of Christ and His perfect ministry. Heaven holds us responsible for loyal service. We shall be without excuse if we give to selfish or worldly interests our first attention; for Christ has left His unmistakable example for us to follow.

Second, Christ took great care properly to safeguard His message. He tactfully and wisely warded off every attack upon eternal truth. The wisest and most reckless critics of His day had to confess, to their great chagrin, that they dare ask Him no more

questions. There was no compromising of truth with error in the Lord's ministry. Sin was denounced. Error was exposed. Truth in its beauty and simplicity was exalted. So successful was Christ in His exaltation of divine truth that His message appealed with irresistible force to all classes, to learned and unlearned, to rich and poor, to Jew and Gentile.

If ever a time demanded true exaltation and fearless proclamation of straight, simple truth, it is the present. Ministers of God must not be guilty of the charge of compromise with or indifference toward truth; that is characteristic of the Laodicean church. The message of the Lord's second advent has an appeal to all nations and kindreds and tongues and peoples. It appeals to all classes of society. It is our business to find out how to bring this last warning message to a skeptical, doomed humanity. Right here the secret of that exalted ministry suggests itself from the life of Christ. He lived what He preached. His life sent the message like a dart to the hearts of His hearers. Again we must learn of Him.

The third great objective in the Lord's ministry is filled with human sympathy and infinite love for those who are commissioned to bear His name before the world. How careful Christ was to encourage His apostles, that they might

not lose heart! How joyful the twelve were when they returned after their first public ministry, and reported that even the devils were subject to them in the name of Jesus! Jesus did not bruise the heart of a single honest soul. He harbored no trace of jealousy at the success of one of His disciples. Indeed, He rejoiced with them; for in their success lay the victory of the gospel proclamation. Jesus did all in His power that His representatives might be assured of success in their ministry. What He did for His disciples in the in-

SEND THE LIGHT!

MULTITUDES in Christless darkness,
Millions in the deepest night,
Crave with hunger something better,
And from superstition's fetter
Seek relief and long for hope:
Yet they still in blindness grope.
Loud they plead their soul-sick need:
"Oh, send us light!"

Long they call, but while we tarry,
Thousands perish in the night,
Vanquished by the loads they're bearing
And the weight of their despairing,
'Waiting light that never came.
Who, oh, who will be to blame?
Can our ear refuse to hear
Their plea for light?

Ye whose souls are Christ-illuminated,
Share this wondrous gospel light!
Send it out till every mourner
In earth's dark remotest corner
Shall have seen the Day-Star rise
In the erstwhile blackened skies.
Naught but light can scatter night,
And the Bible is the light;
Oh, send the light!

PEARL WAGGONER HOWARD.

Managua, Nicaragua.

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CONFIRMING THE FOUNDATIONS



Historical, Theological, and Scientific Research

GIBBON'S JULY 27, 1299, DATE SUSTAINED

BY T. M. FRENCH

A FEW years ago a search was made at the Library of Congress for evidence supporting Gibbon's date, July 27, 1299, for the first invasion of Othman into Nicomedia. Failure to verify this date has thrown into more or less confusion the interpretation of the fifth and sixth trumpets of Revelation 9.

Feeling that this line of prophecy which played such an important part in the 1844 movement and our early history, deserves most careful study, I made a recent search through the old libraries of New England, and found in the Harvard University library all of the old Greek histories to which Gibbon refers. The references to Nicephorus Gregoras and Laonicus Chalcondyles, the Athenian, checked up accurately; but the footnote in Gibbon referring to Pachymeres was given incorrectly. On careful examination of this old work, written in Greek and Latin, I found the account of the invasion and the date, as Gibbon gave it, in Book IV, Chapter XXV, page 197 of the edition of 1729, Venice, *Historiæ Andronici* (Byzantine History Michael Palæologus and Andronicus Palæologus), by Georgius Pachymeres. This work was edited and published by Petri Possini at Rome in 1669, and published again in 1729 at Venice. Both volumes are in the Harvard library, and were carefully compared. The paragraph concerning the invasion, translated, reads as follows:

"On the 27th day of the month of July around Baphem (this region is the renowned Nicomedia), Athman, together with many thousands of soldiers, advancing suddenly attacked."*

Possini has worked out a chronological table based on the records of Pachymeres, and placed the dates in three columns. The first column is used for the year of the Christian era, the second for the pontifical year, and the third for the year of the emperor. He places Othman's invasion in 1299 A. D., the 5th year of Boniface VIII, who ascended to the papal chair December 24, 1294. Thus July 27th of his 5th year was in 1299. Andronicus II came to the

throne in 1282, so that the 18th year of his reign was 1299.

Georgius Pachymeres was born at Nicæa in 1242, and lived until 1310, so that he was a contemporary of Othman. He went to Constantinople with Michael Palæologus in 1262, and was a state and church official at the time when Othman made his invasion of Nicomedia in 1299. Surely no one could question the correctness of his date. (See art. "Pachymeres," *International Encyclopedia*.)

The time that Othman assumed the prerogatives of "a king" (Rev. 9:10, 11) and began the 150-year period, is given by Creasy in his "History of the Ottoman Empire," pp. 9, 10, as follows:

"It was about this time, A. D. 1299, that he coined money with his own effigy, and caused the public prayers to be said in his name. These among the Oriental nations are regarded as distinctive marks of royalty. . . . Othman himself had gained some advantages over his Caramanian rival; but the weak and wealthy possessions of the Byzantine emperor in the northeast of Asia Minor were more tempting marks for his ambition than the Caramanian plains; and it was over Greek cities and armies that the chief triumphs of the last twenty-six years of Othman's life were achieved.

"Some of Othman's counselors hesitated at the entrance of the bold path of conquest on which their chief strode so firmly; but Othman silenced all remonstrance, and quelled all risk of dissension and mutiny by an act of prompt ferocity, which shows that the great ancestor of the Ottoman Sultans had, besides the traits of chivalrous and noble feelings which we have recorded, a full share of the ruthless cruelty that has been the dark characteristic of the Turkish royal house. Othman's uncle, the aged Dunder, who had marched with Ertoghul from the Euphrates, seventy years before, was still alive, when Othman, in 1299, summoned a council of his principal followers, and announced to them his intention to attack the lord of the important Greek fortress of Kœprihissar. The old uncle opposed the enterprise. . . . Othman . . . spake not a word in reply, but he shot his old uncle dead upon the spot. . . . Kœprihissar was attacked, and fell."

This information should clear up a vital point with reference to this important line of prophecy, especially important at a time when the Pan-Islamic movement is assuming such proportions. We have long looked forward to the drying up of the river Euphrates and the

*The statement in parenthesis is a translation from Pachymeres, and not a note of my own. All that is included in quotation marks belongs to the original paragraph. The translation out of the Greek was carefully checked by the Latin translation in the margin. I might add further that the chronology worked out by Possini included the eclipses of the sun and moon, so that his chronology should be very accurate. With double check on the year 1299, there can be no question as to the year.—T. M. F.

gathering of the kings of the East to Armageddon. Should not the prophecies relating to the Turkish Empire be studied with renewed interest, and be given their place in the proclamation of the advent message?

South Lancaster, Mass.

No Falling Stars in 1932

BY GEORGE MC CREADY PRICE

THE astronomers have again been disappointed; for the predicted display of Leonid meteors again failed to appear, just as they failed to appear in 1899. And accordingly the great display of 1833 now stands out with all the more distinctness and all the more importance.

Of course, there never was any astronomical occurrence like that of 1833. But a display of meteors on a small scale, a very minor scale, took place in Europe in 1886. This gave the unbelieving just enough of a clue to say with great confidence that the 1833 affair was just a regularly occurring phenomenon, and that at the corresponding time in November, 1899, the world would again witness something very similar. For do we not always see a few meteors at this time in November every year?

I remember an infidel physician of my acquaintance who told me one day in November, 1899, that he had watched all the previous night to see this expected display of celestial fireworks; but the skies were disappointing. Next year he also watched; for he thought that possibly the astronomers might be a year astray in their calculations. But nothing occurred.

This year they were again on the lookout. But essentially nothing was seen, that is, nothing more than one can see on almost any evening at this time in November or August. But the display was even inferior to that of last year. So it is now safe to say that this theory of a thirty-three year period is now effectually exploded. The great celestial display of 1833 consequently stands out with all the more prominence. It was one of the great signals hung in the heavens by the God of the universe, to notify the human race that He is about to wind up the affairs of this old world.

Berrien Springs, Mich.

MAY God keep us from a cynicism that challenges virtually everything a fellow minister may say or write because not couched in our own phraseology, or presented from our viewpoint. Such an attitude creates an impression of overweening egotism. It is unwholesome both for him who indulges therein and for all who have contact with him.

THE MINISTER'S BOOKS

Reading Course and Reviews

Your Credit Card Awaits You

AN attractive credit card await each worker who has completed the 1932 Ministerial Reading Course, or any previous course for that matter. And a handsome quadrennial certificate has been prepared for those who finish four such annual courses. Let us as workers finish what we begin. That is an essential principle in all achievement, and surely applies here. Just send in your report on the books to the Association office at headquarters, if resident in North America, and to your division office in fields outside America.

The 1933 Reading Course will apparently be the most popular quartet of books in the history of this plan for continuous and concerted intellectual improvement. And unless we progress, we retrograde. This is the law of mental life or death. It is not at all too late to register for 1933. The year is just beginning. Send in your name at once, and secure the books through the appointed channels. Join this fraternity of forward-looking workers whose faces are set toward continuous improvement. The enthusiastic expressions of workers following the course are evidence of value received. Here are a few examples:

"I wish to tell you that I am pleased with the entire selection you have made for the next year, and I shall get each book and give them all a careful reading."—*A. G. Daniels, Los Angeles, Calif.*

"I believe thoroughly in the Ministerial Reading Course plan. Certainly our men everywhere need the benefits to be derived from this systematic study of these good books. You can count on me to promote strongly this Reading Course among the workers in this section of the vineyard."—*J. K. Jones, Atlantic Union Conference.*

"To my mind the 1933 Reading Course is the most practical one yet arranged. I have quite carefully read all the books for years, and have been benefited by them."—*R. E. Crawford, Home Missionary Secretary Chesapeake Conference.*

"I hope our workers will all join in the Ministerial Reading Course plan this year."—*G. A. Roberts, President Southern California Conference.*

"I think I can truly say that 90 per cent of our European workers are following the Reading Course. A fair percentage of our Indian workers are also reading the books."—*L. C. Shepard, Southern Asia Division.*

"I have enjoyed reading these books very much. The subject matter contained in the books has been both instructive and beneficial to me. I have enjoyed the 1932 Reading Course more than any other year."—*N. T. Sutton, Boulder, Colo.*

"I wish to express my appreciation for the selections of past years, for every book selected, which I have read, has proved helpful to me personally, and I firmly believe better qualified me for the work to which I have been assigned."—*Scott Donaldson, Glendale, Calif.*

"I very greatly appreciate the work of those who select these books with such carefulness, and find the industry required to go through them is much more than repaid by the mental and spiritual stimuli which they invariably engender."—*J. D. Snider, South Bend, Ind.*

GEMS FROM THE SPIRIT OF PROPHECY

Important Counsels on Vital Issues

ELLEN G. WHITE ON PROHIBITION

SEVENTH-DAY ADVENTISTS have from the very beginning of the advent movement aligned themselves on the side of temperance, taking a strong stand against legalizing liquor. They have ever stood for prohibition of the sale of intoxicating drink. In 1911 Maine was passing through an intensive agitation on the prohibition question. Elder and Mrs. S. N. Haskell went to Portland, and on August 10, 1911, he wrote to Mrs. E. G. White as follows:

"There is the greatest temperance crisis on hand that has ever been experienced in any State or country, as far as I know. Speakers are here from all parts of the country to vindicate temperance and the prohibition, while on the other hand the whisky men are determined at the next election, which comes off on September 11, to have the constitution so changed that the rum seller will be licensed."

In answer to this letter, Mrs. White wrote under date of September 28:

"DEAR BROTHER AND SISTER HASKELL: I am thankful that of your own free will you decided to engage in the work at Portland, Maine. I know that you will put heart and soul into this work, manifesting the same earnest spirit that you have shown in your work in other places. . . . I shall pray that you may be given strength to continue for a time your labors for Portland.

"If our people have allowed the enemy to come in and quench their faith and weaken their energies, I am sorry for them and for the people of Portland.

"In the years 1842 and 1843 there was a strong effort made in Portland, Maine, in behalf of the cause of temperance. This question has been again and again a living issue in Maine. I do hope that Portland will act its part in giving a loud cry for temperance. If our people can be made to realize how much is at stake, and will seek to redeem the time that has been lost, by now putting heart and soul and strength into the temperance cause, great good will be seen as the result. May the Lord save Maine from joining in the confederacy of evil for the support of the liquor traffic. . . .

"The Lord desires to see Maine stand in freedom from all enticement to liquor drinking, and refusing to come under the terrible influences of the saloons. I was shown that should poisonous drugs be dealt out again as pure wine, and satanic influences be allowed to come in to enslave the minds and bodies of men by drink, I must do what I could to oppose the evil. I was shown that if the people of Maine should give license to liquor selling, God would be greatly dishonored. Many souls would be

enticed to ruin, and satanic agencies would triumph.

"Drink is a fearful agency of hell. When once the habit of drink is formed, men are led on and on in the path of slavery and degradation.

"I rejoice that it has been my privilege to bear my testimony on this subject before crowded assemblies in many countries. Many times I have spoken on this subject to large congregations at our camp meetings."—*File, H-78-1911.*

In the *Review and Herald* of February 10, 1885, Mrs. White describes a service at which she addressed the inmates of the Martha Washington Home for the reformation of the intemperate, and touches upon our relation to other groups working for temperance. She says:

"Although its friends do not believe with us on many points of doctrine, yet we will unite with them when by so doing we can aid our fellow men. God would have us individually learn to work with tact and skill in the cause of temperance and other reforms, and employ our talents wisely in benefiting and elevating humanity."

And in the *Youth's Instructor*, of October 27, 1908, there is this clear appeal for prohibition from Mrs. White:

"Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the voices of the nation demand of its lawmakers that a stop be put to this infamous traffic, that is ruining the lives of men."

Again, from an article by Mrs. White in the *Review and Herald*, of October 25, 1906, entitled, "Drunkenness and Crime," the same principle is presented. We quote:

"In these times, when the daily newspapers are filled with many horrible details of revolting drunkenness and terrible crime, there is a tendency to become so familiar with existing conditions that we lose sight of the significance of these conditions. Violence is in the land. More intoxicating liquor is used than has ever been used heretofore. The story of the resultant crime is given fully in the newspapers. And yet, notwithstanding the many evidences of increasing lawlessness, men seldom stop to consider seriously the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age.

"Upon us, to whom God has given great light, rests the solemn responsibility of calling the attention of thinking men and women to

(Concluded on page 20)



MAINTAINING THE UNITY OF THE FAITH

THE declaration of Holy Writ, "How good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1), constitutes an ideal for the realization of which all true lovers of the church constantly labor and pray. And such unity is not only pleasant and good, but, more than that, is essential to the welfare of the church. History testifies that only when there has been a unifying singleness of purpose and a oneness of heart, has separating schism and ultimate dismemberment been prevented. The seriousness of this fact grows with contemplation.

Unity is likewise imperative for the successful prosecution of the church's designated work, and to effective defense against her enemies. With a hostile world bent upon her mutilation or destruction, only a unified front will save the church from confusion and retreat. Unity is therefore necessary if the church is to endure and prosper.

But the meaning and intent of unity needs to be clearly understood. Unity is not necessarily synonymous with uniformity. One may exist without the other, and often does. It is not to be expected that all will see alike on unessential details, or that there will be blind assent to the positive assertions of some who may assume to lead in matters of faith. There can be arbitrary uniformity without real unity, and, on the contrary, genuine unity without deadening uniformity.

Often a husband and wife have different tastes and convictions, but live in closest heart unity because of love and respect for each other's convictions, and there is complete oneness of purpose in the common objective of their lives. Often men cherishing different political beliefs are bosom friends and congenial business partners because they credit one another with honesty, sincerity, and good sense, and acknowledge the right of personal conviction. Unity is based upon oneness in fundamental purpose, community of interest and objective. This transcends uniformity over petty detail.

Throughout our denominational history, unity has been reached by candid discussion and frank consideration of one another's viewpoints. Leaders like James White and his associates in the pioneer group, and their successors as well, were strong personalities, and often differed one from another in secondary matters of prophetic or expository interpretation, as our early literature clearly shows. But they stood heart and shoulder with their brethren

in the common cause of the advent movement and its great foundation pillars.

The same is true today. There is legitimate difference on detail of interpretation, but every true Adventist stands upon the solid platform of the Bible as the inspired word of God; of salvation only in Christ; of regeneration of life through the power and operation of the Holy Spirit; of the immutability of the decalogue and the perpetuity of the Sabbath; of the expiatory sacrifice of Christ as the all-sufficient atonement for sin; of the ministry of Christ in its two consecutive phases in the heavenly sanctuary, the second beginning in 1844; of vital godliness of life; of the mortality of man and the final destruction of the wicked; of the approaching end of probationary time to which a score of independent signs and a dozen lines of prophecy bear concurrent witness; of the threefold message of reform for this last generation, proclaiming the judgment hour, the call out of apostate Christianity into the remnant church with her ministry and mission work supported by tithes and offerings, and with the consummating issues centering about Sabbath reform and the testimony of Jesus, or Spirit of prophecy, as manifested through Ellen G. White; then, chiefest of all, the imminent advent of our Lord, for whom we wait and whose gospel we are commissioned to proclaim in its final phase and fullness.

These, with their related truths, make us a distinctive movement, and constitute our essential message. Ours is the "everlasting gospel," restored and freed from the departures of the centuries; it is the completion of the arrested Reformation, a message of spiritual, moral, and physical reform; it constitutes God's final work of salvation among men. Such is our platform and our commission. It is true Fundamentalism, in contrast to all Modernism.

We are not committed denominationally either by or to the particular views of individuals on minor points of prophetic exposition. The light of sound interpretation is to shine more and more as events fulfill the prophetic picture, and expressions of Holy Writ, formerly obscure and variously understood, become clear to all.

And now, pending the great consummation, we as a body of workers press on with our appointed task, with singleness of heart and purpose, and with love and respect for all our brethren. Divergencies of opinion on detail there are and always have been, and these may

continue to exist in varying degrees without affecting the essential unity of the church for which Christ prayed, and for which the spiritual gifts have been bestowed.

There is, however, occasion for concern over patent drifts and sagging standards within the church we love. The remedy, however, lies not in arbitrary emphasis upon a few positions cherished by certain brethren in the past, but rather upon a present spiritual awakening and humbling of heart before God, a revival of primitive godliness, and a simple belief in the essential verities that make us a people. It is to be sought in a deliberate drawing together of all who love our Lord's appearing. And these "first works" should be observed first of all among us as gospel workers.

A few in their concern have resorted from time to time to unwise agitation, and even in instances to projection of charges against those who differ with them. But such an attitude is most regrettable, and only antagonizes and alienates. Unity is never brought about that way. Reformatory changes are not accomplished by charge and countercharge, crimination and recrimination, but by a sympathetic study of our brother's viewpoint and the evidence leading him to his position. Neither is it effected by an unreasoning championship of one side of questions upon which there has been consistent difference of opinion by men equally honest, intelligent, and loyal through the years.

As we have noted, difference of viewpoint in minor matters has marked the decades of the movement since 1844. This is but natural and inevitable, else men would have to put away their reasoning powers and become mere automatons, which would be one of the greatest calamities that could come to afflict us. Blind subservience or forced acquiescence to the positions of a few dominant minds would be ruinous. It would make for a body of weaklings. Happily, that is neither the *historic* way nor is it the *present* spirit of this movement. We are indeed glad that such a destructive procedure has no place in the plans and policies of our appointed leaders.

In all matters of differing opinion there should be a determined drawing together and a deliberate submergence of points that are not of fundamental moment, together with a crediting of honesty of purpose and loyalty of intent by every man toward his brother. And with it should go the banishing of all spiritual egotism that assumes the personal custodianship of the faith and arrogates to itself the rôle of corrector of the brethren. Now is the time for all lovers of the Lord to blend heart and hand, spirit and purpose, to the end of forwarding and finishing the work assigned the advent movement.

L. E. F.

Slight Not God's Call

ONE of the most effective ways of discrediting a position or a person is to indulge in pitying smiles, jesting remarks, or lifted eyebrows when the viewpoint or the individual is mentioned. A mildly contemptuous or

PERIODIC CHANGES

BY DR. H.



IN the parable of the talents, the Lord shows us that men differ in the talents bestowed upon them. To some are given ten talents; to others, five; and to some, perhaps but one. Where one man is strong, another may be weak. If one man remains too long in the same position, his weak points as well as his strong ones may mold the work, and things may get into a rut. On the other hand, it oftentimes broadens a man to labor in a new field, making new contacts, and dealing with a new and different set of problems. Likewise, changes in leadership often put new life and enthusiasm into a field.

It is a serious thing for people to come to look upon a leader as indispensable to a church, an institution, or a conference. The Lord does not want us to lean on the arm of flesh, nor to trust too much in human wisdom. God has a thousand ways to help of which we have never thought. Reasonable changes in lines of endeavor in various fields oftentimes increase the adaptability of the laborers involved, and make for unity and strength in the cause of present truth.

God desires His work to move forward in a balanced way. Some leaders lean strongly toward institutional development, while others stress the enrolling of many new converts each year. The first type of leader may be needed for a season; but it he were to remain too

amused attitude of boredom is often more devastating than harsh criticism or open attack. Such epithets as "crank," "extremist," and "radical" are rarely as effective as subtle disparagement. But woe unto him who indulges in depreciating smiles and innuendoes at references to God's clear call to experimental holiness of life, and to a present sanctification that is as real as it is sane and Scriptural.

True holiness is basic to the salvation of those who would stand during the plagues without an Intercessor. It is built wholly upon the imputed and imparted righteousness of

Christ. It never produces a "holier-than-thou" spirit, nor an attitude of ostentatious piety; rather it is manifest in marked humility of soul, and with the clear recognition of human frailty. To seek this divine panoply should be the first great concern of every gospel worker. It should never be forgotten that God will

NOTES AND NOTICES

Items of Interest to Workers

ATTENTION of our ministry is directed to a valuable article entitled "Science Confirms," by Dr. G. K. Abbott, in the December 20, 1932, *Instructor*. Appearing in our youth's paper, it might be missed by some, but it presents scientific confirmation of statements in the Spirit of prophecy which anticipated the findings of modern medical research by several decades. Every worker should be acquainted with it.

ACTION was taken by the Battle Creek Autumn Council, recommending that the sermons of Elders Watson and Evans be printed in leaflet form, and placed in the hands of every English-speaking Adventist family in the world. These leaflets have now been sent to the conference and divisional offices for distribution. We trust that these messages from the president and vice-president of the General Conference will be studied carefully by every Seventh-day Adventist worker; and should any one have been missed, kindly make this fact known to your local conference. E. Korz.

OCCASIONAL inquiries are made for "program pencils" for use by our evangelists. These are miniature pencils with string attached, for the convenience of those who desire to jot down the texts, give name and address for literature requested, et cetera. While they may be obtained locally in large cities, the price may be higher. For convenience we give the addresses of three standard houses that supply them:

N. Danenberg, 326-328 Bowery, New York, N. Y.

Dennison Manufacturing Co., 1007 Chestnut St., Philadelphia, Pa.

A. C. McClurg & Co., 333 East Ontario, Chicago, Ill.

Two modest mimeograph bulletins are sent out periodically from Association headquarters to the restricted groups for whom they are designed. "Our Round Table" reaches nearly four hundred Bible workers monthly, and "Ministerial Seminar Echoes" is provided for the ministerial seminar groups of our senior and junior colleges around the world. Should workers whose responsibilities or interests lead them to believe they would be helped thereby, but who are not now receiving them, wish to be placed on our mailing list,—such as union educational secretaries for the seminar exchange, or conference presidents or Bible teachers for the Bible workers' "Round Table,"—will they kindly notify the Association headquarters? Please specify which bulletin is desired. While these exchanges are not for promiscuous or wasteful distribution, we would not wish to deprive any who desire and will profitably use them.

ARE ADVANTAGEOUS

W. MILLER

long in executive leadership in one field, there would be danger that men and means would be largely centered in institutional endeavor. On the other hand, the second type of leader, who thinks chiefly of souls won to the church, may be greatly needed in a field where there has formerly been but little evangelistic endeavor.

Yet if such a one should remain for a long period as leader, the membership might grow into a great group of believers with no adequate provision for the education of the children, no institutions for the sick, and but meager facilities for producing the printed page. In fields where the energies and spiritual interests of increasingly large constituencies are not thus properly fostered and developed, a reaction is very liable to set in, causing loss in membership.

Transfer to another field from a position long held by an administrator, should in no wise be regarded as a reflection upon him, nor an indication that his work has been a failure. It may, and usually does, mean just the opposite. This strong leader who has built up the work wisely and well in one place, is needed to build up the work in another field. The fact that we can often change leadership in a field, and yet the work go on from strength to strength, is evidence that God is the leader, after all, and that He Himself directs His cause.

Shanghai, China.

not hold him guiltless who treats lightly this most solemn call of the Lord, and who neutralizes its solemn obligation today. There is, in many instances, altogether too low a standard of godliness tolerated by us as a ministry, and too great provision for the flesh to fulfill its earthly clamorings. In these last hours, God is summoning us anew to true holiness of life.

L. E. F.

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WE need less diagnosis of present day ills and more of constructive remedy.



THE BETTER WORKMAN



Improvement in Method and Technique

MAKE FRIENDS OF CIVIC LEADERS

BY H. H. VOTAW

EVERY minister, whether acting as local pastor or engaged in a special evangelistic effort, should become acquainted with the municipal authorities of the city in which he labors. I have found that a visit to the office of the mayor is desirable. An acquaintance with the chief officers of the police department is also advantageous. Many times these men can be made one's friends by a simple assurance that he is desirous of doing everything possible to make all meetings helpful to the general welfare of the community. Not infrequently the authorities will make suggestions that can easily be followed, and the fact that a minister seeks to co-operate with them, naturally causes them to feel an interest in his work and his welfare.

Personally, I like to carry this plan even farther, and become acquainted with the policeman on whose beat my church, tent, or hall is located. If one is judicious in his contacts, it is possible to dissipate prejudice where it has existed, and to prevent its arising in other cases.

When possible, I think one should seek an acquaintance with State officials. The representative from one's district in the State legislature can often be helpful when religious legislation is introduced in the State legislative body. The Representative in Congress is another who should be met. It goes without saying that care must be exercised in establishing these contacts. Often no more need be done than to leave your card and in a few words tell of your interest as a citizen in the general welfare of both State and national governments. All the men that have been mentioned are busy. Besides their own affairs, they have resting upon them the problems of larger or smaller communities or districts, and it is but fair not to take much of their time.

It is commonly observed that too frequently our public servants are blamed when any untoward incidents occur, but usually no word of praise for work well done is ever accorded them. It is my belief that most Seventh-day Adventists fail to appreciate how much can be achieved by a word of thanks to efficient and honest public officials, coupled with an offer of any service that a minister or a lay Christian can do to make his government a good one.

Personal contact has many advantages. It is recorded that Charles Lamb once said, in his own whimsical way: "Don't introduce me to

that man. I want to go on hating him, and I can't hate a man whom I know." So with prejudice. It is difficult to be prejudiced against a person you have met and who impresses you as being sincere, no matter what may be said about him by his detractors. When these civic leaders come to know Seventh-day Adventists, they soon learn that we do not have "hoofs and horns," as some of our opponents would infer.

A reasonable amount of contact with men in official life has absolutely convinced me that they are just the same as other men. If there be a difference, it occurs to me that it is this: The higher a man goes in civic responsibility, the more apt he is to feel a sense of loneliness. His very position keeps some people from him, and because of added duties and responsibilities, he naturally has not the time he once had for social contacts. Where it is not possible to extend good wishes in person to leaders in civic affairs, a short letter will often do much good. And if our hearts are warmed with the love of God for our fellow men, we will not neglect any group or class.

In our day we do not have to wait for the outstretched arm of an absolute monarch to give us a right to speak, and no one now can expect servile obeisance or obedience; but a proper respect for any office of trust and responsibility will lead us to show a becoming deference to the one who holds the office.

Washington, D. C.

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Literature as an Evangelizing Agency

BY I. H. EVANS

LITERATURE has ever been a strong helper of the ministry. In the beginning of this movement it was customary, in connection with our public evangelistic efforts, to have a table placed near the door on which were displayed tracts, pamphlets, and books bearing on the truths of the message. After a sermon, this literature was advertised from the platform, either by the speaker of the evening or by another, and as the people passed out they were invited to examine the literature and purchase what they desired.

Later the *Signs of the Times* became a strong adjunct both in public efforts and in supple-

menting the efforts of Bible workers. This journal has been and still is a great evangelizing agency in creating interests as well as in bringing evangelistic efforts to a successful termination. The reading public like the *Signs*. An interested reader or hearer is often delighted to receive a copy. If the worker will mark some article with a blue pencil, the reader's attention will be directed to the article marked. It pays to take time thus to indicate some strong article you wish the interested one to note carefully.

It is a good thing to get interested hearers to subscribe for the *Signs* for a year. What can come into the home week by week that will do greater good than fifty such consecutive visits? It is like the visit of a preacher in helpfulness. It bears its message silently and positively. Many times people follow a trail of study that at last leads them into the truth. Then, too, its message is ever fresh. Its articles have a strong appeal, and one can read and re-read till he understands the truth. A club of this weekly journal coming to a worker is a great blessing and help in evangelistic work.

Our ministry can hardly render a church better help spiritually than to encourage the members to take a club of the *Signs*, *Watchman*, *Present Truth*, or *Good News*, to use among their neighbors. This forms an effective method of approach. It is often easier to interest one in our teachings by giving a copy of a missionary journal with a marked article than by any other way. So in our revival work among the churches, and in our evangelistic efforts, the use of literature means much and helps to produce results.

There are also many who once believed the truth, but for some reason have lost their way. A copy of one of these journals coming to their home might help these wandering souls, once members of the church but now adrift, to find a new experience. Literature has its appeal, and often speaks strongly when all other human agencies seem helpless. And one of the greatest services any minister can render a church is to place the *Review and Herald* in the home of every family of believers. Early in our history this was the policy of the General Conference, and a worker was prized to no small degree according to his ability to sell literature and secure subscriptions for our periodicals. The *Review* entering the home of our believers is an indispensable aid in holding those who read its pages regularly to faithful membership in the church.

Washington, D. C.

WE are not commanded simply to entertain, inform, change the beliefs, or explode the fallacies of others, but to save men. Beware, lest coming short just here, we be scrutinized by our great Leader.

Taking the Next Step

BY M. E. OLSEN

ONE of the secrets of growing success in the ministry lies in taking the next step. Our ministers have very generally lined up for the Reading Course, and this is well. The next step for the forward-looking minister is a home study course pursued under the personal guidance of an instructor who is something of a specialist in that subject, and leading to the earning of a regular college credit.

There is, for example, the course in New Testament Greek, prepared by Prof. W. E. Howell after years of experience in teaching the language, and a residence in Athens. The method followed is that used by the late Professor Harper, first president of Chicago University, who himself conducted correspondence courses in Greek and in Hebrew. The pupil begins with simple passages in the gospel of John. He is not required to burden his memory with a lot of unnecessary grammatical rules, but is brought into living touch with the language, and by devoting a half hour or more daily to the well-prepared lessons, he is usually able, after a few months, to read simple passages in the original Greek and enjoy them. The work is fascinating from the beginning, and it is especially adapted to the morning study hour.

Then there is the course in Rome and the Middle Ages which gives the minister a wide knowledge of what was happening in Europe when Paul was taking his missionary journeys through Asia Minor and Greece. It also sketches in a most interesting way the rise and development of the Papacy. This study, carried on under the personal guidance of Prof. A. W. Werline, well known as one of our leading history professors, not only broadens the student's outlook over a wide field of knowledge, but trains him to think more clearly in terms of world history, and thus fits him to deal in a stronger way with the prophecies of the Bible.

In order to make it possible for a much larger number of our ministers to take these and other very interesting courses offered by the Home Study Institute, the managing board has decided to offer a special discount to ministers and workers amounting to one third of the regular price. Moreover, beginning with January, 1933, there will be a basic discount of 10 per cent allowed to all students. But besides this 10-per-cent discount, the workers will receive, for a period of six months, from January to June, inclusive, this further discount of 33½ per cent. This will make the course in New Testament Greek, which has hitherto cost \$20, available to our ministers at a tuition cost of only \$12. This same discount will be given on practically all courses offered by the institute.

The terms are cash in thirty days, but ministers not finding it convenient to pay cash will

(Concluded on page 20)



DELVING INTO THE WORD



Studies on Fundamentals of the Message

WHY STUDY THE GREEK?

BY HAROLD E. SNIDE

THE advantages of reading the New Testament in the original are many, and the joys greatly exceed the pains. One may have read many translations and may be familiar with various commentaries, and still find a happy surprise on every page of his Greek Testament. And it is not necessary to become a great scholar in order to benefit from the study of Greek. The first few lessons are immediately helpful. And if a college is not available, the language may be learned by correspondence. Here are a few illustrations of how helpful even a little knowledge of Greek may be.

We read in Galatians 1:10: "Do I now persuade men, or God?" We might wonder whether the intended meaning is, "Do I now persuade men, or do I persuade God?" or, "Do I now persuade men, or does God persuade men (through me)?" The English might be interpreted either way, but not so the Greek. The word "God" is in the accusative case, showing that it is the object of the verb "persuade," and the meaning is, "Do I persuade God?" Points like this could be determined by a student after just the first few lessons in the language.

The derivation of many common English words is evident to one reading Greek. I remember how surprised and almost shocked I was to read in John 15:1, "I am the true vine, and my Father is *george*." I had not realized before that the name "George" means "husbandman" or "farmer," literally, "earthworker," from *ge*—"earth," as in "geography" and "geology," and the root for "work"—*erg*—compare "energy" and "urge." Nor had I realized that the names "Margarite" and "Pearl" are in meaning the same, until I stumbled upon it in Revelation 21:21, "And the twelve gates were twelve *margarites*."

We obtain a more adequate insight into the Athenian character from the Greek of Acts 17 than from the English. Where we read that they "spent their time in nothing else, but either to tell, or to hear some new thing," the Greek has for "new" the comparative form of the adjective, "to tell or to hear something newer." There is an interesting emphasis in this use of the comparative, implying a continual dissatisfaction on the part of the Greeks, with everything, no matter how new. Nothing was quite "new" enough to suit them.

And how my heart alternately fainted and thrilled when I read in Revelation 3:20, "Lo, I have stood at the door, and I knock." Instead of a present form for the verb "stand," a perfect form is used. And the perfect tense often denotes action continuing or abiding. As if Jesus said, "I have been at the door of your heart a long time, and am still waiting." It is true that this is one of a group of verbs which in the Greek regularly use the perfect form for the present tense. So I do not suggest that a change to the perfect would improve the translation, though the Emphatic Diaglott and Young's translation render this in the perfect tense. May not a reflection of the "perfect" meaning still cling to these forms, and with their application to the present time there be a connotation of the same action or situation extending backward into the past? "Behold, I am *still* standing at the door."

All our colleges offer good courses in New Testament Greek, and so does the Home Study Institute.

Washington, D. C.

* * *

Preaching and Preparation.—You must live *with* God if you would preach *for* God.

Manner tells quite as much as matter.

Preach as you will wish you had preached when you stand before God.

Ask often, "What does Christ think of my preaching?"

One earnest man does more than ten merely eloquent ones.

Live well, and you will not preach badly.

Without God's blessing you will never prepare a sermon that you will not regret in eternity.

The state of the heart decides the fate of the sermon.

Never begin to prepare till you have clearly decided whether you want to gain men's praise or save men's souls.

Prepare your heart, then your sermon.

Prepare your sermon with the judgment seat in view.

In your preparation, remember that it may be the last sermon some who listen to you will ever hear.

When preparing your sermon, forget yourself.

If you desire to make a useless sermon, make a beautiful one.—C. H. Spurgeon.

The Book of Deuteronomy: "Recapitulation"

BY H. CAMDEN LACEY

A. RETROSPECTIVE	B. INTROSPECTIVE	C. PROSPECTIVE		
1 to 27:10	27:11 to 31:13	31:14 to 34		
GOD'S LOVE FOR MAN	MAN'S LOVE FOR GOD	GOD'S LOVE FOR MAN		
"Because He Loved, . . . Therefore He Thee Out"	"That Thou Mayest Love the Lord Thy God, . . . for He Is Thy Life"	"Yea, He Loved the People; . . . Every One Shall Receive of Thy Words"		
<p>1. The Prelude. 1:1-5 "In the plain over against Zulph."</p> <p>2. The First Address. 1:6 to 4:40 Review of past history. a. The forty years. 1:6 to 3 "The Lord thy God bare thee, as a man doth bear his son." b. The resultant duty. 4:1-40 "Thou shalt keep there- fore His statutes, and His commandments." c. The purpose of love. 4:40 "That thou mayest prolong thy days upon the land, which the Lord thy God giveth thee, forever."</p> <p>3. The Issue. 4:41-43 Appointment of three cities of refuge.</p>	<p>1. The Prelude. 4:44-49 "In the valley over against Beth-peor."</p> <p>2. The Second Address. 5 to 26 Résumé of laws. a. The moral law. 5 to 11 "His covenant, . . . even ten commandments." b. The ceremonial law. 12 to 18 "The statutes and judg- ments, which ye shall ob- serve to do in the land." c. The civil law. 19 to 26:15 "His commandments." d. The purpose of love. 26:16-19 "That thou mayest be a holy people unto the Lord thy God, as He hath spoken."</p> <p>3. The Issue. 27:1-10 Inscription of the law in stone on Mt. Ebal.</p>	<p>1. The Prelude. 27:11 "The same day."</p> <p>2. The Third Address 27:12 to 28 Rehearsal of blessings and curses. a. The curses for disobedi- ence. 28:1-14 "Cursed be he that con- firmeth not all the words of this law to do them." b. The blessings for obedi- ence. 28:1-14 "Blessed shalt thou be in the city, and . . . in the field." c. The curses for disobedi- ence. 28:15-68 "Cursed shalt thou be in the city, and . . . in the field." d. The plea of love. "Jehovah will bring thee unto Egypt again with ships, . . . and there ye shall sell yourselves unto your enemies for bondmen and for bondwomen, and no man shall buy you."</p> <p>1. The Prelude. 29:1 "In the land of Moab."</p> <p>2. The Fourth Address. 29:2 to 30 Repetition of the covenant. a. The appeal to Israel. 29:2-29 "Keep therefore the words of this covenant." b. The promise of restora- tion to the penitent. 30:1-10 "The Lord thy God will turn thy captivity." c. The great alternative. 30:11-20 "Life and death, blessings and cursings." d. The plea of love. "Therefore choose life." 30:20</p> <p>3. The Issue. 31:1-13 Installation of Joshua as Moses' successor: and ar- rangement for a septennial public reading of the law.</p>	<p>1. The Prelude. 31:14-30 "In the tent of meeting."</p> <p>2. The Song of Moses. 32:1 to 43 The Lord our Rock. a. Invocation. 32:1, 2 To heaven and earth. b. Jehovah's perfection. 32:3-14 "Is not He thy Father that hath bought thee?" c. Jeshurun's perversions. 32:15-35 "Of the Rock that begat thee thou art unmindful." d. The promise of love. 32:36-43 "He . . . will be merciful unto His land, and to His people."</p> <p>3. The Issue. 32:44-47 The song taught to Israel, with exhortation to obey all the law.</p>	<p>1. The Prelude. 32:48-52 "On Mt. Nebo in the land of Moab."</p> <p>2. The Blessing of Moses. 33 The people His Jeshurun. a. The majesty and mercy of the Lord. 33:1-5 "He was king in Jesh- urun." b. The blessings of the twelve tribes. 33:6-25 "The precious things of heaven, . . . the precious things of the earth . . . and the good will of Him that dwelt in the bush." c. The promise of love. 33:26-29 "There is none like unto God, O Jeshurun, who rideth upon the heavens for thy help." "Who is like unto thee, O people saved by the Lord?"</p> <p>3. The Issue. 34 The death and burial of Moses.</p>

The Book of Joshua: "Occupation"

BY H. CAMDEN LACEY

A. POSSESSION 1 to 12 The Conquest of the Country "Go Over This Jordan"	B. PARTITION 13 to 22 The Division of the Territory "Divide This Land"	C. PERSUASION 23, 24 The Appeals to the People "Joshua Called for All Israel"
<p>1. The Invasion of the Land. 1 to 5:12</p> <p>a. The Order to Advance. 1</p> <p>b. The Mission of the Spies. 2</p> <p>c. The Passage of the Jordan. 3 and 4</p> <p>d. The Encampment at Gilgal. 5:1-12</p> <p>2. The Incidents of the Campaign. 5:13 to 12</p> <p>a. The Revelation of the "Captain"—"Grace." 5:13-15</p> <p>b. The Conquest of Jericho—"Faith." 6</p>	<p>c. The Defeat at Ai—"Presumption." 7</p> <p>d. The Victory at Ai—"Obedience." 8:1-29</p> <p>e. The Rehearsal of the Law—"Enlightenment." 8:30-35</p> <p>f. The League with the Gibeonites—"Compromise." 9</p> <p>g. The Victory at Gibeon—"Sun Standing Still." 10</p> <p>h. The Subjugation of the Land. 11</p> <p>i. The Roster of the Kings. 12</p>	<p>1. The Final Appeals. 23 to 24:28</p> <p>a. "Cleave unto the Lord." 23</p> <p>b. "Choose You This Day." 24:1-24</p> <p>c. "Lest Ye Deny Your God." 24:25-28</p> <p>2. The Last Incidents. 24:29-33</p> <p>a. The Death of Joshua. 24:29-31</p> <p>b. The Interment of the Bones of Joseph. 24:32</p> <p>c. The Death and Burial of Eleazar. 24:33</p>
<p>1. The Assignment of the Tribes. 13 to 19</p> <p>a. The Settlement of Reuben, Gad, and One Half of Manasseh. 13</p> <p>b. The Possession of Caleb. 14</p> <p>c. The Inheritance of Judah. 15</p> <p>d. The Lot of Ephraim. 16</p> <p>e. The Portion of One Half of Manasseh. 17</p> <p>f. The Heritage of Benjamin. 18</p> <p>g. The Borders of Simeon, Zebulun, Issacher, Asher, Naphtali, Dan, and Joshua. 19</p> <p>2. The Appointment of the Cities. 20 to 22</p> <p>a. The Cities of Refuge. 20</p> <p>b. The Levitical Cities. 21</p> <p>c. The Altar of Witness. 22</p>		

The Book of Judges: "Disintegration"

BY H. CAMDEN LACEY

A. DECLENSION 1 to 3:6 The Deterioration of a Nation "After the Death of Joshua"	B. DELIVERANCE 3:7 to 16 The Administration of a People "When the Lord Raised Them Up Judges"	C. DEGRADATION 17 to 21 The Disorganization of Society "Every Man Did That Which Was Right in His Own Eyes"
<p>1. Judah's Success. 1:1-19a The Canaanites and Adoni-bezek.</p> <p>2. Israel's Failure. 1:19b to 3:6</p> <p>a. The Inhabitants Unsubdued. 1:19b-36</p> <p>b. The Divine Rebuke. 2:1-5</p> <p>c. The Death of Joshua. 2:6-10</p> <p>d. The History Epitomized. 2:11-18</p> <p>(1) Sin. 2:11-12</p> <p>(2) Servitude. 2:13-14</p> <p>(3) Salvation. 2:15-18</p> <p>e. The Unconquered Nations Enumerated. 2:19 to 3:6</p> <p>(1) To Teach Israel War. 2:19-20</p> <p>(2) To Prove Them Whether They Would Harken Unto the Commandments of the Lord. 2:21-22</p>	<p>1. From the Mesopotamians: by Othniel (1). 3:7-11</p> <p>2. From the Moabites: by Ehud (2). 3:12-30</p> <p>3. From the Philistines: by Shamgar (3). 3:31</p> <p>4. From the Canaanites: by Deborah (4). 4 and Barak (5). 4</p> <p>5. From the Midianites: by Gideon (6). 6 to 8:32 Abimelech (7). 8:33 to 9 Tola (8). 10:1, 2 Jair (9). 10:3-5</p> <p>6. From the Ammonites: by Jephthah (10). 10:6 to 12:7 Ibzan (11). 12:8-10 Elon (12). 12:11, 12 Abdon (13). 12:13-15</p> <p>7. From the Philistines: by Samson (14). 13 to 16</p>	<p>1. Micah and His Images. 17, 18 Religious Debasement.</p> <p>a. The Idolatry. 17</p> <p>b. The Punishment. 18</p> <p>2. The Levite and His Concubine. 19 to 21 Moral Depravity.</p> <p>a. The Outrage. 19</p> <p>b. The Vengeance. 20</p> <p>c. The Preservation of Benjamin. 21</p>

VALUABLE QUOTATIONS

From Reliable Sources

Machines May Wreck Civilization

OUR capacity to produce has outstripped our capacity to purchase, and our machine economy has moved so far in the direction of doing more work with less workers that, if tomorrow morning we could, by executive order, restore the volume and flow of business that prevailed at the peak in 1928 and 1929, we could not, with maximum profit-making efficiency, re-employ more than about one half of the some 13,000,000 now unemployed.

There is nothing to be gained by beating about the bush. Science and the machine have made it necessary for us drastically to reconsider and revise our whole philosophy and practice respecting wages, hours, prices, and profits in the light of a machine order that is moving, with the relentless inevitability of a Greek tragedy, toward the manless factory as a goal. If we go on trying to run a twentieth century civilization with eighteenth century policies, we shall but court chaos and hasten the collapse of our social and economic order. The statesman who ignores this central issue in the years immediately ahead, will be broken. And Mr. Roosevelt will discover, I suspect, that the tempo of these technological changes, which might redeem but may actually wreck our civilization, is so swift that he cannot afford to dally with them for even four years.—*Dr. Glenn Frank, President University of Wisconsin, in address over Columbia network, Nov. 26, 1932.*

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“Ministers Becoming Showmen”

THE *Watchman-Examiner* of December 1, 1932, has a searching article entitled, “Ministers Becoming Showmen,” written by a prominent Baptist clergyman, in which are depicted the various expedients to which men have resorted in order to attract Sunday evening crowds. Among the “stunts” followed he names these: The method of “combat,” in which the minister is constantly in an argument with something or some one; the timely or unusual subject, interpreting modern life in its many phases in the light of divine truth; the ever-appealing “stunt,” or special feature, such as dramas, tableaux, and other things savoring of the theater; the freak personality of the minister himself.

He concludes with these words:

“Many ministers have paid the price for large congregations with a seared conscience. Though compensations have come, the price has been too great. Hundreds of ministers sufficiently understand crowd psychology to get crowds, but refuse to stoop to conquer. For

years the writer has known the thrill of crowds. . . . To do this, he has fought mayors, city councils, vicious movements, until life and home were in constant danger. He has grasped every modern issue available; he has used features that would have done justice to a Roxy. In the meantime, a serious evangelistic note was always sounded, and thus he has justified himself. Nevertheless the price has been too great. . . . Many, among whom I count myself, believe that the service can be maintained by a return to simplicity.”

* * *

Moral Restraints Giving Way

UNTIL lately men have acknowledged the authority of God's laws, even while they freely broke them; but now that authority is coming to be repudiated. In the past, Christian standards of ethics have influenced and molded the conduct even of the lost, but now those standards are so nullified that drunkenness is defended, licentiousness advocated, and even murder regarded with far less concern, while crime of every kind is steadily increasing, with the average age of criminals coming ever nearer the ages of our youth. The conditions in the world cry aloud for an effective evangelism.—*J. E. Conant, D. D., in the Watchman-Examiner, Oct. 6, 1932.*

* * *

Jews Reading New Testament

THE Jews no longer regard the New Testament as a forbidden book. Thousands of Jews own a copy of the New Testament and are studying its teachings. It is even finding its way into Hebrew theological seminaries, as announced through the *American Hebrew* of November 4, 1927:

“This year there has been introduced in the Adult School of Religion a course in the New Testament. Rabbi Landman, the leader, made the following statement regarding this innovation: ‘The time has come when the New Testament should no longer be a closed book to the Jews. Not so long ago the name of Jesus and the Christian holy book were anathema among our people. The Jews will never be able to understand their Christian fellows until they know what there is in the New Testament which creates a wall of misunderstanding between them. . . . Religion today is undergoing changes far more radical in the spiritual evolution of mankind than were those in the days of Jesus and Paul. We ought to evaluate what there is in the Books of Religion of both Judaism and Christianity.’”

This breaking down of age-long prejudices is surely a call to God's people to carry the third angel's message to the Jews. “God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth.” Surely we will not fail to meet God's expectations.

SAMUEL KAPLAN.

Brookfield, Ill.

BIBLE WORKERS' EXCHANGE

For More Effective Service

Advantage of Reader's Notebook

BY KATHLEEN MEYER

IN the reader's notebook, which I provide, are written the texts on the subject presented. These I jot down as I proceed with the study, and at the close I write a brief synopsis of the study or draw a diagram. For example, if the study is on the signs of Matthew 24, I write the dates of the dark day and the falling of the stars. If it is Daniel 7, I draw a simple diagram showing the beginning and ending of papal supremacy. If I use two or three texts on a given point, I bracket these.

This notebook is retained by the reader, and I urge her to go over the texts during the week. When I go to that home next time, I ask for the little notebook the first thing after we have prayer. This gives me the precise ground I have covered with this individual.

It is my plan to ask definite questions in review of the previous study. I ask the reader if she has re-read all the texts. If the answer is, "Yes," I encourage her. If it is, "Almost all," I say, "Which one did you not read?" On receiving the information, I say, "That is the very one I wanted to ask you about,"—for I ask a question on each text, and seek to ask questions that will make the reader think.

I then say: "When you read these texts over, which one seemed to you the clearest proof that Christ is coming again?" or, "Why do you think the second coming of Christ is important?" "Describe His coming in your own words." "How many will see Him when He comes?" "What does His coming mean to you?" "What will you do when He comes?" If the answer is absolutely wrong, I say, "No, that isn't just the way it is;" then restate it correctly. I believe in the review; for I do not know any better way to find out how much a reader has received from a subject, or what is her reaction to it.

Washington, D. C.

Taking the Next Step

(Concluded from page 15)

be permitted to meet the expense in payments by the co-operation of the conference or institution and the Home Study Institute. Details of this arrangement will be given on request. This special concession rate offered our workers is really less than cost, but it is given with the hope that many who could not otherwise take courses will be able to do so on these very special terms. All ministers are invited to

write and tell us in what line of study they are especially interested. We will gladly answer all questions and send to all interested persons a copy of our new calendar.

Washington, D. C.

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Ellen G. White on Prohibition

(Continued from page 10)

the significance of the prevalence of drunkenness and crime with which they are so familiar. We should bring before their minds the scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. Faithfully should we uplift the divine standard, and raise our voices in protest against the sanctioning of the liquor traffic by legal enactment.

"For a time after the great earthquake along the coast of California, the authorities in San Francisco and in some of the smaller cities and towns ordered the closing of all liquor saloons. So marked were the effects of this strictly enforced ordinance, that the attention of thinking men throughout America, and notably on the Pacific Coast, was directed to the advantages that would result from a permanent closing of all saloons. During many weeks following the earthquake in San Francisco, very little drunkenness was seen. No intoxicating drinks were sold. The disorganized and unsettled state of affairs gave the city officials reason to expect an abnormal increase of disorder and crime, and they were greatly surprised to find the opposite true. Those from whom was expected much trouble, gave but little. This remarkable freedom from violence and crime was traceable largely to the disuse of intoxicants.

"The editors of some of the leading dailies took the position that it would be for the permanent betterment of society and for the upbuilding of the best interests of the city, were the saloons to remain closed forever. But wise counsel was swept aside, and within a few short weeks permission was given the liquor dealers to reopen their places of business, upon the payment of a considerably higher license than had formerly been paid into the city treasury.

"In the calamity that befell San Francisco, the Lord designed to wipe out the liquor saloons that have been the cause of so much evil, so much misery and crime; and yet the guardians of the public welfare have proved unfaithful to their trust, by legalizing the sale of liquor. Those who have been placed in positions of official responsibility, and who in the recent past have become thoroughly familiar with the advantages of the closed saloon, now deliberately choose to enact laws sanctioning the carrying on of the liquor traffic. They know that in doing this, they are virtually licensing the commission of crime; and yet their knowledge of this sure result deters them not.

"The evils that are so apparent at the present time, are the same that brought destruction to the antediluvian world. 'In the days that were before the flood' one of the prevailing sins was drunkenness. From the record in Genesis we

learn that 'the earth also was corrupt before God, and the earth was filled with violence.' Crime reigned supreme; life itself was unsafe. Men whose reason was dethroned by intoxicating drink, thought little of taking the life of a human being.

"As the days of Noah were, so shall also the coming of the Son of man be.' The drunkenness and the crime that now prevail, have been foretold by the Saviour Himself. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of our Lord. The very conditions we see in the great cities of our land; the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of human enactments; the dead and the dying whose destruction can be traced to the use of poisonous liquor,—all these evils are but a fulfillment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven.

"O, what a work there is before the faithful watchman who must quickly warn the people of the perils of these last days! How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death! *As faithful collaborators with God, we must bear a clear, decided testimony on the temperance question.*"

And of course all are acquainted with these familiar extracts:

"On the temperance question take your position without wavering. Be as firm as a rock. Be not partakers of other men's sins."—*Fundamentals of Christian Education,* p. 482.

"The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence."—*Gospel Workers,* pp. 387, 388.

"Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks."—*Id.,* p. 384.

"There is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it."—*Ministry of Healing,* p. 345.

From the foregoing it will be clearly seen that Mrs. White has strongly stood for temperance, and urges upon the ministry and all workers that they use their utmost endeavors in presenting the evil of this terrible thing to the people, that they may understand the word of God concerning drunkenness and the sale of intoxicating liquors. Everywhere the voice of our ministers should be raised denouncing this curse, and in teaching the people the counsel of God concerning intemperance, drunkenness, and the baneful results of alcoholic beverages.

—EDITORS.

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Does our ministry at large exert as vital an influence today as in pioneer days? This question is both pertinent and inescapable; for we now form a part of the present-day group, and share in its solemn and growing responsibility.

Three Great Objectives in Christ's Ministry

(Concluded from page 7)

fancy of the Christian church, He has continued to do, with even greater effectiveness, for His messengers throughout the Christian era. Even now He is waiting for the opportunity to demonstrate His love and power, through His chosen servants, in a measure unheard of in the past.

As a crowning act of His ministry, Christ established apostolic authority. He offered His representatives the use of His great name. They were to pray in His name. They were to preach and baptize in His name. They were to work miracles in His name. He placed in their charge the great gifts of the church. He promised them the Holy Spirit's power in all that they did in His name. That authority is not to be despised by any of Christ's children, neither is it to be used for worldly gain. There is altogether too little respect for apostolic authority in the church today. A ministry after the pattern of Christ our Lord will add strength and power to the message and the messenger of God. How much we need to copy the ministry of Christ, and to hold His great objectives ever before us in our divine mission!

Riga, Latvia.

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The Book of Revelation in Public Efforts

(Continued from page 6)

looked the statement of our Lord which bade John to write of "the things which are." In the light of this book, heaven and the heavenly sanctuary become the only enduring reality; all else will pass away. Paul exclaimed: "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. And true it is! The heavenly sanctuary, the power emanating therefrom, and the activities centering therein, are in the book of Revelation made of greater importance than all else in the universe. It is indeed "the revelation of Jesus Christ."

In these studies there has come to us a new setting for all our doctrines, in which the heavenly sanctuary dominates the situation. This is especially true in the three great visions of the seven churches, the seven seals, and the seven trumpets. Great truths concerning the heavenly sanctuary and its service introduce each of these visions. Its glory illumines the subject matter until the truths revealed glow and scintillate with the light from heaven. Along these lines, new vistas are being opened for us as we study the book of

Revelation. Let us as ministers thank God for the wonderful revelation He has made concerning the heavenly sanctuary and its activities.

Colombo, Ceylon.

Institutionalism Must Not Supplant Individualism

(Concluded from page 3)

The measure of a man's success in the ministry is his power to reach and to win men to God, and that art can be best learned under the tutorship of the Holy Spirit, in personal dealing with individual souls.

I venture to assert that there are no great soul winners who are not personal workers. A man who does not do personal work may be an eloquent preacher, but not a soul magnet; he may be wordy, but not mighty. I am not saying that God cannot use men whose chief value is enthusiastic promotion, but I verily believe that our cause, the one object of which is soul saving, is safer under the leadership of men who are experienced practitioners in the healing of soul maladies.

Necessary to Successful Preaching

Personal work is essential to effective ministry. There is peril in preaching theories that we have not applied to sin-sick souls, just as there is peril in a physician's making his diagnosis or writing his prescriptions from textbook and classroom theories. The clinic and internship are prerequisites to medical license today. There is peril in preaching theory that we do not know will work.

As I see how much I draw upon the experiences of others for whom I have labored, I sometimes wonder how I got on in my early ministry. Without the groundwork and experience in applying the gospel message to individuals, we are tempted to express our message in terms of our own peculiar circumstances. The people see the preacher's perils and conflicts rather than their own, but the minister who has entered into the personal conflicts of other souls with the powers of darkness, can shape his sermons to meet the individual needs. How many times, when we preached with certain individuals in mind and drew our illustrations from their experiences, we have had persons come and say, "What you said meets my case exactly."

Without this constant, individual effort to seek and save the lost, our work tends more and more to become theoretical. One reason why so many sermons do not grip young people is that the preacher is unacquainted with the temptations of youth, and does not bring them to grips with their own vital problems. Then, too, when we lack a vivid conception of personal experiences of people, we are likely to

fall into the habit of trusting to flights of oratory or overdrawn emotionalism to move our audience. This impersonal kind of preaching, too, leads us beyond our own personal experience, and we recommend to the people George Müller's or some one else's experiences into which we have never entered. And, fellow workers, while ministers must be idealists, we discourage people when we speak airily of heights we have never climbed. We do not help the people when we profess experiences which are to us only illusory dreams.

There are many people in the world who are public successes and private failures. Unfortunately, some such are in the gospel ministry. So let us take to ourselves these admonitions from the Spirit of prophecy:

"In the work of many ministers there is too much sermonizing and too little real heart-to-heart work. There is need of more personal labor for souls. In Christlike sympathy the minister should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root."—*Gospel Workers*, p. 185.

Washington, D. C.

Our Relation to Christian Temperance

(Continued from page 1)

is sapping their very foundation. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . .

"The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence."—*Gospel Workers*, pp. 387, 388.

Many questions are both moral and civil. Civil law often has to deal with morals, not to make its citizens Christian, but to protect society. For example, murder is a sin and an immoral act. But it is also a civil question; and in order to protect life, the state must deal with the murderer. So with stealing and other relations to our fellow beings. As Christians we have to deal with morals; we could not be Christians and decline to deal with morality.

The word "moral" has this definition: "Of or pertaining to the practices, conduct, and spirit of men toward God, themselves, and their fellow men, with reference to right and wrong

and to obligation to duty; pertaining to rightness and oughtness in conduct; ethical."—*Standard Dictionary*. One great question that we as Christians must settle is our own individual responsibility concerning prohibition. Is it not a moral question, whether a free republican government shall legalize the sale of alcoholic beverages, receiving funds from such sales with which to pay the salaries of its officials and meet its other operating expenses, all to ease the people from heavier taxation? We must decide for ourselves if licensing the sale of alcoholic beverages and taking revenue from their sale to save ourselves from taxation, is right conduct toward our fellow men.

Alcohol is a poison. Its effects are such as to disqualify a man under its influence from signing legal documents or transacting legal business, as making gifts, wills, bargaining, and such like. Moreover, alcohol makes a man a menace to society. It excites the lower passions and paralyzes the will, till heinous crimes are committed under its influence. Has the government a right to legalize the sale of this poison that dethrones reason, and incites to crime, and that of every sort?

Alcohol has a tendency to create such a desire for more and more of it that many are unable to use it in moderation, but become its slaves, and will pauperize their families in order to secure intoxicating drink. Is it right for any Christian to be a party to such crimes?

Suppose I have a poison that I know has a

tendency to inflame men's passions, to paralyze their reason, and to excite some to fight and kill. I sell two men this poison and see them swallow it, making 25 cents from the sale and putting it into my till. They leave my premises, but on the way they fall out, and one man kills the other. What responsibility do I have in that murder?

The legalizing of liquor is a serious moral question. No drunkard has a reasonable hope of heaven. He must gain the victory over this soul and body destroying habit, or be lost. If I lend my influence to sell him drink, am I not responsible?

The ministers are shepherds of the flock. I said to a minister last week, "I do not know where you stand on prohibition, and I want to talk with you." He said, "I have a son, a drunkard, a boy I love, who is ruined by drink unless God helps him. I'm heart and soul with you in this fight against legalizing the sale of alcoholic beverages. It is the most terrible thing that has come to our home."

This periodical desires to contribute its influence to oppose the repeal of the Eighteenth Amendment and the legalizing of alcoholic beverages. It appeals to our ministry to exert themselves in every possible way they can, by lectures, by the public press, by organizing our church membership to scatter literature dealing with temperance, and in every way to enlighten the people concerning the evils of alcoholism.

I. H. E.

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EDITORIAL



POSTSCRIPTS

EMPHASIS!—Deep, original Bible study is lagging among us. This is noticeable in our literature. We seek to bestow literary skill and erudition upon the analysis and discussion of world conditions; but searching Bible study and exposition lag.

NEEDED!—That largeness of soul and breadth of mind that will recognize and respect the conscientious convictions of men who differ with us, recognizing that God uses varying personalities and diverse methods to His glory in order to appeal to different types of the human mind. Infallibility of judgment belongs only to Him who dwelleth in the heavens. Narrow prejudices and spiritual bigotry are not fitting in God's remnant church.

EXPOSITION!—We need to give a more prominent place in our preaching to the expository sermon. There is a tendency in topical presentations, to wander away from the word and its basic message, and consequently to inject a heavy proportion of man's theories and opinions. Thus truth is liable to be distorted or misinterpreted. Expository preaching fosters a greater knowledge of Scripture, and conveys more simple, Scripture truth.

UNSEEMLY!—Wholesome humor undoubtedly has a proper place in human life, but that place is assuredly not in the sacred desk where solemn truth is being presented. Puns and witticisms injected into sober discourse are not only unsuitable, but unseemly. Cheap, humorous turns and flippant phrases brought in to provoke laughter are utterly incongruous in such time and place. They constitute a breach of ministerial etiquette, a reproach to the ministerial brotherhood, and an affront to the high-minded worshipers in the pew.

AGITATE, EDUCATE, PERSUADE!—Such is the program for every gospel worker in the current temperance issue. We must build up the moral force in the consciences of men. We are constantly to use "voice and pen," as well as "vote." Failure here is the cause of the present backset. Dependence upon the force of law instead of an educated conscience wrought the havoc, and herein is a lesson for us in gospel work. The same principle holds true in all matters involving restraint. Men must be led to keep the law of God from conviction and love rather than from a mere sense of compulsion, or from fear of punishment for violation. All such observance is but formal, legal, and transient, because not founded upon character, and is therefore unacceptable to God. We must build solidly here.

PERSUADE!—Our business is not merely to arrest the attention of men, to attract them, to convict or warn them; it is to move them to an acceptance of the "everlasting gospel." This is our goal. We are to persuade, win, secure them for the Lord Jesus Christ. This is the purpose of our ministry, the object of the great gospel commission, the test of our stewardship of divine truth.

STAGNATION!—Beware of the ministerial deadline—that point in many a preacher's life, visible to others rather than to himself, when he ceases to grow intellectually. From then on he either marks time or begins to retrograde. Such individuals are often perplexed over waning power and frequent changes resorted to by conference leaders in an attempt still to use them to advantage. But unless their course is stayed, from that moment they are headed toward the ranks of the "unprofitable," who are the first to be released in times of economic pressure, and the last to be taken on when times are brighter. This stagnation point often comes in middle life, but need not come at all. A continuously studious ministry is demanded in these undeniably strenuous and selective times. Read "Taking the Next Step," on page 15. It is not an advertisement, but an important announcement written upon request of the editors in the belief that it will interest and profit many of our workers.

ABSURD!—To contend, as some have done, that the taking of lower animal life is an infraction of the larger intent of the sixth command of the decalogue, violates the law of logical reasoning and of sound sense, and is also contrary to the uniform testimony of Scripture. God never, either by oral permission or written code, gave liberty to violate principles and precepts of the moral law. But early in the history of the race authorization was given to slay clean animals for sacrifice and for food, and to use their skins for clothing; and for four thousand years a definite command imposed upon the individual the slaying of the sacrificial victim. However, the culminating evidence is the precept and example of Jesus in the various fishing episodes recorded in the Gospels, and in the preparation for the final Passover. Let there be no confusion here. Truth must not be strained to sponsor a strong personal antipathy against the taking of animal life. Carried to its logical conclusion, such a position would preclude the killing of destructive insect and animal pests, and even vermin. Reduced to this absurdity, the contention is too preposterous to merit further consideration.