

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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No. 9

THE KINGDOM OF GOD

BY IRWIN H. EVANS

WHEN He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17:20-22.



THESE words must have sounded strange to the Pharisees, who were greatly concerned over the influence of the young Galilean who was attracting such attention throughout the length and breadth of Judea. Was Christ indeed the long-looked-for Messiah? The Pharisees were students of the Scriptures, and were familiar with what the prophets had said concerning the kingdom of God; and in their interpretation of what had been written, had built up a theory that the kingdom of God was to be a literal, temporal, physical kingdom, like Greece or Rome,—the ancient kingdoms which had waxed and waned during the long history of Israel. They interpreted the prophecies according to their human theories, and were wholly unable to see Christ as the Son of God, and that He fulfilled the Scriptures.

The Pharisees were zealous. Doubtless many were honest and sincere in their interpretation and application of prophecy. But they missed the correct application of the prophecies concerning Christ and His kingdom because they misunderstood the sayings that pertained to the establishment of the kingdom of God. They believed that when the Messiah came, He would come as a great king, rivaling the rulers of Rome in splendor and riches; that the Jews would conquer not only Rome, but all other nations; that Jerusalem would become the metropolis and capital of the world, the greatest and most wonderful city that had been or should ever be upon this earth. And when the humble Teacher answered, in the words of our scripture, their query as to when the kingdom of God should come, they did not understand. To them it was a mystery—how could the kingdom

of God come without observation? And the other saying of Christ must have been very perplexing to them, as it is perplexing even to us many times, "Behold, the kingdom of God is within you."

Sometimes it seems as if we are likely to make the same kind of mistake that the Pharisees made concerning the kingdom of God. We are all the time talking about the future world and the glorious city promised by the prophets. We picture what a wonderful world it will be, forgetting the precious promises made concerning the work of grace that God will do on men's hearts in this present life; and thus we fail to receive what the Lord intends should be ours at the present time. For surely, if we read the Word aright, there are just as exceeding precious promises that belong to the church of Christ *now* as to the coming kingdom in the future state. And if we spend all our time anticipating what is to come, and fail to receive what is for us *now*, we make as fatal a mistake as the Pharisees made in the days when Christ was with them in the world.

Notice particularly that He says: "The kingdom of God is within you," within your heart. Think of that! It is not all future. It is not a glorious city, a world of ecstatic joy, measureless riches of grace and love, that are to be ours at some distant time. "The kingdom of God is within you." Wonderful beyond our finite comprehension! Every individual must answer for himself whether that kingdom is established in his heart. But I wish to emphasize the thought by reading various scriptures, bringing it before you anew, that you may put the question to your own heart and answer it: Is the kingdom of God within me? Is Christ King in my heart? Do I meet the conditions and the prom-

* Epitome of sermon preached in the Takoma Park church.

(Continued on page 22)

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

IRWIN H. EVANS AND LEROY E. FROM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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It is as wrong to perpetuate an error as to initiate it, for one is thus a party to its continuance.

He who rejects light God has already given, thereby jeopardizes his reception of additional light God has yet to disclose.

SPECIAL music should lift the heart of the hearer toward God in praise and adoration to Him, and not in adulation of the artist.

GENUINE faith must be based on facts; and the facts have their origin in God's changeless will, and are recorded in His immutable word. Therefore search His word for facts, facts, facts—and stand upon these.

BEWARE the flatterer and his honeyed words! They can very easily change to gall under stress. Simple honesty and frankness are to be courted, for they betoken the Christian attitude. In fact, silence is greatly to be preferred to insincere flattery.

ADEQUATE acquaintance with the content of a position should always precede the serious criticism of that position. Yet how often this sound principle is forgotten in practice!

Do your auditors come at the close of your sermons to compliment you on your masterful presentation, or to surrender themselves to the Lord Jesus Christ? The question is vital, indicating the actual success or failure of the sermon.

SERIOUS assaults upon one's faith never leave an individual where they found him. He is either stronger or weaker, because of the attacks. And here is the vital feature: the points of attack must be decisively and conclusively met by satisfactory evidence, or they may leave a lingering doubt that will rise to plague the soul in a moment of depression or pressure.

A PROFOUND conviction that the threefold message of Revelation 14 is God's final gospel movement among men is imperative to successful ministry in this cause. That should be a settled question with every worker. Otherwise, in honesty and candor one's papers would better be surrendered until this is a matter of unqualified conviction.

WHEN finite man, through harnessing natural law, effects the marvels of radio and television, why should one stumble over the fact of the infinite God, with the illimitable forces of the universe under His absolute sway, giving visions to the instruments of His choice, and causing them to see and hear the things He desires to communicate to man?

HOLINESS of life does not give immunity against sickness or disaster. Remember Job. Sunshine and rain, blessing and calamity, fall alike upon just and unjust. All are subject to natural law. Only in special cases of divine interposition is its operation overruled. None should harbor misgivings as to the character of life because some one is visited by affliction.

LABOR ON

BY WILLARD DESSAIN

Sow the seed with care, my brother; broadcast sow the golden grain,
In the light and in the shadow, in the sunshine and the rain;
For betimes the Master cometh, and the work will soon be done,
Sow the seed, that thou mayest garner many sheaves ere set of sun.

Speak the word of truth, my brother, speak it gladly for the Lord;
Tell of peace, of strength and pardon, love and grace, a glorious hoard;
For the Lord can freight with power what the heart sincerely feels.
Speak the word and do it gladly—all the light that Heaven reveals.

Gladly do the Saviour's bidding, count His service more than joy;
Run His errands, bear His gospel, let His will be thine employ;
For He leans upon thy service, o'er thy mission watches He.
Be thou faithful as His steward, walk in deep fidelity.

Labor on, nor be faint-hearted; gird thy loins and onward press,
Though the tide be strong against thee, and thick clouds thy sight distress.
Soon this night of sin will vanish, soon the tempest will be stayed;
Labor on for God, my brother; labor on, nor be dismayed.

Windsor, Ontario, Canada.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

A VIRILE MINISTRY REQUISITE

BY FREDERICK GRIGGS



OF all vocations, preaching is the most vigorous. It is not a soft, effeminate work. Only men of active strength and force can do effective preaching. This calling demands daring fearlessness and hardihood. It requires such a spirit in order to meet without fear the dangers and difficulties incident to it. Mary Lyon, founder of Mount Holyoke, was caring for her sick students during a severe epidemic. When urged by her friends not to expose herself to the disease, she replied: "There is nothing I fear save that I shall not know my duty, or knowing it shall not have the courage and strength to perform it." These words well express the spirit that is the vital principle of successful preaching.

It appears from what Paul says of himself that he was not a physically robust man; but however that may be, he had the spirit of a warrior or a gladiator, who counted not his life dear to himself if only he might win in the cause for which he fought. "If after the manner of men I have fought with beasts at Ephesus," is the expression of a brave, intrepid heart. The battle, the race, and the strife are Paul's most common figures of comparison. "I bear in my body the marks of the Lord Jesus" and "I will glory of the things which concern mine infirmities," are not weak-hearted utterances. To become thoroughly acquainted with Paul is to increase any preacher's manly vigor.

The preacher should have a robust, strong body and abundant health. His very abundance of physical force will carry him far in his arduous work. A preacher's work is very laborious, and he should highly value and care for his physical health. But of much greater estimate is an indomitable, courageous spirit. "Though He slay me, yet will I trust in Him," said Job when in great bodily pain and anguish of mind. He knew that his Redeemer lived. He had put his trust in Him, and was absolutely certain that He would keep that which he had committed to Him. Job has thus given to every preacher an example of that vigorous, unswerving faith which constitutes the most vital element of his profession.

All preachers, prospective and active, should be thoroughly convicted of the truth that God's summons to preach His gospel is not given to men who love their own ease or who reckon with their own comforts. While preaching is defined as a profession because it is "not purely

commercial, mechanical, agricultural, or the like," it is to be remembered that it is not a white-collar, easy-chair job. It is a sweaty, toilsome, serious task. It enters into every activity of man. Paul was "made all things to all men." He worked with men just where he found them. While he was a tentmaker, and wrought at that trade as a means of support and contact with men when winning them to Christ, yet it is inconceivable that he did not give a helping hand wherever he could assist and support some one.

But the preacher's sweat of toil is not principally from his physical work, good though that may be for him. It results chiefly from his spiritual travail for souls. It is well to remember that our blessed Lord so wrought in spirit for us that "His sweat was as it were great drops of blood." There is an anxiety of soul that is the severest of all manner of toil. This is a fundamental part of the vocation of preaching. It is this very element of a preacher's work that brings men over the line into the fold of Christ.

Weak men do not—they cannot—accomplish many worth-while things. "My son, be strong" has an athletic ring. And then that other word of Paul's to his son Timothy, "Watch thou in all things, endure afflictions." What a spirit of fortitude and perseverance, what keenness of mind and strength of soul effort, these words peal forth! Strength, patient watching, and endurance are among the many characteristics that will enable a man to give full proof that God has indeed called him to the stern business of preaching. He is called upon to watch in *all* things—not in a few things, nor things of a particular kind, but in *all* things. He is to watch, not only those things that he enjoys watching, but those unlikable things that try the spirit and patience of the watcher. And he is to watch as those that must "give account."

The other night here in Manila a house of correction for girls took fire, and eleven girls perished in the flames. The watchman and the night caretaker were not awake to their charge; as a result, eleven coffins were interred at one burial service. But what of the awful responsibility of him who is a watchman for souls—souls that will certainly perish in the last, eternal fires of God unless saved? The fire which took the lives of those eleven young women might not have occurred, and thus it might never have been discovered that

the watchman slept while he should have been on guard. But the vengeance fires of our God will certainly occur, so there is no possibility of escape for His sleepy watchman. No, God's watchman must never sleep. He is to be on watch, "instant in season, out of season," and to watch "in all things." Indeed, of all vocations, preaching is the most laborious.

But the preacher must not only watch, he must endure while watching. The things he endures, if he really endures them, help to keep him awake and in a watchful attitude, keen eyed and alert. He does not have to stick pins into himself to keep awake. God sees to it that he has sufficient of the pains of affliction to keep him from going to sleep spiritually. That preacher who is in full measure attending to his business of preaching will find that all the endurances which come to him "have fallen out rather unto the furtherance of the gospel." But Paul called all the afflictions which he endured—and there were a multitude of them—"light affliction." He rejoiced in them, for they worked for him "a far more exceeding and eternal weight of glory." That is a very meaningful statement of his, when, after reciting a long list of hardships which he had suffered, he speaks of them as "those things that are without." He with his Master despised the shame they brought to him, and could "count it all joy." He could sing at midnight when, with his fellow prisoner Silas, he was stock-bound in a Philippian dungeon, with his back lacerated from the many stripes laid upon it at the magistrate's command.

But again, not all the preacher's watchings and endurance which call for strength, courage, and fortitude are of a physical nature; most of them are not. "Perils among false brethren" are reckoned by Paul with perils of robbers, waters, and the wilderness. The problems of the church require the meekness of Moses, the patience of Job, and the courage and aggressiveness of Nehemiah. The occupation of preaching demands all these virtues of the man whom God calls. And while an outstanding characteristic of Moses was meekness, of Job patience, and of Nehemiah aggressive vigor, yet it is to be observed that all three of these noble virtues were found in each of these men of God. Likewise are they to lodge in the character of Christ's ambassadors today. I have seen at work a steam hammer that, it was told me, could strike a ton blow or crack a nut and not hurt the finger of the one holding it. Great power and great gentleness were its characteristics. "Thy gentleness hath made me great," said David. A very strong yet a very gentle hand has God's real preacher.

The business of preaching is a life business. It is not to be left for any ordinary pursuit. It may seem to the preacher that his managing committee or board does not deal with him

at all times in equity, but that does not warrant him in changing his vocation, nor should his business of preaching stop even if a lack of funds removes his name from the pay roll. If he has been called of God to preach, he can carry on as a lay preacher, supporting himself and his family as a colporteur or in some other honorable way. No! God sets up a man in the business of preaching as a life work. And that preacher is, "by patient continuance in well doing," to be "made all things to all men," that he "might by all means save some." "Save some!" This is the happy reward of the preacher's arduous labor. His is a work of love.

Manila, P. I.

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THE "4A" ANALYZED.—Atheism, it seems, has suffered more than religion from the depression. The American Association for the Advancement of Atheism ("the 4A"), in its annual report, admits that while the churches of America gained a million members in 1932, the 4A has lost half its income. . . . The most interesting feature of the report is the analysis of a recent questionnaire addressed to 500 members of 4A. It was learned, among other things, that 93 per cent are children of foreign-born parents; Protestant parents contribute more than their quota, Catholics less, Jews and Methodists lead, and Baptists trail; "parents of atheists were more than ordinarily pious;" 39 per cent of the members have college or professional degrees; 90 per cent attended church or Sunday school before the age of fifteen, and 61 per cent after fifteen; conversion to atheism comes late (whereas Dr. Starbuck found that 90 per cent of religious conversions occur between the ages of ten and twenty, only 41 per cent of the members were avowed atheists at twenty); at the time of losing their faith 21 per cent were married (of the unmarried about one half admitted having had sexual intercourse), before becoming atheists 64 per cent were Republicans or Democrats, and 29 per cent socialists or communists, now only 29 per cent vote with the old parties, while 54 per cent are socialist or communist; 72 per cent openly avow their opinions; as to which type of religion is most harmful opinions differ. The Unitarians are considered the least harmful. Paine, Ingersoll, and the Bible are named as the major influence in spreading atheism. Minor honors (?) go to Voltaire, Karl Marx, Haldeman-Julius, Bertrand Russell, Gibbon, Frazer, and Haeckel. The most common "causes" given in order of frequency were the following: wide reading of history, science, and religion (mentioned 75 times); disgust with religious hypocrisy (60); influence of particular author or book (55); a by-product of socialist materialism (30); effects of college education (25); and effects of study of sciences (25). The *Christian Advocate* justifies the giving of so much space to the results of this inquiry on the ground that this is in the nature of a map of the enemy's country, and a key to his plan of campaign. Let us profit by it in our own opposing strategy.—*The Christian Advocate*, July 6, 1933.

THE BETTER WORKMAN

Improvement in Method and Technique

PERFORMING THE MARRIAGE CEREMONY

Requests have frequently been received for varying types of the marriage service,—the more formal, suitable for the larger church wedding, and the simpler form, possibly for a home wedding, or at least marked with less formality. We are pleased to present these different types of service as prepared and used by experienced workers, together with an admonition which may be used effectively.—EDITORS.

Form of Ceremony No. 1

Submitted by A. W. Spalding

FOR the celebration of the marriage of this young man and this young woman we are gathered here, dear friends, in the sight of God, and in the presence of you all as living witnesses to the troth they plight. It is fitting that there should be public acknowledgment of this most ancient rite of marriage, because it is an act that affects not only the persons who are thus joined together, but all society.

In the very beginning marriage was ordained of God, when He took the man whom He had formed of His Spirit and of the dust of the ground, and from his side, out of his living substance, created woman, bone of his bone, flesh of his flesh, spirit of his spirit, and made her a help meet to his every human need. And the Lord God said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

The institution thus established by marriage—the home—is, has ever been, and must ever be the foundation of a sound society. The well-being of the community, the success of the church, the prosperity of the nation, depend upon the home. Where the home has flourished in the purity and grace of Christian life, there has the welfare of society been made secure; and where the home has been betrayed and degraded, there has society crumbled.

With what reverence, then, must the rite of marriage and the institution of the home be held in every mind, and with what solicitude must their sanctity be preserved in public and in private regard. The occasion of the union of a man and a woman as husband and wife will, by Christian minds, be greeted, not with unseemly levity, but with decorous joy.

Through marriage and the love thus recognized and fostered, are to be revealed the deeper mysteries of the church, and of that union of human and divine that is the highest state of mankind. For the Holy Scripture saith:

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. . . . Therefore as the church is

subject unto Christ, so let the wives be to their own husbands in everything.

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. . . .

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." Eph. 5:22-32.

Into this holy estate these two persons here present come now to be joined. Therefore, if any man can show just cause why they may not be lawfully joined together, let him now speak, or else hereafter forever hold his peace.

At this point the minister addresses the bride and bridegroom as follows:

I require and charge you both, as ye shall answer in the day of judgment, when the secrets of all hearts shall be disclosed, that if either know any cause or impediment whereby ye may not lawfully be joined together in matrimony, ye do now confess it; for be well assured that any who are united together otherwise than as God's word doth allow, are not joined together by God, neither is their marriage lawful.

(Turning to the congregation) Who giveth this woman to be married to this man?

Then the father of the bride, or other relative, will signify his assent by saying, "I do," at the same time placing the right hand of the bride in the hand of the minister.

At this point the minister will join the bride's hand with that of the bridegroom, the hands remaining clasped until the close of the benediction.

(Addressing the bridegroom) And now, solemnly promising before God and in the presence of these witnesses, wilt thou [speaking the full name] have this woman [speaking full name], to be thy wedded wife, to live together after God's ordinance in the sacred estate of matrimony? Wilt thou love her, comfort her,

honor her, cherish her, in sickness and in health, in prosperity or in adversity; and, forsaking all other, keep thee only unto her so long as ye both shall live? Dost thou so declare?

The bridegroom will respond: "I do."

(Addressing the bride) Wilt thou [speaking full name], have this man [speaking full name], to be thy wedded husband, to live together after God's ordinance in the sacred estate of matrimony? Wilt thou love, honor, and cherish him, in sickness and in health, in prosperity or in adversity; and, forsaking all other, keep thee only unto him so long as ye both shall live? Dost thou so declare?

The bride will respond: "I do."

(Turning to the congregation) Forasmuch, then, as [full name of bridegroom] and [full name of bride] have consented together in holy

wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by joining hands, I, as a minister of the gospel, and by authority of the law of [local territory], do pronounce that they are husband and wife.

At this point the bridegroom kisses the bride.

"What therefore God hath joined together, let not man put asunder." Amen.

The bridegroom and the bride, either kneeling or standing, then receive the benediction, as follows:

"The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace." Amen.

The bridegroom and the bride then release hands, and the minister introduces the wedded pair to the audience, suggesting the arrangement to be followed in receiving the congratulations of friends.

Form of Ceremony No. 2

Submitted by I. H. Evans

MARRIAGE is a divine institution. It was ordained of God in the garden of Eden before man sinned. It was sanctioned by the presence of Christ and His disciples at the marriage in Cana of Galilee. It was declared by the apostle Paul to be honorable, and is so regarded among all nations. It is a relationship which should not be entered into hastily or unadvisedly, but soberly and in the fear of God.

Who giveth this woman to be married to this man?

The father will signify his assent, saying, "I do."

And now if you,, and you,, desire to be united in the bonds of holy matrimony, you will signify the same by joining your right hands. And as you will answer when all is made manifest at the last great day, I charge you to declare whether there exists any reason which would hinder your lawful union. Is there any one present who knows of any reason why these persons should not be united in marriage? If so, speak now, or forever after hold your peace.

....., do you take this woman,, whom you hold by the hand, to be your lawfully wedded wife, promising to love, honor, cherish, and protect her in sickness and health, in prosperity and adversity, and forsaking all others cleave to her and to her only so long as you both shall live?

The bridegroom answers: "I do."

....., do you take this man,, whom you hold by the hand, to be your lawfully wedded husband, promising to love, honor, cherish, and protect him in sickness and health, in prosperity and adversity, and forsaking all others cleave to him and to him only so long as you both shall live?

The bride answers: "I do."

And now by virtue of your vows of affection, fidelity, and faithfulness, and by the authority vested in me as a minister of the gospel, by the ordinance of God, and the laws of the State of, I unite you,, and, in the bonds of holy matrimony, and pronounce you lawfully married husband and wife in the name of the Father, the Son, and the Holy Spirit. What God hath joined together let not man put asunder. Let us pray.

The bride and bridegroom, unclasping hands, kneel or stand with bowed heads during prayer and while the following benediction is spoken:

The Lord bless you, and keep you; the Lord make His face to shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you peace, now and evermore. Amen.

After the benediction, the minister shall say:

I have the pleasure of introducing to this company Mr. and Mrs. They will be pleased to receive the congratulations of their friends.

Form of Ceremony No. 3

Submitted by O. Montgomery

Addressing the company, the minister shall say:

DEARLY BELOVED: We are gathered together here in the sight of God and in the presence of these witnesses, to join together this man and this woman in holy matrimony, which is an honorable estate, instituted of God in the time

of man's innocence. With the Sabbath, it stands as one of the two holy institutions given to man in Eden before sin was known; and it comes down to us through the ages, bearing the divine approval and blessing of our loving heavenly

Father. Matrimony is used in the Holy Scriptures to typify the perfect union that exists between Christ and His church; it was honored by the Saviour when He performed His first miracle at the marriage feast at Cana of Galilee; it is commended by the apostle Paul to be honorable among all men; and therefore is not by any one to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

During all time men and women have chosen for themselves companions with whom they have entered into holy wedlock; and now these two persons here present desire to unite their lives in this sacred union, and we know of no reason why they may not be privileged so to do.

Then to the man the minister shall say:

Will you,, take this woman at your side to be your lawfully wedded wife, to live together after God's ordinance in the holy estate of matrimony? Will you love, honor, comfort, protect, and keep her, in sickness and in health, in prosperity or adversity, and, forsaking all others, keep yourself only unto her, as long as ye both shall live?

Then to the woman the minister shall say:

Will you,, take this man at your side to be your lawfully wedded husband, to live together after God's ordinance in the holy estate of matrimony? Will you love, honor, comfort, and cherish him, in sickness and in health, in prosperity or adversity, and, forsaking all others, keep yourself only

unto him, as long you both shall live?

Then to them both, the minister shall say:

If you do both thus solemnly vow and pledge your troth to each other, you may signify the same by joining your right hands.

The minister shall then lay his right hand upon their clasped hands and say:

Upon this solemn covenant which you have both made, each with the other, and which you have declared before God and in the presence of these witnesses by the joining of your right hands, I, a minister of the gospel, on the authority of God's word and in harmony with His divine plan for His children, and in compliance with the laws of the State of, do pronounce you husband and wife. May the Holy Spirit seal with divine approval this union, and may the Lord's choicest blessings be upon you.

Then the minister shall say:

Let us pray.

[The bride and groom only should kneel; the minister and company should remain standing. The prayer should be short.]

Then the minister, addressing the company, shall say:

Dear friends, it is with much pleasure that I have the honor of presenting to you this new family, Mr. and Mrs. I am sure it will give them much pleasure to receive your congratulations.

Admonition to Bride and Groom

Submitted by J. L. McElhany

Either before or after the prayer, addressing the bride and groom, I deliver this admonition:

Preserve sacredly the privacies of your own home, your marriage state, and your hearts. Let no father or mother, or brother or sister, ever presume to come between you or share the joys or sorrows that belong to you and to you two alone.

With mutual help, build your quiet world, not allowing your dearest earthly friends to be the

confidant of aught that concerns your domestic peace. Let moments of alienation, if that occur, be healed at once. Never, no, never, speak of it outside; but to each other confess, and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow. It will do you good; and thereby your minds will grow together contented in that love which is stronger than death, and you will be truly one.

THE HIGHEST INTERESTS DEMAND ATTENTION

BY ELLEN G. WHITE



W e must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing. The highest interests demand the close attention and energy that are too often given to comparatively insignificant things.

Accepting new theories does not bring new life to the soul. Even an acquaintance with facts and theories important in themselves is of little value unless put to a practical use. We need to feel our responsibility to give our souls food that will nourish and stimulate spiritual life.—“*Testimonies*,” Vol. VIII, p. 316.

CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

TESTIMONIES SCIENTIFIC BEFORE SCIENCE

BY G. K. ABBOTT, M. D.

MANY principles of health were pointed out in the Testimonies years before science could explain them. What science had demonstrated that whole-wheat bread was more wholesome than white bread as early as the sixties, when this instruction first appeared? It was not until scientific research had shown that minerals and vitamins are of vital importance in nutrition that the real reasons became known. And this was not until fifty years later.

Because Sylvester Graham and others advocated whole-wheat bread thirty years before it was pointed out in the Testimonies, some are inclined to think these principles were not distinctively matters of divine revelation. But of all the things advocated by men, how many there are which have proved to be false! And, contrariwise, of all the principles of health pointed out in the Testimonies, how many have been repudiated by science, or have failed of corroboration and explanation by later scientific research? *Not one has been shown to be untrue to science, and practically none of these great principles yet remain undemonstrated by scientific research.*

Simple, but Complex

Some of these principles, so simply stated that they thereby fail to attract attention, are nevertheless so highly technical that it has required a vast amount of experimentation to unearth the explanation of them. It is noteworthy also that these researches have been done by men having no knowledge of health matters through the channel of divine revelation, so highly prized by our denomination.

One of these messages is of special interest to me personally. I have the statement underlined in "Counsels on Health," and also in "Testimonies," Volume IX, where it first appeared in print. I had long been looking for some scientific explanation of this statement, but without success. In "Medical Ministry," page 287, this same statement is copied from the original manuscript sent to a physician in the year 1901. The statement reads: "And eggs contain properties which are remedial agencies in counteracting poisons." At the time this was written, no scientist on earth, and certainly not the individual who was the channel of its giving, could have given the slightest clue to its scientific explanation.

In September, 1931, Edward Mellanby, of Eng-

land, published a paper entitled, "The Experimental Production and Prevention of Degeneration in the Spinal Cord," in which he showed that "diets containing a large amount of cereals, and deficient in vitamin A or carotin, when fed to young puppies, caused degeneration of the spinal cord in the form of demyelination of the nerve fibers (loss of the insulating sheath). Moreover, it was definitely established experimentally that the effect of the neurotoxin (nerve poison) of ergot and cereals is neutralized by this vitamin."

Vitamin A controls the growth, structure, and function of a greater number of tissues of the body than probably any other nutritional element. Investigators have found that a shortage of this vitamin in the refined foods, or unbalanced diet of civilized man, will produce in animals under experiment, lack of physical stamina, susceptibility to infections, stunting and lack of growth, ten different diseases of the eyes, eleven of the respiratory tract, seven of the alimentary tract, seven of the genito-urinary tract, nine of the skin, two of the blood; and the end is not yet. But not until Mellanby's researches in 1931, was it known to have any control over the growth and structure of nerve tissue, and here apparently it behaves in a different way than with other tissues—it counteracts the effects of a poison.

One of the prominent vitamins of egg yolk is vitamin A, though it is by no means confined to the egg. Milk and butter fat, also avoided by some because of extreme ideas in diet, are good sources of vitamin A. Green and yellow vegetables, especially raw carrots, often disliked by vegetarians, are excellent sources of this most important vitamin. Thus twenty-two years before it attained any scientific explanation, this statement was read before our General Conference in Washington (1909); and thirty years before its experimental demonstration, it was written to a physician in distress because of extremes in diet. Such was the highly technical knowledge imparted, and such is its recent scientific explanation.

Too Easily Satisfied

I was well satisfied with the explanation as meeting the technicalities of the statement for which I had so long been looking for a scientific elucidation. But a few months later, when re-reading a treatise on the present knowledge of

vitamins; I came across another startling research throwing further light upon this same statement in the Testimonies. And here I must acknowledge having had to learn something backward. The summary of this research reads:

"Soon after Mellanby's original announcement of the discovery of the dietary cause of rickets, he made a second startling statement to the effect that cereals, especially oatmeal, not only do not contain vitamin D, but do contain some definite anticalcifying substance. Continuing his work on dogs, he found that on a diet which was deficient in vitamin D, when other dietary and environmental factors remained the same, doubling the amount of cereal made the rickets distinctly worse." He was "able to extract a substance from oatmeal which, when added to a diet that would otherwise produce slight rickets, intensifies the symptoms considerably." "Recently Mirvish, by methods similar to those used by Mellanby, has obtained from oatmeal an extract which will lower the blood calcium of rabbits thirty per cent in twenty-four to forty-eight hours, . . . with a return to normal in approximately seventy-two hours." "Mellanby himself was the first to show that the anticalcifying effect of cereals or cereal extracts may be completely nullified by supplementing the diet with adequate amounts of vitamin D in the form of cod-liver oil, egg yolk, or irradiated fats, or by irradiating the animal, or even the cereal itself."

Vitamin D is the sunshine vitamin, with the function of appropriating lime and phosphorus from the food, keeping the proper amount in the blood and body fluids, and building these into the structure of bone. Its lack gives rise to rickets—soft bones. It is found in foods largely in proportion to their exposure to the ultraviolet of sunlight, and especially do fats under such exposure or irradiation become excellent sources. It has been shown that the sun bath activates a peculiar substance (ergosterol) in the oily secretion of the skin, which is thereby changed to vitamin D, and so supplies this essential to health. The animal body stores this in the liver. Fish obtain it also from the green plants of the water in which they live, and hence its abundance in the oil of the liver of fishes.

Egg yolks are an excellent source of vitamin D. Even severe rickets has been cured by adding one or two egg yolks daily to the milk formula. Here, then, is another property of eggs which counteracts a poison, and the poison is again present in a diet excessive in grain products, which have been stressed so much in a vegetarian diet.

And this is how I learned something backward. On rereading the statement concerning the dietary properties of eggs which neutralize poisons ("Counsels on Health," page 136, and "Medical Ministry," page 287) I found what I had overlooked,—that the words "*properties*," "*agencies*," and "*poisons*" are all in the plural, not in the singular. I had been gratified and

satisfied with the explanation regarding *one property* neutralizing *one poison*, overlooking the fact that these words are in the plural, and hence must mean that eggs contain at least two properties that counteract at least two poisons.

Scientific, Technical, Exact

This statement regarding eggs does not, of course, explain other factors in pernicious anemia, which was supposed to be the disease in the case where this instruction was given. It does throw light on one of the most serious results of the disease, viz., spinal cord degeneration; and also upon another disease-producing effect of an unbalanced diet excessive in cereals and lacking in milk, butter, eggs, and certain vegetables.

The language of the statement in the Testimonies is not haphazard, nor careless, nor inexact. It is scientific, technical, and exact to the last letter. It was given thirty years before a single human being on earth could have explained it. Whence did it come, if not from the Designer of the vitamins, the Maker of foods and the Creator of the human body, the One from whom emanate all the powers of the universe, the minutiae as well as the magnitiae, whose power made the chemical elements and their smallest component parts, ordained their properties and hence their relationships; that is, the laws of biochemistry and physiology? There is no other possible explanation of this strangely simple yet intricately complex and highly technical statement, exact in its scientific accuracy and far-reaching in its relation to health and disease, as any physician must concede who knows the circumstances of its first promulgation.

It is never within our province to ignore or to question the messages of God's Spirit, but to study diligently that we may discover their meaning and application. God gives no instruction too idealistic to be applied to human circumstances and relations. When rightly understood and simply and faithfully followed, the Testimonies of God's Spirit are always the best for us.

Glendale, Calif.

ZIONISM AUGMENTED.—In the Palestine office of Zionism in Berlin there are fifty-eight voluntary workers who do nothing but deal with the requests of families seeking permission to enter Palestine. A movement is now on foot among the Jews to raise fifty million dollars to bring about organized settlement and the establishment of industries to solve this problem. To the student of Bible prophecy all this is of the very deepest interest. It shows the rapid preparation of Palestine for the last page of Jewish history, which will be written there, before the long-promised restoration and spiritual revival takes place, when Israel's King will be revealed.—*Our Hope, August, 1933.*

KINDLY CORRECTIVES

Better Speech and Conduct

Don't Abuse Press Card Privileges

BY W. L. BURGAN

IN order to assist workers in securing information that may be helpful in presenting current matters that re-enforce the truthfulness and seriousness of the advent message, the General Conference Committee has provided press cards through its Press Bureau, giving holders of the same the status of newspaper reporters.

Hundreds of these cards have been issued to persons in different parts of the world, with the urge that they be used wisely and discreetly. Never were they intended to secure free admittance merely for personal reasons to places where an admission charge is made.

The appointed representatives of God's church on earth must be alert never to bring reproach upon the cause by attempting to obtain favors on press cards when they know they are not attending to secure facts that will help them advance the message. Neither are they to "crash the gate," as it were, at places where tremendous crowds are attending, such as an exposition, and where the management soon learns that large numbers of our representatives are attempting to take advantage of them by seeking free admission on these cards.

Press cards may properly be used at church conventions in order to secure seats around the press table. They may properly be used to hear some gifted speaker or representative of a government whose words would have a bearing on the fulfillment of prophecy, or to attend some other kind of gathering where the one seeking admittance believes that he can gather facts that will help him in his public ministry. But to go to a place where multitudes from every corner of a country are attending, and "flash" a press card on a gatekeeper who has strict instructions not to honor any kind of pass, save the ones issued by the management, is decidedly wrong; and such a course makes an exceedingly unfavorable impression, not only upon the gatekeepers, but also on the management, concerning both our organization and our methods of doing things.

As secretary of the Press Bureau, and therefore being responsible for distributing these press cards among my fellow workers in the Lord's cause, I earnestly appeal to all to exercise discretion, tact, and good Christian judgment when using our press cards, that no stigma or reproach may be cast on the work which God is directing.

Washington, D. C.

NOTES AND NOTICES

Items of Interest to Workers

EVERY worker should retain for reference the logical and lucid examination of the challenge, "Did Josephus Really Mention Jesus Christ?" appearing on pages 459, 460 of the *Sunday School Times* for July 15, 1933. Irwin H. Linton, a trained lawyer, weighs the evidence for and against, and gives the verdict of real scholarship. We need to have such material at hand to effectually meet the challenges of higher critical Modernists and skeptics.

A BREAK of one month in Elder Lacey's serial analyses of the Old Testament books is unavoidable. All the remaining outlines are in hand save Ezekiel and Malachi, and in the three closing months of the year the rest of the series is scheduled to appear.

ACCORDING to investigators, Protestant church papers showed a steady decline in circulation between 1920 and 1930, while Roman Catholic papers as a whole practically doubled their circulation. The Catholic Press Directory lists 310 Catholic publications. Of the total, 267 report an aggregate circulation of more than 7,000,000.

WE need greater boldness in Jesus Christ, to proclaim to men the truth concerning this movement. Too many times our people hesitate to let the public know directly who we are and what we believe. It is time for our members at large to change their attitude in this matter. Our ministers ought to stress to our churches more strongly the thought that they should boldly, albeit tactfully and with grace, make a business of telling friends and neighbors and others quite directly who Seventh-day Adventists are and what they believe. As Elder Watson asks: "Why leave to our opponents the business of informing, or rather misinforming, the public regarding Seventh-day Adventists?" This observation is provoked by a copy of the Seventh-day Adventist special of *Present Truth* that has just come to our desk, which addresses itself directly and exclusively to answering the questions, "Who are Seventh-day Adventists? and what do they believe?" If a piece of literature like this were placed in every home in North America, what change of attitude there would be toward us on the part of multitudes of people who now have only a hazy, and oftentimes an altogether wrong idea concerning us!

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ANXIOUS HEARTS.—Our own worldliness blinds us to the other-worldliness of those we call heathen. The devout Moslem, Hindu, and Buddhist has *always* faced an eternal future with an anxious heart.—Dr. Samuel Zwemer.



PROPHECYING VERSUS INTERPRETING

PROPHECYING the precise course of future events has been the penchant of some. Possessed of vivid imagination, they have made themselves—and, unfortunately, others—ridiculous by forecasting the detailed process of fulfillment in a general prophetic outline. It is infinitely better to interpret the events as they become fulfillments than to assume a rôle God has never committed to us. When an actual fulfillment occurs, it fits the divine prediction like a glove to the hand.

For example, in our interpretation of such prophecies as James 5, we naturally and unavoidably deal with economic conditions and trends. We trace from cause to effect, and draw conclusions. Let us, however, keep on safe and

sane ground on all such questions. Ours is to interpret conditions, not to predict the precise course of fulfillment. It is easy to reach faulty conclusions, and to make sweeping statements. We must watch our step here.

A study of the history of prophetic interpretation would have a salutary influence upon us all, especially as we now face the final scenes. The divine word will never fail. But the Master's counsel is, "When ye shall see these things come to pass, know," or understand. Thus the pathway is identified, faith is confirmed, assurance is deepened, and we are strengthened to stand as adamant for God's final truth once and forever declared, and now approaching its consummation.

L. E. F.

LET THERE BE LIGHT

IF a belief or position is dependent for its adherence upon ignorance of some of the accessible facts, it is not a position with which a thoughtful man will wish to be identified. Unquestionably, all will agree upon this principle. Truth courts the light. It invites scrutiny, for it will unfailingly stand every legitimate test that can be placed upon it.

For example, take our historico-prophetic positions. Nothing the tomes of reliable history can uncover will disannul a single sound position we hold. Additional evidence will only buttress and confirm every right conclusion we have reached. None need be apprehensive lest reverent investigation will destroy confidence or imperil faith. It was by exhaustive research that the founders of this movement came to those major conclusions that have stood the test of time.

The pioneers were not afraid to delve into the pages of history, and to search closely the writings of their precursors in the field of prophetic interpretation. And this latter fact should be more fully and frankly recognized than has sometimes been the case. These memorable prophecies have been on record ever since the close of the canon of Scripture, and through the centuries attempts have been made to understand their meaning. Especially is this true from the time of the Protestant Reformation onward. But when we come to the "time of the end," a veritable flood of exposition burst forth

from godly scholars who stood as Heaven's true representatives on earth ere the rise of this message.

Great light shone into the minds of the founding fathers of this movement as they builded our prophetic expositions. But God designs light on the prophecies and their fulfillment to shine more and more unto the perfect day, in harmony with the clear principles of the Word and the explicit statements of the Spirit of prophecy. As prophecies fulfill, we are to recognize and proclaim features before obscured. While we can forecast the general outline and the outcome, we are to recognize and interpret as events occur, rather than to predict the detailed steps by which a given prophecy will come to pass. Thank God for prophetic light. May it shine on.

L. E. F.

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Artificial Issues

MODERNISM continues its sinister inroads upon the Christian faith. Against these we should ever be on the watch. But let us be careful lest we manufacture issues where we fancy we ought to find them. There are ample genuine issues which are of fundamental and legitimate concern, without straying out after fancies that bring disgust to the discerning, conservative Christian scholars both outside and inside our ranks.

L. E. F.

Keep the Perspective Clear

IT makes a world of difference whether you are attempting to view the landscape from the valley depths, or are scanning the horizon from the mountain top. Everything assumes a fundamentally different relationship to the whole, depending upon the place of observation. Down in the lowlands the obscuring valley slopes seem so steep, the boulders and underbrush so obstructive. From that position the immediate foothills appear almost as high as the majestic mountain peaks beyond. Indeed, petty details close at hand well-nigh obscure the larger, more essential features of the scene as a whole.

But from the mountain top all is reversed. The value of the parts then assume their proper relationship to the rest of the landscape. The entire vista spreads out before the eye. Inconsequential details are duly submerged in the picture that puts plain, valley, foothill, and towering peak each in its rightful place. The really big things are seen to be big, and small things blend their subordinate details into the background.

All of which is suggestive of a fundamental spiritual lesson. Ofttimes, toiling ardently in the valley of our daily routine, we become so engrossed in some immediate interest of relatively little importance that it seems to fill the horizon—all because we forget the element of perspective. Comparative molehills, or at least little foothills, of problems and interests, can easily loom so large as to distort our whole vision.

What we need is the rectifying, balancing vision of the mountain top that puts things into their right relation,—big things big and small things small,—and emphasizes the basic difference between them. May God give us all this largeness, this comprehensiveness of view. Let us get away with Him to the mountain tops through prayer, communion, and deliberate meditation. Such a viewpoint will prevent tangents, extremes, distortions. It will steady the soul amid the cares and responsibilities that press. It will restrain minutiae from absorbing the major place or attention in the life. It will put first things first.

Up on the mountain top, above the mists of the valley, in quiet communion with God, the confusing noises of the lowlands do not disturb, the distracting commotions do not annoy. Clarity of purpose and of understanding result. Such a viewpoint is increasingly needed in these bewildering times. Life for most of us is one intensive rush. The world is confused; the nominal church has lost its sense of values; even the remnant church is subject to increasing attacks from without and within. We must keep our perspective clear.

Such an attitude will confirm the foundational truths of our message, and vitalize our witness to the world.

L. E. F.

CANDID COUNSELS ON

BY THE LATE D. E.



SOME time ago, while in consultation with a doctor not of our faith over a patient who was hopelessly ill, I asked the other physician if the patient was a vegetarian. Without replying directly to my question, this doctor remarked that such and such a minister (naming one of our workers) was not enjoying very good health, and that our health measures were not very productive of good results in that worker's life. This brief conversation has caused me to give considerable thought to the fact that many Seventh-day Adventists, and especially our workers, suffer from high blood pressure, heart disease, malignant growths, and premature physical breakdowns just about as much as do people who make no pretense of following health principles.

There must be a fundamental reason for this. Surely we are not putting into practice the truths we possess, or perhaps while carrying out some of them we are neglecting others equally important. The Lord says, "My people are destroyed for lack of knowledge." Hosea 4:6. Note that He says "My people." This does not mean the heathen or the unbelievers, but those who profess to be following God. There is thus a possibility of God's people following part of His message, but being destroyed because they do not obey it all—perhaps because of lack of knowledge.

The Lord cannot bless wrong acts or false principles, even though they be carried out by His own people, and in an apparently good cause. As the ark was being brought back to David and the people, one of the drivers dared to touch the ark because it lurched as the oxen stumbled. This disobedience, even though in a seemingly good cause, resulted in instant death. Satan, when tempting Christ, suggested that Jesus throw Himself down from the pinnacle of the temple, stating that God had promised that His angels would lift Him up. But Christ, incarnate in human form, refused to endanger His life by putting Himself in the position of breaking one of God's laws.

In countering the unbiblical teachings current regarding the everlasting torment of the ungodly, let us not minimize the facts and the horror of the second death. It is too awful to mention lightly. It was to save man from its horrors that God sent His Son.

THE WORKER'S HEALTH

DAVENPORT, M. D.

Is it not significant that of the diseases which cause death, heart disease heads the list? And be it observed that heart disease is frequently, if not always, associated with hypertension. What is it, then, that causes so much heart trouble, with its accompanying high blood pressure? Perhaps next to dietetic errors, it is the mad pace, the hurry and worry, the anxiety and tension, under which this generation is living. And this is not confined to those outside our work, but unfortunately it applies also to our own burden bearers, and especially to the workers carrying increasingly heavy responsibilities—those who, when the hour of quitting time comes, cannot lay down their tools, but whose minds must continually strive with their problems until the small hours of the night. And usually when Sabbath comes, which should bring needed rest, to them it means only a busier and more strenuous program than ever. All this is done in the interest of God's work; but so was the steadying of the ark. The taut spring needs to be periodically relaxed, or it will snap.

We must somehow be temperate in all things, remembering that we are not indispensable to the work, and that God can complete it without our help. We must "be still, and know" that God is above all and in all. We must occasionally come apart awhile and rest, that we may more clearly and perfectly represent Him in our minds and bodies. There never has been a time when we should be more careful to follow out our principles of health reform than today. Disease and infection are everywhere present in the animal world. On the other hand, never was it easier to follow a wholesome, balanced vegetarian diet than it is today, with our wonderful markets providing such a variety of fruits and vegetables, even in winter. We must also secure adequate and periodic rest, not attempting to do the year's resting in a two weeks' vacation. God desires that we as workers shall prosper and be in health. And the world has a right to expect much of the last-day exponents of true and full reform.

We need never fear a crash of finances so much as a crash of faith in the divine origin and commission of this message. God's movement will surmount every material obstacle if its heralds have the spiritual vision and impulse called for.

VALUABLE QUOTATIONS

From Reliable Sources

FADING CHRISTIANITIES.—Today people are trying to construct a Christianity that leaves Jesus out, or that does not give Him any great place, and often these people make a beautiful thing of it. But that kind of religion is like a cut flower. It does not last more than a day or two. There is never any root to these Christianities.—*Dr. James Moffatt, in the Watchman-Examiner, July 6, 1933.*

CREEDS OUTDATED.—The great creeds have grown so familiar, however, that their sonorous words almost sing themselves, and the reverberations of emotional connotation that they evoke almost drown out the specific meaning of their phrases. Still, the consciences of religious people cannot be stifled by the cadence of hallowed syllables, and sooner or later they refuse to subscribe to creeds that explicitly state what they do not believe.—*The Christian Century, July 19, 1933.*

GANDHI'S RELIGION.—Gandhi said: "In God's name I began this fast, and in God's name I end it. My faith is not less but more on this occasion, and I sing the glory of God." Gandhi cannot sing the glory of God, for the Lord Jesus Christ is the glory of God, and this false prophet has deliberately, intelligently, rejected Christ. He says he was almost persuaded, at one time, but "when I recovered my balance of mind, I felt that to me salvation was possible only through the Hindu religion."—*The Sunday School Times, June 10, 1933.*

PAPAL LEAD.—It has long been conjectured by Catholics that the Encyclical "Quadragesimo Anno" of Pius XI on the Reconstruction of the Social Order was exercising a considerable influence in the councils of the Administration at Washington. Indeed, after meetings of various social-justice groups around the country, it had been facetiously suggested that the President must have had a spy in their deliberations, so closely did his suggestions for social and economic reform follow their own resolutions.—*America (Catholic), July 1, 1933.*

EASTERN RENAISSANCE.—For a thousand years both India and China were under the sway of tradition. Life was set and unprogressive. We are now in the beginning of the end of that period. The Renaissance is in full swing throughout the East. This new freedom of the mind has precipitated five revolutions at once both in India and in China. These five revolutions were spread over five centuries with us in the West, but in one generation the East has to deal with them. Therefore the strain is terrific.—*Dr. E. Stanley Jones, in the Watchman-Examiner, June 15, 1933.*

DIVORCE RAMPANT.—In his address at the Chicago convention of the National Education Association, Clarence A. Martin, president of the American Bar Association, probably jolted some of his hearers when he said that within the last sixty years divorce had increased in

this country by about 2,000 per cent. If fraud, collusion, and other practices now prevalent, continue unabated, the rate of increase will be sharp within the next decade. Nine tenths of all divorces in 1930 were "uncontested," so that Mr. Martin is justified in claiming that "we have divorce by simple agreement, not so boldly as in Mexico and Russia, but just as effectively." In most parts of the United States, divorce has become so common that, except in the more scandalous cases, it no longer carries with it any stigma of disgrace. Even the social disapproval which once followed it is disappearing. . . . In view, then, of the favor with which society looks upon divorce, it is not surprising that our legislatures have inclined to facilitate rather than to hinder divorce. Since 1930, at least two States have adopted legislation which provides divorce for all comers, practically on application. Within the last few weeks, the American Association for the Advancement of Science listened to a professor of sociology who argued that divorce by mutual consent should be legally established, as it is now practically established, everywhere in the United States.—*America (Catholic)*, July 22, 1933.

REPUDIATES GOSPEL.—The report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry frankly repudiates the claim of the gospel to be the only way of salvation. It regards Christianity as one among a number of religions which are all "ways to God." In the commission's view, for missionaries to go with a dogmatic and insistent message is not merely a mistake, it is a positive impertinence. Christianity and the ethnic religions are to learn from, and contribute to, each other, and missionaries are urged to unite with the leaders of these non-Christian cults in a common quest after truth and the ideal way of life, and in a common attack upon irreligion and communism. Jesus [whom the appraisers refrain from calling Christ] is classed with Buddha and Mohammed, all three being great men who by their teaching and "the influence they left behind them" founded the religions which bear their names.—*Robert Hall Glover, M. D., F. R. C. S., in the Sunday School Times*, July 9, 1933.

PAPAL DELEGATE.—He [Archbishop Amleto Giovanni Cicognani] is the first papal delegate to be appointed to come to this country since the creation of the political entity known as the Vatican City, although since 1893 the various popes have sent their delegates or nuncios to Washington. These papal representatives have never been recognized here by the State Department, but they have had a considerable influence with the diplomatic representatives from the Roman Catholic countries. In some countries such papal envoys are given diplomatic rank. The Catholic Encyclopedia states, "A nuncio is a permanent representative of the Pope vested with both political and ecclesiastical powers. . . . The necessity of resisting Protestantism was the special factor in the increase of these nunciatures."

At times certain influences have been exerted to gain political recognition of the papal delegate to the United States, but the attitude of the country generally is adverse to this. Nevertheless, only recently plans were made to build a large new headquarters for the apostolic dele-

gation among the diplomatic residences of the various nations represented here. This has aroused comment around the capital.—*The Christian Advocate*, June 8, 1933.

CHARACTERLESS EDUCATION.—For general education, America in 1928 spent the stupendous sum of \$3,033,706,590, and employed more than a million teachers. In the year approximately one billion dollars more was spent for education than the cost of running the United States Government, and more than two billion dollars more than the expenditures of all the churches of America. When we contrast these enormous sums spent on secular education with the tragic failure of the churches to devote adequate time, strength, and money to the Christian education and Bible study of our young people, the menace is clearly seen. For education without character is a dangerous thing.—*Editorial in the Sunday School Times*, July 15, 1933.

SIGNIFICANT TRANSITION.—When the recent Presbyterian general assembly received and approved the new hymnal, the act was even more significant than a revision of the creed. . . . The new Presbyterian hymnal drops about 400 of the "grand old hymns" having to do with the frailty of human nature, the wickedness of worldly joy, the unimportance of all mundane matters, and the general worthlessness of mankind. The hymns which were rhymed statements of the Calvinistic doctrines have also gone by the board. The joy of fellowship, the beauty of brotherhood, and the glory of service are the principal themes of the newer hymns. There is more sense of the value and meaning of this present life, and of the importance of doing those things which will ennoble and enrich it. The mystical note is as conspicuous for its presence as the dogmatic is for its absence. It was not without opposition that the new hymnal was adopted, for the ultraconservatives saw in it the evidence of a change in the church's emphasis and interest. They were right in their diagnosis. They were mistaken only in thinking that they could stop it, and that they would be doing the church a service if they did.—*The Christian Century*, July 19, 1933.

BIBLE IN ITALY.—Leading Italian papers are demanding the wide and free circulation of the Bible, and Roman Catholic societies in Italy have had to yield to the popular demand. The same is true in Ireland, where the Catholic Church is seeking to gain complete control over the nation, while the true gospel is being preached and having a hearing in unprecedented ways.—*The Sunday School Times*, June 10, 1933.

WATCHING CHURCH.—The world is watching at the door of the church, not for some new professional or some new architectural triumph; not for some new philosophy or scientific speculation. It is looking to see if there is any evidence within of cloven tongues and consecrated hearts and the movement which proclaims the presence of the Holy Spirit.—*Dr. Charles L. Goodell, in the Watchman-Examiner*, July 6, 1933.

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

MAKING AN EFFORT SELF-SUPPORTING

BY J. L. SHULER

IN this day of shrunken operating funds, the problem of making our evangelistic efforts self-supporting is a pressing matter. We recently held an effort in the capital of North Carolina, using the auditorium of the Woman's Club. There were only three white Sabbath keepers in the city when we began the meetings, so we could not depend upon our own people for material help on the expenses.

The Lord blessed us so abundantly that we were able to make the donations cover all the expenses—the rent of the auditorium and the advertising. We followed a plan that I feel confident may be followed with advantage in all evangelistic efforts.

During the eleven weeks of the every-night services we followed the plan of passing out special offering envelopes every Friday night, asking the people to bring a special offering on Sunday evening that would be sufficient to pay our rent for the week just beginning. We told the people exactly what the rent would be for that week, and in a tactful way laid the burden on them—if they wanted these meet-

ings to continue, we would be pleased to see them bring in an offering on Sunday that would be sufficient to pay the rent for the entire week.

We did this every week during the entire effort, and distributed special offering envelopes each Friday night. The people responded nobly. The result was that every Sunday we received a large offering that almost covered our rent for that week. We also took an offering each week night, and those offerings enabled us to pay for our advertising and the large initial expense of getting the meeting started. In this way we were able to meet all the expenses with the offerings taken at the meetings.

As a result of the effort the Lord has blessed us with a new church of 100 members, and this new church has led the entire list of churches in the Carolina Conference in tithes and mission offerings each month of 1933 up to this time. This is the time for every worker to stress intensive evangelism.

Raleigh, N. C.

SUCCESSFUL ACCESS TO MORMON AUDIENCES

BY W. D. FRAZEE

LAST spring I gave a lecture before one thousand students at the Ogden senior high school on "Tobacco and Efficiency." This was the first opportunity of this kind in our work in Ogden. Ever since we came, we have been praying that the Lord would open the way for some of these lectures in the schools, churches, clubs, etc., but until that time the way had not seemed to open. The Lord greatly blessed at this lecture, and gave us the hearts of the teachers and students. The superintendent of schools then asked me to speak in his four junior high schools. In this way I have become acquainted with young people from many of the homes of the city.

At one of these high school lectures a member of the board of education was present. After the lecture he asked me to speak in some of the Mormon churches. We had hoped and prayed that we might gain an entrance with our health message among these people, and thus the way was opened. I have already spoken in three of the Mormon churches, and have appointments to speak in others. Re-

cently I spoke at the State Industrial School, and the day following at the large Weber College, an institution of the Mormon Church. In all these schools and churches this lecture on tobacco has been enthusiastically received. Through the Lord's blessing a deep impression has been made upon minds, and we are making friends throughout the city.

As I go to these lectures, I take one of the nurses or other workers with me. We announce that free literature will be given to those who are especially interested in the subject if they will hand in their names and addresses. Then our workers take the Anti-Tobacco annual of the *Youth's Instructor* to the homes.

We have opened our meetings at the American Legion Hall. For the first few weeks we are carrying on a series of health lectures, accompanied by demonstrations of simple treatments and scientific cookery. A little later we shall work into the prophetic subjects.

It is wonderful to review how God has given us favor with the city as we have started these

meetings. A short time before the meetings were to start I asked the superintendent of schools to introduce me to the mayor, and to tell him of my work in the high schools. Together we called on the mayor, and as the superintendent of schools told him about our work, he received us very cordially. I asked him to speak at our opening night, which he readily consented to do.

The local radio station co-operated in our health program, and has given me a fine evening period three nights a week entirely free of charge. The editor of the newspaper is friendly, and is co-operating by giving us good publicity. Hand-printed posters advertising our opening week are on the bulletin boards of all the high schools in the city, including even the Catholic academy. Blotters announcing our meetings have been placed in the hands of all the high school students through the teachers. In addition to all this, most of the city has been covered by our company, workers and church members distributing printed announcements and giving personal invitations.

In answer to the earnest prayers of our company and the little church, God gave us a good audience the first night. About three hundred twenty-five were present. The mayor was surprised to see such a crowd. He said he and the city commissioner had arranged a wonderful program a short time before and invited the people to attend, but only about a hundred came out. He urged the people to attend this series of health lectures.

At our second meeting, although it was a bit rainy, nearly four hundred were present. When we consider that in the evangelistic effort held here several years ago the attendance was sometimes as low as twenty, counting Seventh-day Adventists, we sincerely thank the Lord for the entering wedge provided by the medical work.

In speaking of our health message as "the entering wedge," there is danger that we shall, because of our meager understanding of the real purpose and importance of medical ministry, think of it only as a means of breaking down prejudice and so securing an audience. As a result, we may fail to give it the place which its value demands.

When Jesus came to this world, "the earth was dark through misapprehension of God." Men did not love God, because they did not know Him. Jesus chose to reveal the love of God to men by ministering to them. The principle thus clearly revealed in the life of Jesus, the great Medical Evangelist, is especially applicable to His ministers today, and that is to reveal the love of God to mankind through medical ministry.

Ogden, Utah.

WE can give without loving, but we cannot love without giving.

Harvest Ingathering Helps*

BY W. L. NOTT

THE Harvest Ingathering plan which I have followed for more than twelve years is not an easy one, although it is not complicated. First, from the church membership the best solicitors are chosen for the business district of the city, also for the outside towns. Then, using a map of the city, a portion of resident territory is assigned to every member of the church, and each member is given an individual goal according to his territory and ability. No member is given a goal of less than \$10; others \$15 or \$25, some \$50, and some \$100. These are called suggestive goals, but are always cheerfully received, and seem to inspire in the individual confidence that he can reach his goal.

Two copies of these goals and territories are made. The first Sabbath the drive opens, one of these, having been cut into individual slips, is given to the congregation. In this way the goal and territory is designated for each individual, and the other copy is kept for reference.

The members of the singing band are assigned their work in the distribution, and they go out the night of the first Sabbath of the campaign. The band covers all the resident territory. No magazines are used in their soliciting, for this same territory is covered again by the individual worker.

The sermon on this first Sabbath, as well as on the second, is chosen with a view of inspiring each person with courage and confidence. Each prayer meeting night this is the theme, and each is urged to pray and work continually for the success of the drive.

Every Sabbath the church roll is called, and each person responds to his name by bringing his offering to the desk. The amounts are placed on a blackboard and added before the congregation. Each succeeding Sabbath the amount

* There are two essentials vital to the smooth, efficient operation of any piece of machinery. First, it must be built upon an adequate foundation. Second, it must be provided with sufficient power to perform its work. Brother Nott, and every other successful leader in the Harvest Ingathering campaign, has wrought in harmony with these principles. He constructs a smoothly functioning Ingathering organization, but builds on a strong spiritual foundation. A world in need is met by a membership consecrated to service. Brother Nott's Ingathering campaign is not a cold, mechanical drive. It springs from the divine impulse of the Holy Spirit.

Mechanics alone will never inspire a singing band to toil four or five nights a week. Ingathering success year after year does not grow out of purely human devisings. "The spirit of the living creature" must be "in the wheels." Careful attention to every detail of promotion fulfills the injunction, "Let all things be done decently and in order." And the progress of the campaign reflected in his interesting and ingenious goal device but reflects the surge of spiritual power that sends forth the workers from day to day, not tirelessly, but with consecrated determination. It is a determination born of conviction that it is the work of God, and that it can be triumphantly accomplished in His power. Any pastor can succeed in the Ingathering work in the same way, and no real success will attend any church that fails to build its campaign work on a spiritual foundation, and then works it out under the inspiration of divine power.—J. ADAMS STEVENS.

previously raised is added to the amount for the day. We continue until our goal is reached, but stop as soon as we reach our quota, for I believe such a program causes the church to take hold with better courage the next year.

Of course this does not work out one hundred per cent, but up until last year we never failed to reach our entire goal and have a nice overflow.

Oklahoma City, Okla.

Successful Singing Bands

LAST year our Harvest Ingathering singing band put in many hours, singing four nights a week for three months. The local papers granted us space for two articles, which helped us in our soliciting. Our church is now much better and more favorably known because of our singing, and when we start our public meetings in a few weeks, I believe that we shall see many of our new-found friends attending.

I would not wish to work without the singing band, if I could possibly have one. It not only brings in a goodly sum of money from people who otherwise might not give, but it furnishes an enthusiastic and pleasant avenue of service for many members, both young and old. Many of these might not take an active part in the Harvest Ingathering were it not for the singing bands. We intend to start earlier this year, and put on a more aggressive, and we trust a more fruitful, program.

N. H. SAUNDERS.

Worcester, Mass.

Announcements by Mimeograph

THE mimeograph is being used to advantage in these days of economy by a number of our pastors and evangelists. A thousand posters can be quickly turned out, and at a very moderate cost. Display lettering, and even illustrations, can be drawn on the stencils, very neat and attractive work resulting if care is exercised.

One evangelist has used a mimeographed poster, size 4 x 11 inches, to advertise his evangelistic meetings and health lectures in the East.

In Charlotte, North Carolina, Elder John G. Mitchell is advertising the revival services held in the church three nights a week by a mimeographed announcement of regular typewriter size, 8½ x 11. The words, "Revival Service," appear in large, shaded lettering at the top, the remainder of the announcement being typed in block form.

In the Temple Church, New York City, Elder

H. C. Lacey uses the mimeograph in getting out his weekly church calendar, which is a four-page folder approximately 5 x 8½ inches. The front and back pages of this calendar are printed, a line cut of the church building appearing on the front page. The two inside pages of the folder are mimeographed, the second page being devoted to announcing the order of service for the meetings on Sabbath and on Sunday evening. Notices of other services to be held during the week, or of other church activities, are given on the third page.

EFFECTIVE ILLUSTRATIONS

For Song or Sermon

LIVING BIBLES.—Captain Bickle used to go around to the different islands of the Inland Sea near Japan, teaching the people about Jesus. One day he said to a man who had come to believe in Jesus: "I want you to take a gift to your Christian friend. Here is a Bible for him."

The man said to him, "Why, Captain Bickle, that isn't his Bible!"

Captain Bickle said, "I know it isn't his Bible, but it will be his when you give it to him."

"I know," he said, "but he can't read that Bible."

Said Captain Bickle, "I know he can't read, but he can have it read to him."

"No, no," said the man, "that isn't his Bible! The only Bible he can read yet is *you*."—*Missionary Leader*.

ROYAL RESTRAINT.—In the annals of France is the story of the son of Louis XVI. As a young prince he was handed over to vicious men with the express command that they should wreck his character. The vilest, lowest influences were to be let loose that this child of royalty might become the mockery of the enemies of the court.

No boy, prince or pauper, has ever been brought face to face with such shamefulness as that to which the young prince was exposed. Unmentionable were the temptations placed in his path, indescribable the company into which he was thrown. But to it all the young prince had only one answer to make: "I cannot do that, for I am the son of a king."—*Missionary Leader*.

SELF-IMPRISONMENT.—At one time many convicts were employed in building high walls around the prison grounds at Portland. Soldiers posted above them with loaded guns watched them at their work. Every brick laid rendered their escape more impossible, and yet they themselves were laying them. So each sin committed makes it harder to refrain from further sin, more difficult to turn back.—*The Sunday School Times*.

"SPARE WHEEL."—Is your religion the "spare wheel" or the "steering wheel"? It makes all the difference in the world, when you are running at forty miles an hour, whether you have hold of the spare wheel or the steering wheel. As to time and space, we are traveling about eighteen miles per second; as to eternity, about seventy heartbeats per minute. Better get trained to the steering wheel. Make religion your steering wheel. It will steady your hand and heart, and some day, when you get the green light to go, you will find a great Companion by your side to point the way.—*William Barnes Lower, D. D.*

SUPERSEDED DRAMA.—I knew a young man who started out to become a master of Shakespeare, but heard Dr. Campbell Morgan expound the Scriptures, and decided that the Bible is richer and more powerful than the plays. So he began to study the Scriptures with great diligence with no other than a literary motive. It was not long, however, before he found the Bible looking at him, while he looked at it, and the result was that the Bible pointed him to Christ, and carried him into the kingdom of God and the ministry of the Word.—*The Presbyterian*.



DELVING INTO THE WORD



Studies on Fundamentals of the Message

THE PANORAMA OF THE AGES

(A Study of Revelation Five)

BY GEORGE KEOUGH

"THE fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days."—*Testimonies*, Vol. IX, p. 267.

WITH such encouragement we should surely give Revelation 5 our closest attention. And having studied it closely, and being assured that we shall act a part in God's work for these last days, we should each ask ourselves this question: Of what importance is this chapter to me?

Let us look at some of the details: There is a throne, of which it is said in Revelation 4:2, that it "was set in heaven, and one sat on" it. The One who sits on this throne is "like a jasper and a sardine stone." Verse 3. These are the last and first stones in the breastplate of the high priest. (See Ex. 28:17-20.) But their significance here must rest in their color, which is mainly red.

In Daniel 7:9 it is said that the garment of Him who sat on the throne "was white as snow." The contrast is striking. There white, here red. "Wherefore art Thou red in Thine apparel? . . . For the day of vengeance is in Mine heart, and the year of My redeemed is come." Isa. 63:2-4.

There is a book in the right hand of Him that sits upon the throne, and this book is to be opened. The opening of the book is the principal matter in the vision. All the other details center around the opening of this book. But before the book is opened, it must be decided who is to open it. A strong angel makes a proclamation calling upon any one who considers himself worthy to come forward and open the book. "And no man in heaven, nor in earth, neither under the earth, was able to open the book." Rev. 5:3.

For this last statement to have any real meaning every one in heaven, and on earth, and under the earth, must be present to hear the proclamation, and so have opportunity to respond. To say that no one was able to open the book, when no one heard the invitation to come forward, would be misleading and untrue. They must all be there before the throne to hear this proclamation.

This becomes still clearer as we read on in the chapter, for when the Lamb has come forward and taken the book, and before He opens one of its seven seals, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that

are in them," are heard ascribing "blessing, and honor, and glory, and power" to God and to the Lamb. Verse 13.

Yes, they are all there before the throne. Its Occupant is wearing garments of vengeance. The universe is assembled before the throne, and a book is to be opened. It can be none other than the last great day of judgment, when every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (See Phil. 2:10, 11.)

All judgment concerns the past. When the innocent or the guilty are arraigned before the bar of justice, accused of whatever misdemeanor or crime, it is always the past that is reviewed, and the accused is justified or condemned according as his past actions harmonize with or violate the law.

In the judgment of the last day, when all, from Adam to the last man on earth, stand before the bar of God, the whole of this world's history must pass in review. Accordingly we read in "The Great Controversy," page 666: "Like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption." (See also pp. 666-670.)

The book that is opened contains much more than is recorded as seen by John. Other things are written there to be brought to light on that great judgment day. I find these words in "Christ's Object Lessons," page 298 (1923 edition, Review and Herald):

"His blood be on us, and on our children.' Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah."

When the book is actually unsealed, all these things will be in the past. When they were unrolled before John in the vision, they were yet in the future, and he recorded for us there the history of the Christian dispensation.

The central figure in this judgment is the "Lamb as it had been slain." Rev. 5:6. "He was shown to John as a Lamb that had been slain, as in the very act of pouring out His

blood in the sinner's behalf."—"Testimonies," Vol. IV, p. 395.

This Lamb as it had been slain is hidden from John's view until the proclamation calling for any who thinks himself worthy to come forward and open the book, has been made. All who have made great claims for themselves during earth's history are thus given an opportunity to substantiate their claims. Popes and prelates, priests and prophets, who have claimed to have heaven and hell in their grasp, and to be able to save and to destroy according to their own will, are now silent. Their pretentious claims are now seen to be false by those whom they deceived. Only the Lamb that was slain can open the book and pronounce the judgment.

Of what importance is this to me or you? How will sin, especially the sin of neglect, appear to us when we behold the Lamb of God as in the very act of pouring out His blood in the sinner's behalf? As we see the throne of God stained with the blood of the Lamb of God, and realize the greatness of the love that offered pardon for every sin, how will our clinging to even the smallest sin then appear? Will it not appear as the treason and ingratitude that it is?

As God's people today we are called upon to sacrifice our time, our strength, and our means for the advancement of God's kingdom; but we often grumble, and feel that too much is being asked of us. How shall we view our sacrifices in that day?

As the panorama of Christ's suffering passes before that great multitude, among them, on the right hand, stands Simon of Cyrene. As the Saviour is led forth, and as He falls beneath the heavy cross, Simon sees himself pressed into service. The heavy cross is laid upon him, and he carries it out to Calvary. How his being must thrill with joy as he sees himself again carrying that cross! What a glorious privilege it now appears to be! Who of all that assembled multitude would not give everything he possesses to have been in Simon's place that day? How he will thank God forever for that glorious privilege!

There is another in the multitude, on the left hand, and one whose being must shrink with terror. It is Judas Iscariot. As he sees himself leading the rulers and rabble to Gethsemane, and betraying the Saviour with a kiss, how he wishes he could turn from the terrible scene. The horror of it is enough to crush him, but he cannot turn away.

How will you and I feel on that day? Shall we have sacrifices to see that will thrill us with joy, or shall we—but I must not say it. God make it impossible! May the Lord help us today to realize to some extent what that day will be like. May we realize what a privilege it is to live and sacrifice for Jesus. If our study of this chapter but leads us to see our attitude to God and His work as we shall see it on that day, it will have been of immense importance to us. A vision of the cross of Jesus before us

as well as behind us will carry us through the most trying times, and enable us to give our all for Him and His kingdom.

Warwickshire, England.

THE GOSPEL MUSICIAN

His Responsibility and Opportunity

Music That Wins

BY J. G. MITCHELL

MUSIC often plays an important part in an evangelistic effort, or even in a single successful meeting, perhaps as large a part as does the sermon. And does any one think that a minister can successfully preach his message without preparation? Never! He must have both mental and spiritual preparation. And I believe this indicates the point wherein the musical features of our meetings have frequently fallen short. Many connected with the musical part of our evangelistic efforts do not spend as much time in serious preparation as they should.

The music leader should put much time, thought, and prayer into his part of the work. Careful and prayerful preparation of the musical numbers to be used in these services is essential, for, as suggested, music can often do as much in the saving of souls as the preaching of the message. Remember the remarkable work of Sankey, that man of God, coupled with the message given through Moody. That is the kind of combination we need in public ministry today.

Since coming to Charlotte we have been invited to sing for the W. C. T. U. and an interdenominational welfare society, as well as at gatherings sponsored by certain churches. We have been glad to sing for these organizations, and feel that it is doing much to break down prejudice in this very conservative city. These contacts have brought a number of interested persons to our meetings, and our members tell us that there have never been so many strangers attending our church services as at present.

Simple gospel songs make a direct appeal. Well sung, they are far-reaching in their effect. For congregational singing in evangelistic meetings, I like "Christ in Song" or "The Gospel in Song." If these are not available, I select songs that contain a message, and have slides made of them. In fact, I have found that singing from the screen is the best method for getting my congregations to really sing. Fully twenty-five per cent more of the people will sing when you use the screen. Every one may not find it possible to use slides; but if arrangements can be made, the results are often better than with song books.

It was said of Luther, "By his songs he has

conquered us." Let our message be given the right ring in its music, and let us as ministers of present truth learn to love, respect, and give music its rightful place.

The following songs have proved to be very effective, and are listed by request for any who may be seeking new and helpful song material:

- Rodeheaver's "Gospel Solos and Duets"
- "Have You Been in the Garden With Jesus?"
- "The Hands of the Saviour"
- "To Look on His face"
- "Hymns of Assurance"
- "Calvary"
- "To See Thy Face"
- Published by Prof. Harold Miller
- "Won't You Give Your Heart to Jesus?"
- "Will You Meet Me in the Kingdom?"
- "Herald of Praise"
- "The Nearer, the Sweeter"
- "Alexander's Hymns No. 3"
- "No Burdens Yonder"
- "Jesus, I Come"
- "A Dream of Calvary"
- "Hymns of Worship and Praise"
- "Let Me Lean on Thee"
- "The Sword of the Lord and Gideon"
- "The Valley of Peace"
- "Awakening Songs"
- "An Evening Prayer"
- "Open Mine Eyes"
- "Confidence"
- "Drifting"
- "They Led Him Away"
- "Victory Songs"
- "A Heart Like Thine"
- "Jubilate"
- "My Mother's Old Bible Is True"
- "He Is Mine"
- "Pilot Me, O Gracious Saviour"
- "Songs for Service"
- "His Love Is Far Better Than Gold"

Other books that I like and use frequently are the following:

- "Tovey's Gospel Solos, Duets, and Trios," Nos. 1, 2, and 3;
- "Park's Sacred Duets,"

Charlotte, N. C.

BIBLE WORKERS' EXCHANGE

For More Effective Service

Establishing Converts in the Truth

BY ANNA C. DEWERS

WHEN the Bible is made our guide and counselor, it exerts an ennobling influence upon the mind. Its study, more than anything else, will refine, elevate, and enlarge the mind of the devout student, endowing it with new impulses and fresh vigor. Let the Bible be received by us as Bible workers as the food of the soul, and it will prove the best and most effectual means of purifying and strengthening the intellect.

I find people everywhere ready to hear and receive the Bible, but they do not know how to study it. One of the most important subjects we give them in a series of meetings is, "How to Study the Bible to Understand It." This subject is made very definite and plain to them. The interested ones appreciate the study and have a greater desire to understand the Bible. In visiting them in their homes we instruct them and teach them by marking the passages

as we study. Their minds are strengthened, and they become more efficient as they make contact with its far-reaching truths. Thus we see them growing in grace and knowledge of our Lord and Saviour Jesus Christ. Meditation and prayer also will elevate and refine their minds and help to establish them.

When we leave to go to another field, we like to see them well grounded in the Scriptures, and the Bible must be made the foundation for all study. Only by such earnest and persevering study can knowledge be gained, and all new converts should be deeply impressed with this truth.

We are in the midst of a series of meetings now, and those attending are becoming very much interested in Bible study. When they are desirous of learning and studying for themselves, they are becoming established. I like to give them helps, such as the Sabbath School Quarterly and the Morning Watch Calendar, besides little books, tracts, and papers. In my visits with them I like to review the subjects they hear in the meetings. I let them read the texts for themselves, and have them mark them. Thus they become established, and are enabled to help others.

In a recent effort all the new converts took a very active part in the Sabbath school work and Bible study. We must never forget that the most essential element is the knowledge of the Bible.

Belle Glade, Fla.

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JEWISH Y. M. C. A. DIRECTOR.—A rabbi sits down with a bishop on the board of directors of the Cincinnati and Hamilton County Y. M. C. A., and Cincinnati Christians are proud of the choice.

In fact, "the election and acceptance of Rabbi James G. Heller is of such national and international significance," announces Judson J. McKim, general secretary of the Cincinnati association, that it was decided to release the news in advance of the acceptance of the other new members. . . . His election, says Mr. McKim, "is an unprecedented event, of course. No Jew has ever been elected to a local Y. M. C. A. board during the eighty-five years of local association history." . . . Certainly the founders of the Y. M. C. A. would be greatly amazed could they now look upon this situation. But we here are looking in upon what many of us believe to be the beginning of a new day in the realm of religion, just as we are entering upon a new day in all the other respects of life."—*The Literary Digest, June 3, 1933.*

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ARE you seeking to build up your reputation by depreciating another's name or achievements? Do it not. It is a violation of the common proprieties as well as of Christian principles and ministerial ethics.

ILLUMINATED TEXTS

Side Lights From Translations

Ephesians 1:13, 14

Standard Versions

"In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the *earnest** of our inheritance until the redemption of the purchased possession, unto the praise of His glory."—*Authorized*.

"An earnest."—*A. R. V., R. V.*

Catholic Version

"The pledge."—*Douay*.

Historic English Translations

Wiclif, 1380.—"The ernes."

Tyndale, 1534.—"The earnest."

Cranmer, 1539.—"The earnest."

Geneva, 1557.—"The earnest."

Rheims, 1582.—"The pledge."

Independent Translations

"An earnest."—*American Baptist Improved, Moulton, Rotherham, Von Tischendorf, Young*.

"The earnest."—*Companion Bible, Newberry, Syriac*.

"[The] earnest."—*Darby, Interlinear Greek* (brackets theirs).

"The pledge."—*Fenton, Centenary, Riverside*.

* The word *arhрабоon* (pledge, earnest) occurs only here and in 2 Corinthians 1:22 and 5:5. It appears not to be of Greek origin, but taken over from the Phoenicians. The latter as great traders seem to have used the word in trade in any one of three senses,—one as an advance deposit to assure purchase, another as an option to hold for further and final consideration of purchase, or another as some article of value given as a pledge of faith in deliverance of some desired thing later on.

As is so characteristic of Paul in his writings, he seizes upon this common term in trade and transmutes it into a spiritual meaning. He uses it in the fullest sense in Ephesians 1:4. The "Holy Spirit of promise" is given to the believer as a foretaste and advance impartation of what he will receive in its fullness in the day of final redemption. It therefore becomes a pledge or assurance of the Christian's inheritance to follow. That inheritance is the redemption in full of the possession already purchased by the blood of Jesus—the believer—and preserved by Him till the day of final reward.

The force of the term *arhрабоon* is made clear in a concrete sense in the record of Genesis 38:17-20, where the word is used in the LXX, and where it is rendered "pledge" in both A. V. and R. V.

An ancient Greek writer, Antiphanes, used *arhрабоon* in a very impressive and significant secular sense—one which illustrates remarkably well Paul's spiritual use of the term. This writer calls a trade or profession in which one may be skilled, his *arhрабоon* of a living or livelihood. This can be so only as he follows his trade or profession in pursuit of a competence. So, with the gift of the Holy Spirit, if the Spirit is cherished in the heart and becomes our daily Guide and Helper, a spiritual living or livelihood is assured in this life and the full inheritance in the life to come.

In Second Corinthians, Paul uses the word twice, though in a more abbreviated expression. In chapter 1:22, God is spoken of as having given us the *arhрабоon* of the Holy Spirit in our hearts. In chapter 5:5, he says merely "the *arhрабоon* of the Spirit." If in both passages we understand "the Holy Spirit of promise" and supply "of our inheritance till the redemption of the purchased possession," the force of both passages can be fully felt.

W. E. HOWELL.

"The advance instalment."—*Goodspeed*.

"The pledge and instalment."—*Moffatt*.

"A foretaste."—*Twentieth Century*.

"A pledge and foretaste."—*Weymouth*.

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MODERNIST SABBATH.—The Sabbath, the seventh day of rest and religious observance, appears to have developed among the early Semites from the custom of celebrating monthly the day of the new moon and that of the full moon as festal occasions. At some period before the beginnings of Hebrew history the number seven, and the seven-day week based on the lunar month, came to be regarded as significant and sacred. When the priestly writer of the creation narrative recorded his version of the beginnings of life, he put it in the form to which his people had grown accustomed, the work of a week with rest on the seventh day.

The Hebrews observed the week as the accepted norm of time, although it was not until later generations, and particularly after the great dispersion, that Sabbath observance was enforced with strictness. The Jews and the Jewish Christians inherited the Sabbath from the Hebrews, but the Christians of the non-Jewish group soon placed the emphasis of their observance upon the first day of the week, in recognition of the resurrection of Jesus. The fourth commandment enjoined the keeping of the Sabbath rather as honoring a day of rest and worship than as the designation of a particular day. It is difficult to conceive of weeks and designated days in the incalculable stretches of time from the beginnings of world structure to the days of Hebrew history. The picture of a seven-day week and a day of rest given in the first chapter of Genesis must be regarded as the accepted pattern of time in the late days of the priestly writer rather than as a cosmic and divine scheme.—*Herbert L. Willett, contributing editor, in "The Question Box," Christian Century, April 19, 1933.*

TURKEY'S TRANSITION.—No country in the world, with the exception perhaps of Russia, has changed as much as Turkey since the World War. It used to be an empire ruled over by a sultan-caliph; it is now a republic with the Turkish national hero, Gazi Mustafa Kemal, as its first president. The sultan-caliph resided at Constantinople, which was the seat of the Byzantine emperors for 1,200 years and the capital of the Ottoman Empire for nearly 500 years. Gazi Mustafa Kemal governs the republic from Ankara in Anatolia, which ten years ago was a provincial town of 25,000 people; today it is a thriving modern city of nearly 100,000 inhabitants. Old Constantinople (or Istanbul as it is now called) lives in the past; young Ankara looks to the future. The Turks formerly all wore the red fez, and were very proud of it; today they wear hats—unless they want to get into serious trouble with the authorities. The men were formerly permitted to have four wives; now they can have only one. The women were confined to the harem, and never went out without being heavily veiled from head to foot. Today the veils are gone, and the Turkish woman is as busy keeping up with Paris styles in hats and gowns as any of her

Western sisters. She cannot only have men acquaintances, but she can go to the theater with them, and even dance with them in public. The most radical reform of all has been the adoption of the Latin alphabet. The Turks are now forbidden to use the old Arabic alphabet, which is written from right to left instead of from left to right.—*Wallace S. Murray, Chief of the Division of Near Eastern Affairs, Department of State, over the National Broadcasting System, in the Congregationalist, June 29, 1933.*

ROPES VS. NAILS.—A Wesleyan University professor now enlightens the church by disclosing that the idea that any nails were used in the crucifixion was invented by those who held the theological idea that shed blood was necessary to man's salvation. Says he: "In point of fact, in no Gospel account of the death of Christ is there so much as one mention of a nail;" and, "We are left without a shred of evidence from Holy Writ for the nailing of the feet." These statements are a monstrosity of ignorance.—*The Sunday School Times, June 10, 1933.*

IRELAND OPEN.—Today Ireland is open in every direction to colportage work. There was a time when no true Roman Catholic would have dared to purchase the Scriptures from a Protestant or to keep them in his home in defiance of the priest. Today the Scriptures sold by Protestant agencies are to be found in thousands of Roman Catholic homes.

There was a time when no true Roman Catholic would have dared to enter a Protestant church. Today Roman Catholics are increasingly finding their way into Protestant churches. There was a time when no true Roman Catholic would have dared to listen to a sermon preached by a Protestant. Today in the streets of Dublin and in fairs and markets of southern Ireland they will stand by hundreds and listen to the preaching of the gospel; and every Sunday evening in thousands of homes all over the south and west of Ireland Roman Catholics are listening in to evangelical sermons broadcast from England, Scotland, and the north of Ireland.—*The Sunday School Times, June 17, 1933.*

THE FIELD SAYS— Through Our Letter Bag

Not What, but How.—We should see on the part of our ministry a whole-hearted determination to discover what righteousness by faith really comprehends. We should instruct our hearers not only in *what* they ought to be, but *how* to be what they ought to be. It is the "how" part of it that is sadly lacking in our preaching. We tell people that they should be pure and holy in character. We preach in such a way as to bring conviction to them; then we leave them in despair, not knowing how to achieve what seems to them an impossibility. Many of our members struggle and toil under an old-covenant experience, and oftentimes we fail to lead them into anything better.

The very fact that the majority of our young people have a superficial experience and very little realization of what it means to be trusting in Christ for salvation, exercising faith instead of following feeling,—this, together with a general lack of spiritual understanding, after all the opportunities they have had, gives me the greatest possible concern. With many of our people, righteousness by faith is simply a doctrine, a mere theory, not a living experience. How can we lead them into the real experience? How can we get our ministers as a whole to catch this vision and to preach it to starving people?

F. G. ASHBAUGH.

Glendale, Calif.

Song Sheet Successful.—We are seeking to put into effect in our tabernacle services some of the principles of worshipful music recently outlined in the MINISTRY, and are finding that they bring good results. In our Sunday night chorus we are laying special emphasis upon the privileges and opportunities of devoting exclusively to God's service the talents and voices that He has given us. A wonderful spirit pervades the work of this organization. There is no criticism, and we have had no trouble.

You may be interested to scan the inclosed song sheet which we have prepared for our Sunday night meetings.* We are learning these hymns at the meetings, and they seem to go very well. "Let Us Go Singing" is our radio theme song that is sung over the radio every noon. We are also using this every Sunday night, thus tying up our evangelistic meetings with our radio work. We find the song sheet is unusually helpful in getting every one to sing. These sheets are distributed as the people enter the building, and are gathered up after they have left. Our song service has taken on a new lease of life through this simple medium.

DONALD F. HAYNES.

Battle Creek, Mich.

* The song sheet entitled, "Tabernacle Evangelistic Songs," is a four-page leaflet, in size approximately 11 x 17 inches, printed on both sides and folded to 8½ x 11 inches. It contains the words only of thirty-two hymns. Many of these are old familiar songs, well known to Seventh-day Adventists, such as "Give Me the Bible," "Jesus Is Coming Again," and "Gleams of the Golden Morning." Others are of more recent composition. Some were written specifically for the current series of meetings.—EDITORS.

The Kingdom of God

(Continued from page 1)

ises that we read in His word in a different way than the Pharisees met the conditions and promises concerning the first coming of Christ?

We must remember, first of all, that the kingdom of God is not material, but spiritual, and there is a world of difference between spiritual things and material things. Frequently what is promised in the words, "the kingdom of God," "the kingdom of heaven," is to be interpreted

spiritually, and not as pertaining to things physical or material.

Turn to the fourth chapter of John, and read the conversation between Christ and the woman of Samaria. As Christ talked with this woman, who seemed to be intelligent, though she had had a very checkered career, He said to her:

"Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

Notice the thought: God is a Spirit, and they that worship Him must worship Him in spirit and in truth. It is plainly seen that one cannot worship God with material things. The kingdom of God is not material; it is not a place, it is not a building, it is not an organization. Rather, it is a work of the Holy Spirit performed on the heart of the believer, whose mind and thoughts are in such a condition that he worships God as supreme, and receives the transformation and change in his nature that Christ spoke of when He said to Nicodemus that one must "be born of water and of the Spirit." That change spiritualizes the nature of man—and that nature is the thought, the mind, the intellect (it is difficult to describe it in words)—so that a man is changed from a physical, material being into a spiritual being, who can then worship God in spirit.

"The kingdom of God is within you." That is a wonderful thing to think of. So many times we entertain the idea that if we could only be somewhere else than where we are, or

if our environment were changed, or if our associates were different, we should be better than we are. That is all a delusion. Men are not made better by a change of place, a different environment. They are made better by a transformation that is brought about by the new birth, which changes carnality to spirituality, and makes man a spiritual being. In this act God sets up His kingdom within man, so that he does not have to travel afar, he does not need to change his country or environment, to become spiritual-minded. When man allows God to have His divine way in his heart, he learns the meaning of Christ's word: "The kingdom of God is within you." So we do not have to wait until death comes, and we are raised and taken to the future state, to have the promises of God fulfilled in us; *now*, in this present life, we may have the very experience, live the very life, that we are hoping to live in the kingdom to come.

How reasonable this is! The change from carnal to spiritual is to take place now, in this present life, not simply by our own volition, but by an act of the almighty power of God. He can take any man's heart, however corrupt and vile and carnal it may be, and change it so completely and fully that the Holy Spirit will dwell continually within him. And if the Spirit of God dwells in a man, that man's life will be controlled by the Spirit, he will bear the fruit of the Spirit, and live the very kind of life that the saints of God will live when they are glorified in the kingdom to come. So the child of God receives the kingdom of God now.

(To be concluded)

Washington, D. C.

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DIGNIFIED!—Every statement bearing upon the beliefs or practices of other religious bodies made by representatives of our movement should be held to that high, dignified, Christian plane that avoids, as a matter of sound principle and wise policy, all strains of sarcasm or personality, as well as all invidious comparisons or thrusts at other Christian groups.

IMPERSONAL!—The appraisal of truth should be separated from the personality of either its advocates or its opponents. Its sovereignty is not altered by championship of friend or assault of foe. A specious line of reasoning is not transmuted into truth because made by a powerful logician or an eloquent pleader. Nor is a genuine truth invalidated by the onslaughts of persistent antagonists. We should never forget these facts.

INTERCESSORS!—In view of the nature of our work and the frequency with which we are asked to pray for the sick, discouraged, or backslidden, we as ministers need continually to remember the difference between saying prayers and really praying. Real prayer is all too infrequent—that intercessory prayer that bares the soul before God, that lays hold of the promises of the Infinite, and that moves the arm of Omnipotence.

PETITION!—Too frequently public prayer, judging from its form and content, is an oratorical address made in the presence of the congregation, rather than praise and petition to God. It should be the hopes, aspirations, and needs of the congregation expressed to Him through a representative spokesman. Let us not prostitute this solemn privilege, nor lower it in the mind of the auditor, who should be a worshipful participant in a united appeal.

VERIFY!—He is not scholarly who merely repeats the statements and expositions of others without personal investigation and verification. It is this procedure that produces a profound personal conviction that cannot be shaken. We are approaching a testing time when every position will be scrutinized from without and within, and we must have an intelligent faith springing from a mind persuaded by evidence that cannot be gainsaid. We must not depend simply upon the conclusions of others, no matter how brilliant or learned they be. Many a leading light has gone out in the past, and doubtless others will follow in their steps, as we have been forewarned. Each must stand by himself. His feet must be planted upon the immovable rock of fact, else the storm with its terrific wind and wave may sweep him away.

REASONABLE!—The reasonable mind will hold in abeyance a difficult or baffling point in expository or prophetic exegesis of the word, clinging to the wealth of clear and unassailable evidence available, pending clearer light upon the meaning and relationships of the problem. Only the irrational will cast all into question or discard because some section is not yet understood. And the same sound principle applies to perplexities in the writings of the Spirit of prophecy.

CLOISTERED!—Most theological heresies have had their origin in theological seminaries at the hands of men cloistered in the classroom, shut away from practical soul winning, absorbed in theological study and speculation. Such always stand in the place of peril. Nothing so helps to preserve one's balance as the carrying of a burden for, and engagement in, active effort to reach the lost. It automatically puts matters in right comparative relation, as it separates between the vital and the incidental.

FORMALISM!—It is no more difficult for a gospel preacher to backslide today than it was for a Hebrew priest of old, both being called to deal continually with sacred things that may easily become common. There is a natural tendency for the worker to become formal and mechanical in prayer, preaching, or personal work, if the indispensable flame of love and devotion be permitted to wane. It may not be revealed by one's report blanks. It may not be detected by the auditing committee. It may not even be known by one's intimates, for it involves that delicate individual relation of the soul to God. Oh, may we be kept from drifting into careless formalism—yielding to the pull of the tide, the earthly current! We must brace against it, and no one else can do it for us.

CHECK!—When we speak concerning the early days of this movement, of positions held, of facts and episodes, we should assuredly know whereof we speak, for many things have been written and spoken concerning those days that are sadly out of harmony with the facts as recorded, and which are accessible to all who take the pains to look them up. Let us eschew all other than invulnerable ground.

FRIENDLINESS!—We have often created difficulties with ministers not of our faith by failing to cultivate their friendship, thus breaking down prejudice, and clarifying relationships. By visiting them in their parsonages or churches, or attending some of their meetings, the whole atmosphere can often be cleared, and a right understanding of us and of our work created.