

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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THE FULL THIRD ANGEL'S MESSAGE

AN EDITORIAL



EARLY all doctrines and teachings are judged by their fruits in the lives of those who accept them, and their effect upon the actions. Christ gave this infallible rule for judgment:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matt. 7:15-20.

The result of preaching the three angels' messages of Revelation 14 is clearly stated in verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The fruitage, therefore, of the three angels' messages of Revelation 14 is a people who "keep the commandments of God, and the faith of Jesus." The preaching of these messages is not alone the preaching of some particular doctrine, like the law, or some peculiar practice which may be right in itself, but is pre-eminently the preaching of the plan of salvation in such a way that, when obeyed, it will produce a people who obey the law of God and have the faith of Jesus.

The third angel's message is a full gospel. It produces fruitage that fits for heaven those who accept it. It is not one-sided; it omits nothing essential for salvation; it preaches the law of obedience and the faith necessary for

salvation. Sometimes ministers get hobbies which they ride, catchwords which they use on every occasion, slogans which they emphasize, ideas which they stress. These may concern health reform, dress, tithing, or even Sabbath keeping, any one of which is right and proper, but none of which can bring salvation to any sinner. When any special idea is emphasized to the exclusion of other gospel truths, it is time to pause and reflect.

All hobbies will fail. Not one of them, alone, no matter how scrupulously lived up to, can bring salvation. When, therefore, a man stresses one point, and has a burden to present that alone, whether to believers or to sinners, he does not preach a saving gospel.

Zeal, even to fanaticism, does not make the performance of any one Christian duty the gateway to heaven. It is the gospel in its fullness—faith in Jesus Christ as a personal Saviour, faith in His atoning blood, and obedience to the law of God as interpreted by His life and teachings—that makes heaven sure for us.

The law can never save a sinner; for sin is disobedience to the law, and there is no way that the law can save those who transgress it. Sin can be atoned for in only one way,—faith in the blood of Jesus Christ. The sinner is saved by his faith in Christ

as his Redeemer. His faith does not obtain grace in order that he may continue in transgression, but that he may live in obedience to the law of God.

Sabbath keeping, health reform, tithing, liberality in offerings, are all duties in which the Christian delights, and which he cheerfully performs; but while zealously performing all that

(Concluded on page 23)

One Thing I Ask

BY LORNA B. DE GINDER

I do not ask surcease
Of life's incessant sorrow;
I do not seek escape
From what may come to-
morrow;
I do not ask that life
Be smooth—not all the way;
Just this I ask, dear Lord,—
Grant courage for today.

as his Redeemer. His faith does not obtain grace in order that he may continue in transgression, but that he may live in obedience to the law of God.

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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. FROOM

SPECIAL CONTRIBUTORS

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APOSTOLIC results will accompany only apostolic experiences and methods.

It is usually the novice, the amateur, who is prone to dogmatic declarations, sweeping assertions, and cocksureness as to the finality of his conclusions.

THE sinister feature of error is its ability to charm the unwary. It fascinates the mind of the uninformed. It captivates its devotees, and stimulates a zeal among its adherents that often surpasses the enthusiasm of truth's custodians.

MERE change is not necessarily improvement.

THERE is such a thing as righteous indignation, which explains the earnestness and anxiety of some over issues that bring odium upon the cause we love. The danger is that it will degenerate into resentment against the human instrument through whom the perplexity comes.

THE true scholar and searcher for truth gathers all the evidence, and draws his conclusions from the sum total of the facts. The champion of a position seeks for supporting evidence, and glosses over or submerges features that would modify his conclusions.

THE stressing to extreme of any essential truth, so often followed by disastrous consequences to those urging it, makes the proper and balanced proclamation of that truth much more difficult thereafter. Prejudice is almost unavoidably created by such a course, militating against a favorable and unbiased consideration, and often seriously retarding its reception.

THE early Christian church was without imposing edifices, wealth, great numbers, elaborate organizations, not even possessing the completed New Testament; but it had a faith that could not be shaken, a conviction that would carry it through dungeon or fire, a burning passion for souls, and an ardent love for the person of Jesus Christ. And it had the endowment of the Holy Spirit. This was the equipment that made it such a mighty force.

THE PERIL OF MATERIALISM

BY H. F. SAXTON



IN these modern times we have tended to develop an attitude of self-sufficiency as we make plans and determine our course of action. The spirit of the age frowns its disapprobation upon the childish inferiority of the mind that dares not trust its own human judgment, formulate its own plans, and arrive at its ultimate decisions out of its own wealth of intelligence. It is urged that since we possess intelligence, reason, and will power, we should expect to use them and depend upon them; to depend upon an Intelligence, or a guiding Power, outside of or above ourselves, is to hark back to "primitive" man, an evidence of ancestral limitations and superstition, and one of the marks of an "inferiority complex." The attitude of the "modern man" with his "superior mind" has influenced many religious and conservative people more than we have realized. Material prosperity, with its lavish supply of conveniences, comforts, and luxuries, has played its part in taking away even from us a sense of need. And so we have to a greater or less degree drifted with the age in which we live, away from a personal, direct, and detailed dependence upon the heavenly Father in our daily and individual affairs; and too often this has been carried into the discharge of duties even in the Lord's work.

College Place, Wash.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

HEAVENLY "FELLOWSHIPS" ESSENTIAL

BY J. F. WRIGHT



FELLOWSHIPS! The term is as inspiring as it is pre-eminently significant. When a fellowship is rightly understood and experienced in its proper relationship, it suggests an affiliation of no mean standing. Today thousands of men are spending unstinted time, effort, and means to secure a "fellowship" from some institution or organization which will give them a higher standing and rank among men. Especially is this true of men in the medical profession. When the F. R. C. S. degree (Fellow of the Royal College of Surgeons) is conferred upon a physician, it at once grants to him an affiliation with a very distinct class of surgeons and medical practitioners. Such a degree is greatly esteemed and earnestly coveted by the majority of doctors.

But what of the minister who is called to follow in the footprints of the Great Physician? Should he secure a "fellowship" of any less rank? To this there can be but one answer,—Decidedly not! Verily, then, there is a special need today for the minister to secure his F. R. C. S. too. But in what institution? Where shall he look for such advantages? They can be obtained only from the *Royal College of the Great Shepherd*. No other "fellowship" is so necessary or of such inestimable value, for how can one follow the Master's plans and work His works without such a "fellowship"? Again we say, Impossible!

Heaven anxiously waits to confer upon every minister of the Word this divine "fellowship." To such an experience each minister has been called. Not once, or twice, but daily is it to be conferred upon the "undershepherd" of the sheep. It is designated as the "Fellowship of His Son Jesus Christ our Lord." 1 Cor. 1:9.

It was for this "fellowship" that Paul, the great apostle, yearned. Even though he was a man of letters, rank, and position, he counted all these but dross that he might have this "fellowship" with his Lord. In the inspired utterance of his own soul, we hear him declaring:

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is

of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Phil. 3:8-11.

What a clear, forceful setting forth of his ambitions and desires! And because of the fact that he obtained such a "fellowship," he became one of the mightiest Spirit-filled, Spirit-moved, Spirit-controlled ministers the human family has yet known, aside from the Lord Jesus Christ.

"What the church needs in these days of peril, is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. . . . For the want of such workers the cause of God languishes, and fatal errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race."—*Gospel Workers*, p. 61.

"Paul carried with him the atmosphere of heaven. All who associated with him felt the influence of his union [fellowship] with Christ."—*Ibid.*, p. 59.

Notice carefully the language used: "All who associated with him felt the influence of his union with Christ." "Union" certainly expresses fellowship, communion and companionship with the Lord Jesus. "Here lies the power of the truth."—*Ibid.*

Such an affiliation maintained each day makes a mighty, powerful ministry, as was Paul's. He had obtained his F. R. C. S., so to speak, from the proper source, and he used it with tremendous effect in his service for others. And we are further told that "of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings," as well as in His service, "is the most weighty trust and the highest honor."—*The Desire of Ages*, p. 225.

How We Experience This "Fellowship"

Turning again to the instruction given us by the servant of the Lord, we read:

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him

(Continued on page 22)



THE BETTER WORKMAN



Improvement in Method and Technique

RECLAIMING ERRING GIRLS

BY CAROLINE LOUISE CLOUGH

FROM my contacts with some fourteen hundred wayward girls, in helping them through the dark hours of their experience when they became mothers of babes who had no legal fathers, I have gleaned some valuable lessons in soul winning. These I have been asked to share with our workers who occasionally meet problems of this character. I wish to mention first the matter of putting confidence in the girls you are seeking to save. Following that, in helping them to establish Christian characters, I would emphasize the importance of building on truth. These two points have been especially impressed upon me through the letters that have come, asking for advice.

Confidence in the Erring

Often the remark is made by those who visit the West Suburban Home for Girls at Hinsdale, Illinois, "Why, Mrs. Clough, you can't trust these girls, can you?"—conveying the idea that because they have stepped over the line morally they are wholly bad, that there is no good thing in them. This is a serious misconception. Some of our girls are truthful, they are good workers, they are educated, they are accomplished, they are all that other girls are. There are, of course, those who are the opposite of all this; yet we can always find some good in each one upon which to build. Confidence begets confidence, while distrust drives the soul away. Show your confidence in each, at least until that confidence has been destroyed. Many of our girls have been won back because we placed confidence in them.

This statement in "Ministry of Healing" often comes to my mind:

"When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not discourage him by indifference or distrust. Do not say, 'Before giving him my confidence, I will wait to see whether he will hold out.' Often this very distrust causes the tempted one to stumble."—Pages 167, 168.

One girl, before she came to us, had been made to feel that she was thoroughly bad. Remarks made by the members of her own family had led her to believe that she was hopeless and useless. What a change came over the girl while she was with us! She went to work with a will because we made her feel that she was

needed. We praised her work and showed our confidence in her, and she made good.

"Christ honored man with His confidence, and thus placed him on his honor. . . . It was a continual pain to Christ to be brought into contact with enmity, depravity, and impurity; but never did He utter *one expression* to show that His sensibilities were shocked or His refined tastes offended."—*Id.*, p. 165.

"The Saviour's example is to be the standard of our service for the tempted and the erring. The same interest and tenderness and long-suffering that He has manifested toward us, we are to manifest toward others. . . . As we see men and women in need of sympathy and help, we shall not ask, 'Are they worthy?' but, 'How can I benefit them?'"—*Id.*, p. 162.

"It is always humiliating to have one's errors pointed out. None should make the experience more bitter by needless censure. No one was ever reclaimed by reproach; but many have thus been repelled, and have been led to steel their hearts against conviction."—*Id.*, p. 166.

Lesson From Paul's Methods

The apostle Paul, in his labors for the Corinthian church, taught us the importance of placing confidence in those who had sinned. After his departure from Corinth many fell away from the truth. Strife, immorality, and the grossest of sins were practiced right in the church. Many of the church members had fallen back to the level of the heathen idol worshipers about them. They made an attempt to deceive Paul by leading him to believe that they were all right; yet through a God-fearing family in the church he was made acquainted with their evil practices.

There were some things that were ignored entirely in Paul's letter to the church at Corinth. Sister White tells us, in "The Acts of the Apostles," page 303, that his reason for ignoring those things was the fear of turning some trembling soul away from the truth.

To deal with souls is the most delicate work the Lord ever gave to man. Only by sanctified wisdom and God-given judgment can that work be accomplished. Never should there be a spirit of aloofness or a "holier than thou" attitude.

"It is a delicate matter to deal with minds. . . . You may stand up stiffly, feeling, 'I am holier than thou,' and it matters not how correct your reasoning or how true your words;

they will never touch hearts."—"Ministry of Healing," pp. 163, 164.

Note the confidence Paul expressed again and again in his letter to the Corinthians. In 2 Corinthians 2:3 he says, "I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; *having confidence in you all*, that my joy is the joy of you all." Again he says, "I rejoice, therefore that *I have confidence in you in all things.*" 2 Cor. 7:16.

Truthfulness Under All Circumstances

I recall one girl who came to us posing as a married woman. Occasionally we have a girl who does that. I knew from the first that she had no right to the title of "Mrs.," but I kept still until I could win her confidence and she would tell me herself.

The time came the day after her little boy was born. She sent for me and told me of the terrible anguish she had suffered during the months she had been with us, because she was living a lie. She was more conscientious than some other girls. She had been reared in the family of a Christian educator and author. Her father had taught her the principles of truth and honesty. This was the first time in her life that she had lived a falsehood, and her heart was breaking. She had broken the seventh commandment, but had sought and found forgiveness for that. Now she was suffering for transgressing the ninth commandment. By confessing and forsaking this sin also she once more felt the approval of Heaven.

I cite this experience to show the importance of urging the living of the truth. The question often comes up, Would it be right for a girl who has a baby without a name to call herself "Mrs." as she meets people? My personal opinion is that the girls get along better in the end if they tell the truth as they go. They do not need to tell all the facts, nor to keep telling them to strangers or casual acquaintances; but they can give an answer in such a way as to make it embarrassing for the interrogator to continue.

When a girl confesses her sin, she should also *forsake* it. To be continually telling it is not forsaking it, yet there are some girls who need admonition along this line.

I think if a girl lives close to the Lord, her life will be such that there will be no question about the past. The Lord knows how to keep His hand over that whole experience, and He will not let it come up to be an insurmountable embarrassment to the girl, even though she may have her child with her. I often advise the girls to avoid using either of the titles "Miss" or "Mrs." When questioned concerning the name they can say, "It is plain Mary Jones." That should silence all but the most inquisitive. It always pays to tell the truth. My advice to a girl who has made a mistake in life, is to tell nothing about the past, but if pressed to say something, to *tell the truth.*

Hinsdale, Ill.

KINDLY CORRECTIVES

Better Speech and Conduct

Let's Be Accurate

BY ONE OF US

FOUR faulty pronunciations in less than half an hour, three misreadings in a single paragraph read from the Spirit of prophecy as an introduction to the study—all this I heard at a recent general meeting.

There were nearly two thousand people in the congregation. The speaker was a man of merit. He was presenting a general study of the Sabbath school lesson for the day. But before such a congregation and on such an auspicious occasion, he mispronounced four common words: *brethren* became *bruthren* (as if the first syllable were *brother*); *miracle* was *mericle* (the first syllable to rhyme with *hair*); *thought* was *thaut* (with a broad *ah*-sound); and *endure* was *en-dur* (with no suggestion of the *y*-sound after *d*—the word is *en-dyur*).

And he misread two words and omitted the article "the" in reading a paragraph less than ten lines long. "History" became *stories*, a change which utterly distorted the thought of the quotation; "impassioned" became *passionate*—surely there is a difference in the meaning of these two fine words. Incidentally, I may say that the quotation was read from the Sabbath School Lesson Quarterly, many of the hearers following the reading.

In the face of such faults, the speaker presented as one of the leading texts in his study the verse, "We pray you in Christ's stead, be ye reconciled to God." Think of it! He was standing in Christ's stead, and yet thoughtlessly misrepresenting Him at whose "gracious words" the people of Nazareth wondered. I say *thoughtlessly*, for I am constrained to believe that if we bearers of the word of God were to take more time *thoughtfully* to prepare our public messages, *thoughtfully* to polish the tools of speech with which we deliver these messages, we might receive the miraculous gift of the Spirit as at Pentecost. Of that time "The Acts of the Apostles" says: "From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language."—Page 40.

Such a worthy goal should impel us to be sure of every pronunciation that we intend to use in public address, and to polish the reading of every quotation until we are certain that we can at least read it accurately.

"Let us study to show ourselves approved."

The most effective supporters of truth are they who stick most closely to facts.



A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

THE HEALTH MESSAGE IN PUBLIC EVANGELISM

BY KATHRYN L. JENSEN, R. N.

THAT health education should be part of the program of every evangelistic campaign is now recognized by the majority of our successful evangelists. Many ministers, however, having brought large numbers into the spiritual phase of our message, are still at a loss to know how these new recruits to the faith are to receive a balanced presentation of our health truths. Some, in an attempt to make the medical work a part of the message, place such emphasis on a few items that they give an unbalanced program of living, which produces sickness and not health. And occasionally, in the conduct of evangelistic efforts, the health phase is so presented as to bring all our work into question by thoughtful, informed observers.

Such a plan was followed some years ago in a city I shall not name. An evangelist, imbued with the idea that the health message should be made a prominent part of an evangelistic campaign, posed as having the knowledge of a physician. He was thereby able to captivate certain people who came to him with their various maladies. But that very achievement was based on the dangerous principle of deception, which should ever be avoided. Deception in any form is wrong; and while to human eyes there may appear external evidence of success, God's message must be founded upon truth, sincerity, honesty, and genuineness in all its phases, if it is to bear fruit for the kingdom of heaven.

This incident is no doubt an extreme example of a situation where sound principles were submerged to meet a desired end. But it does bring us to these questions: What should be the relationship of the evangelist to the health message? What is his part in this program of reform of physical habits? Where does the work of the nurse, the dietitian, and the physician blend with the work of the evangelist?

Through Inspiration we know that we are to present our bodies to our Creator "a living sacrifice," and that we are "not our own," but are "bought with a price;" therefore, we are to "glorify God" by caring for these bodies, that we may serve Him better. This is the basis on which all health principles should be taught. Irregular eating by the worker, for example, is not a sin *per se*, but it is unjust to our Creator to treat this human machine in such a way that we cannot serve Him with a quality and quantity of service worthy of the work represented.

The people accepting our message need education in health principles. "To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message."—*"Counsels on Health," p. 21.* The educated and informed evangelist can do much "to make natural law plain" to the people. There is a wide field to be covered in a constructive program before we reach the problems outside the scope of the layman.

A presentation of the important subject of cleanliness, based on the principles governing the camp of Israel, would make many Adventist homes better examples of the Christian home.

Regularity in eating can be given a definitely spiritual setting when emphasis is given to the family worship and other devotional exercises which comprise the morning program of a well-ordered Christian home.

The question of clean and unclean foods, with emphasis on those principles of vegetarian dietary as given in the book "Ministry of Healing," should be within the compass of any well-prepared evangelist.

It is a fact that wherever such instruction is given there will be innumerable questions from those in the audience desiring counsel and help for their maladies. The evangelist must remember that many of these are suffering as a result of well-known physical transgressions of natural law, and he should more persistently teach right principles to his hearers.

Those who come to him for personal help can also be exhorted to correct obviously wrong habits of eating, drinking, dressing, resting, etc.; but when we enter the field of disease, we enter a domain where only the physician, after careful study, can ascertain the true condition. The well-trained nurse can technically ascertain the lack of balance in the diet, but in diseases where dietary adjustments are the chief remedy, it will need those trained in the technical measurement of foods to deal judiciously with the treatment of the disease.

In other words, the doctor is equipped with laboratory help to ascertain the nature and scope of the disease, which in turn enables him to prescribe the general care and treatment required for recovery. The nurse is qualified to interpret and apply the details of this care and the general aspects of diet. If, however, the patient is in such a condition that foods are to be graduated far from the normal, a dietitian's

knowledge of food measurements in pathological conditions is necessary.

The work of the doctor and nurse may be more spectacular than that of the evangelist; but a positive, constructive program of simple health teaching for those who join the advent movement will be productive of far greater results than that carried on by the medical worker for those already suffering from disease. One noted health worker has said, "It takes a higher type of intelligence, a greater faith, a truer sense of perspective, to foresee the approach of disease and protect against it, to believe in the possibility of acquiring health and promote it, to see the enemies of health from afar, go out to meet them, outmaneuver them, outflank them, and down them by counter attack, than to heal or tend existing disease."

Happy is the group of new converts to this truth who have had the ministry of an evangelist with such a vision, and who, in connection with the truth-filled message, have had a series of practical lessons by a well-informed medical worker, so that every aspect of the reform in living has been presented in accord with right principles. *Not subtraction but substitution should be the instruction given such people.*

In numerous efforts there has been a fine blending of health instruction with the evangelist's message by preceding each evening's service with a well-prepared talk or demonstration on some practical phase of healthful living. Not long ago a group of forty people in a new community accepted this truth. In connection with this effort a trained nurse had preceded each evening's address with a twenty-minute talk and demonstration on healthful living. These short lectures had been simple, direct, and comprehensive. They had been prepared to meet the practical needs of that particular community. When the new church was organized, every home represented was able to prepare nourishing, hygienic meals. Soon these people had better health than when they began attending the meetings. They realized the practical value of the instruction; and the spiritual setting in which these natural laws had been made plain to them gave them a deeper appreciation of the love of God, who created them with minds and wills to do His bidding and receive His abundant blessings. Such a program not only counts in public evangelism, but will bring results in strength of service throughout the years these members serve the cause of God.

Washington, D. C.

WOE to him who through the unwisdom of his course creates prejudice against heavenly truth, and so frustrates, or at least retards, God's design for the upbuilding of his church by its promulgation. He who has genuine reverence for the sanctity and sovereignty of truth will most carefully watch his own steps lest any be caused to stumble thereby.

Open-Air Meetings in New York

BY SAMUEL KAPLAN

LAST spring we came to New York City, at the invitation of the Greater New York Conference, to labor among the nearly two million Jews of this great metropolis. After counseling with the brethren, we decided to conduct open-air meetings in the Jewish quarters. The City Temple church generously assisted us in the purchase of a used two-ton truck, which we remodeled to suit our needs. On the truck we built a substantial platform seven feet wide by twelve feet long, which gave us space for a small upright piano, a blackboard, and an ingenious device for charts. A sign, in both English and Hebrew, was placed on each side of the platform, stating that the meetings were being conducted by Seventh-day Adventists. The truck was tastefully draped with American flags, so that altogether it had a neat and dignified appearance, and was representative of the great message we are called upon to give to the world.

After prayer, and in eager anticipation, we held our first open-air meeting last May in the very heart of the Jewish Ghetto. While the chart on Daniel 2 was being put in place, as a piano solo was rendered, Jews—men, women, and children—crowded close to the truck. As the writer presented the prophecy of Daniel 2, the throng pressed still closer, endeavoring to catch every word of the speaker. Their curiosity was great and their interest unaffected. At the close of the discourse a number of Jews and several Christian people signed cards requesting free literature. These had been passed around by our helpers. We were greatly encouraged by this first gathering. It was to us an auspicious omen. We felt profoundly grateful to the Lord for having opened before us a new door of opportunity.

Since that first gathering we have gradually enlarged and expanded our efforts, so that at the present time we are carrying on open-air meetings three nights each week, and are holding two meetings on each of these nights, making six gatherings weekly, and each of these six meetings is held in a different locality. In other words, we are holding six separate and distinct efforts at the same time, reaching on an average an audience of 1,200 to 1,500 weekly. We return to the same corner four or five times, and are happy to see quite a number of the same people who were in the audience the week before. After each meeting the cards for free literature are passed around, and we now have five hundred names of interested Jews, and about forty or fifty names of non-Jews. We plan to follow up this interest with literature and personal visits.

The main topic for the evening is presented in about half an hour, and is usually followed by a brief question and answer service. The subjects presented generally cluster around

Daniel 2: the seventy weeks; the law and the Messiah*; eighteen prophecies about the Messiah; ten signs of the end, etc. The commandments of God and faith in the Messiah are the center and inspiration of these gatherings.

Jewish prejudice is waning. The Lord is moving upon their hearts to investigate the Messianic prophecies and the claims of Jesus to the Messiahship. Everywhere we see evidence that the time has come when the Jews are to be given light. Through the blessing of God upon these gatherings we are making contacts with many Jews of the better class. Thus we are now in touch with the son of a prominent East Side rabbi, and with a lady who is a near relative of another and still more celebrated Jewish religious leader.

Our exaltation of the decalogue commands the respect of the Jews, and our presentation of the theme of the Messiah from the Old as well as the New Testament inspires confidence and arouses inquiry. We believe the hour has arrived when the following instruction of the servant of the Lord is to meet its glorious fulfillment:

"As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul, . . . and they will recognize Christ as the Saviour of the world."—*The Acts of the Apostles,* p. 381.

In New York we are now seeing the salvation of God going forth "as a lamp that burneth." Jews as well as Gentiles, hundreds of them, through our meetings, startled by the evidence that the end of all things is at hand. The cities must be worked. We have been told they *will* be worked. I believe that if more and more of our ministers and evangelists would venture out for God, and address crowds on the street corners, using attractive and dignified equipment, hundreds and thousands of people, now like sheep without a shepherd, would unite with the remnant who keep the commandments of God and the faith of Jesus.

New York, N. Y.

TEST BY SCRIPTURES.—However high authority lies behind any teaching, church, scholarship, or personality,—test it by the Scriptures! The men of Berea, after they heard Paul preach, went and searched the Scriptures daily to see whether those things were so. They were not going to be led even by Paul. Test all modern preaching by the oracles of God! There's no better way.—*Charles R. Brown, D. D., in the Watchman-Examiner.*

* In dealing with the Jew, we always use the term "Messiah" or "Messiah Jesus," rather than Christ or Christ Jesus. To the Jew, Christ is prejudicially associated with the terrible persecutions and massacres that mark European and Russian history during the centuries of the Christian era, as these nations were professedly Christian, and Christianity to the Jew represents nationalism, and not personal religious experience.—EDITORS.

Inexpensive Rural Evangelism

BY ELLIS W. STORING

WE have just completed a four weeks' series of meetings near Elkhart, Texas. Our meetings were held in a tent, located at a crossroads in the open country, but we had a good interest throughout. Our advertising was very simple. Mimeograph announcements* were made up at the conference office, of which we used between 250 and 400 each week.

Our attendance grew from 100 the first Sunday night to over 350 the night we presented the Sabbath question. One of our principal attractions was the story hour for the children, which was conducted by Mrs. Storing. The children proved to be better advertisers than any announcement could possibly have been, and many parents came because of the insistence of their children. The story hour was also a great factor in bringing the people to the meeting on time.

Our equipment was meager, but the Lord wonderfully blessed in our meetings. The second week of the series our attendance was over 200 every night, and only once did the attendance drop below 100.

ENGLISH EVANGELISM.—Notwithstanding the shortage of funds, and we are exceedingly short, we have several public efforts in progress this year. In Edinburgh, where Brother Johnston is laboring, we have fully 800 attending the Sunday evening meetings, and about 80 per cent of these people are also coming to the hall where the midweek meeting is held. Brother Johnston writes very encouragingly, for there is an excellent response on the part of the people. The public effort in Manchester has between 700 and 800 in attendance at the Sunday evening services. Other efforts being held do not have so large an attendance; but in every place our evangelists are reporting wonderful interests, and we are hopeful of a good fruitage in souls won to the truth this year.

W. E. READ.

Watford, England.

TIME is too short to be spent in profitless discussion of fanciful theories.

* The mimeograph announcement referred to is an unusually attractive folder, in size 5½ x 8½ inches, on the front page of which appears a neat drawing of a Bible, and in display type the words, "You Are Invited to Go to Church," which have the appearance of raised letters. This is all inclosed in a shaded border, of which the upper left-hand corner is formed by a drawing of a cross within a crown. At the bottom of this panel, information is given as to the location of the "Bible Chautauqua Tent." On the third page of the folder the subjects for two lectures are given, with a paragraph on each, giving a key thought designed to create interest. The subjects for the children's story hour are also given, as well as an invitation to come early and enjoy the song service, and the time the service begins.—EDITORS.



HOMILETIC HELPS



The Principles and Practice of Preaching

PRESENTING THE 2300 DAYS CLEARLY

BY HAROLD E. SNIDE

ONE of the most difficult prophecies to make clear at the first presentation, is doubtless that of the 2300 days. Yet this prophecy is second to none in importance. It is possible for one to know every date, event, and Scripture reference connected with this prophecy, and still present the well-known material in such a way that it will be unconvincing or even unintelligible to those who have not studied it before.

This vagueness is most often caused by faulty arrangement. If an explanation is made before it is needed, the coherence is broken; and, likely enough, the explanation will be forgotten before needed. Likewise, the omission of a necessary explanation may darken all the rest of the study.

For example, a too common mistake is to use the expressions "2300 days" and "2300 years" interchangeably before the "year for a day" principle has been clearly established. Of course such language, while perfectly plain to those who are already familiar with the prophecy, is extremely confusing to those who are not. It is better to speak only of "days" until it becomes necessary to show that these "days" are years; and then never to call them "days" again, but to use only the newly established meaning of "years." This course avoids confusion.

In teaching this prophecy to Bible classes, with the aim of enabling the students to explain the prophecy clearly, I found that this matter of arrangement was their chief difficulty. To overcome this, a list was made of twenty-one points in logical order, to be used by the students in their presentation. Perspicuous explanations then became the rule instead of the exception. The method may easily be criticized as rigid and artificial, but the students appreciated it, and I believe that the results justified it. In case others might find it helpful, I give here the outline of twenty-one points:

1. The ram.
2. The goat.
3. The horn, "exceeding great." The prophecy of these three points, and the fulfillment. Dan. 8:1-12, 15-25.
4. The 2300 days—mentioned but not explained in the interpretation, and why not explained then. Dan. 8:13, 14, 26, 27.
5. Gabriel must logically return at some later time to explain the 2300 days.
6. He did return for that very purpose. Dan. 9:20-23.
7. Draw a line representing the 2300 days.

8. Cut off the 70 weeks (in days) from it.
9. Show what would happen during the seventy weeks, especially that the Messiah would come. Dan. 9:24.
10. Show where in the 70 weeks Messiah should come (69 weeks). Dan. 9:25.
11. Fix the beginning date for the 69 weeks.
12. These "days" represent years.
13. Show when the 483 years would end.
14. This reaches to Christ's anointing.
15. This was exactly fulfilled. Mark 1.
16. This was preached by Jesus Himself. Mark 1:14, 15.
17. Explain Daniel 9:26, 27.
18. Show when the 490 years would end.
19. Show with what events they ended. Acts 7, 8.
20. Show how much of the 2300-year period remained after 34 A. D.
21. Show when the 2300 years ended.

The number of points might be greatly increased by subdivision, but this was found unnecessary in practice. For the purpose of the outline, the fewer points the better, so long as coherence is attained.

Washington, D. C.

Righteousness by Faith

BY J. H. BEHRENS

1. THE experience of accepting the righteousness of Christ by faith, in its fullest sense, embraces—
 - a. His imputed righteousness.
 - b. His imparted righteousness.
 2. The message and experience of righteousness by faith is the only way to lead to an intelligent comprehension of sin, and a genuine, victorious life.
 3. When the "soul temple" is cleansed of "every defilement," then the latter rain will fall upon us as the early rain fell upon the disciples at Pentecost.
 4. The experience of the latter rain, in fact, is the loud cry of the message in all its fullness.
 5. At the close of the work of the loud cry, the saints are sealed.
 6. When the saints are sealed, probation closes.
 7. When probation closes the plagues will fall.
 8. At the close of the falling of the plagues, Jesus comes.
- Los Angeles, Calif.

The Book of Ezekiel: "The Glory of the Lord"

BY H. CAMDEN LACEY

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| <p>I. Its Appearance to the Prophet. 1-3</p> <p>1. The opened heavens and appearance of the glory of the Lord. 1 (This is the "cloud of glory" upon which Christ ever rides and on which He will come the second time.)</p> <p>2. The commissioning of Ezekiel. 2-3</p> <p style="margin-left: 20px;">a. His "baptism of the Spirit." b. His infilling with the Word. c. The message to be delivered. d. The resultant issues.</p> <p>II. Its Departure From the City. 4-24</p> <p>1. The mimic siege of Jerusalem. 4, 5 2. The remnant saved. 6 3. The end of "the land." 7 4. The causes of the disaster. 8 5. The sealing of the elect. 9 6. The departure of the glory. 10, 11 7. The certainty of the coming doom. 12 8. Lying prophets and prophetesses. 13 9. False trusts. 14 10. Various parables, etc., teaching the need of revival and reformation in Israel. 15-24</p> | <p>III. Its Denunciations Against Surrounding Nations. 25-32</p> <p>1. Against Ammon for mocking Israel. 25:1-7 2. Against Moab for malicious joy. 25:8-11 3. Against Edom for brutality. 25:12-14 4. Against Philistia for taking vengeance. 25:15-17 5. Against Tyre for pride and envy. 26-28:19 (Here is revealed Satan's origin, history, and destiny.) 6. Against Zidon for contemptuousness. 28:20-26 7. Against Egypt for treachery and overweening pride of power. 29-32</p> <p>IV. Its Return to the Land Renewed. 33-48</p> <p>(This is the richest portion of the whole book.)</p> <p>1. God's ministers to be faithful watchmen. 33 2. God's ministers to be good shepherds. 34 3. The doom of Mt. Seir, for implacable hatred. 35 4. Gracious promises to the penitent: 36</p> <p style="margin-left: 20px;">a. The forgiveness of sins. b. A new birth. c. The baptism of the Spirit. d. A life of victory.</p> <p>5. The resurrection of the redeemed. 37 6. The punishment of the wicked. 38, 39 7. The temple and its appurtenances. 40-42 8. The return of the Lord's glory. 43, 44 9. The division of the land. 45-48 10. The river of life, the tree of life, and the Holy City, "Jehovah-Shammah." 45-48</p> |
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The Book of Malachi: "The Love of the Lord"

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| <p>I. God's Love for His People 1:2-5</p> <p>Shown by the contrast between the lot of Edom and that of Israel.</p> <p>II. Israel's Lack of Love to God. 1:6-2:16</p> <p>1. The people were offering contemptible things. 2. The priests were not giving the honor due His name. 3. The men of Israel were tiring of their Jewish wives and were marrying heathen women.</p> <p>III. God's Moral Government of This World. 2:17-3:6</p> <p>1. Israel questions it. 2. The Lord will "suddenly come" to His temple (fulfilled in 1844), and then will open the day of judgment when God's righteous rule will be vindicated.</p> | <p>IV. Result of the Sin of God's People. 3:7-12</p> <p>1. For not paying tithe—a curse. 2. An abounding blessing upon faithfulness.</p> <p>V. Result of Serving and Loving God. 3:13-4:6</p> <p>1. Accounted His special treasure. 2. Saved when the wicked are destroyed. 3. The final things:</p> <p style="margin-left: 20px;">a. The coming day. b. The Coming One. c. His precursor. d. The last word in the Old Testament—curse (cf. Rev. 22:7, 12, 20).</p> |
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Announcement

Widespread satisfaction has been expressed over this unbroken series of book analyses which has now completely covered the Old Testament. It will be equally gratifying to all who have followed these outlines to be able to pursue this study plan through the New Testament. We hope to begin these in the next issue, but in the chronological order of the writing of the component books, so as to correspond with the Chronological Outline of the New Testament Books planned for the next issue of the MINISTRY, as a part of the Ministerial Reading Course for 1934.—THE EDITORS.



THE FORMATION OF THE NEW TESTAMENT CANON—NO. 1*

BY LEROY EDWIN FROMM

A—An Introductory Survey.



INTO the golden age of Roman literature, with such lustrous names as Horace, Virgil, Ovid, Livy, and other brilliant Latin writers, the New Testament Scriptures were born. But while the books of Rome are largely forgotten memories, the Book of God, translated into approximately a thousand human tongues, lives on as the most potent literary force in the world today, circulated by the million. The reason is not difficult to discover. It is different from all other books, for back of the inspired human penmen, its real author and originator is God.

The story or history of the writing of the New Testament, its assemblage, and its acceptance by the church at large during the early centuries of the Christian era, is a fascinating one, albeit not generally nor clearly understood. The idea unfortunately obtains with some that the New Testament, as we now have it, was delivered virtually full-formed into the hands of the primitive Christian church. But such a concept has no basis in historical fact. The reverent and inescapable question, therefore, of how and when and where the New Testament canon was formed, is wholly proper, and an understanding of the truth of the matter is essential for every Christian worker, for he is bound to meet this problem occasionally in dealing with thoughtful minds. Furthermore, it forms an invaluable background in studying the manifestation and recognition of the Spirit of prophecy in the remnant church.

The word "canon" came, through usage, to mean a catalogue or list. As here used it signifies a collection of writings divinely inspired, and hence authoritative, sacred, and binding;

*A two-year chronological Bible reading program was adopted as part of the Ministerial Reading Course plan for 1933 and 1934. The Old Testament for last year was accompanied by a chronological chart of the component books, with suitable notations and authoritative citations. Under date of September 7, 1933, the Association Advisory Council "Voted, That a Chronological Chart of the New Testament Books be prepared as the 1934 complement to the Old Testament outline used for the current year; and that L. E. Fromm prepare this chart." This material is the result; and this article is the first of three, giving (1) An Introductory Survey; (2) The Historical Development; and (3) The Chronological Order of the Writing. The second and third sections will appear in February and March.—EDITORS.

and in this case consists of the collection of twenty-seven books received by the Christian church as the New Testament Scriptures. Its formation may, in general, be divided into three periods: First, the Period of Writing (c. 50-97 A. D.) in which the texts were produced; second, the Period of Discussion (c. 100-300), during which they were brought together in various collections, and given place side by side with the Old Testament; and third, the Period of Fixation (300-397), during which the questions on the precise content of the canon were finally and permanently settled.

The history of the canon is the story, then, of the process by which these books were so brought together, and their place and value as Sacred Scriptures officially recognized, from which time forward they formed, in the mind of the church, not only an authoritative but a closed collection. This full and general recognition required time. The process was gradual, covering, as noted, several centuries. Its early stages are more difficult to trace with certainty than those of the Old Testament canon. In fact, for the first century of the Christian era, the Old Testament was the Bible of the Christians. At first there was evidently no thought of a complete *New Testament*, as such, to be placed beside the Old.

Jesus Himself did not leave a single line written with His own hand, of which we have knowledge. Only once do we read of His writing, and that was on the dust of the ground; in a few hours, perhaps, the words were blotted out by a wisp of wind or the trample of heedless feet. The oral teachings of Jesus were committed by Him to His apostles to be authoritatively proclaimed by them as the gospel of God. They were its accredited teachers and expounders, and their words were consequently accorded the greatest weight. When, therefore, they later committed them to writing, their manuscripts were accepted as the written rule of faith. They were preserved, often read, and widely circulated. At the death of the apostles these Gospels and Epistles took the place of the oral transmission. And no oral teaching essential for the church was uncommitted to writing. There was, indeed, a recognized transference of authority from the apostles to their writings, and these writings came to be regarded as final authority in the church. Thus they came to

be placed alongside the Old Testament as part of the Scriptures committed to men.

Collections of the Pauline epistles, more or less complete, also came into possession of the leading churches. As the Old Testament was an authoritative book, so the Pauline writings were accepted as the teachings of an authoritative person or apostle. They were co-ordinated with the Gospels as a second indispensable element in the documents of the new dispensation which were now being placed alongside the Old Testament as part of the church's authoritative Scriptures. 2 Peter 3:16 indicates indisputably that even during Paul's lifetime his epistles were regarded as authoritative and inspired. Upon two principles, then,—the supreme and intrinsic authority of the gospel itself, and the pre-eminent right of the apostles to teach it,—the subsequent formation of the actual New Testament canon depended.

By the end of the first century all the books of the New Testament were in existence, scattered as the possession of particular churches or individuals. *In this sense*, the entire canon was begun and completed during the latter half of the first century. But when the last individual book of the New Testament had been written, there was still no New Testament, as such. Its books had to be collected, accepted, and accredited with a peculiar authority *by the church at large* before our New Testament, as we now have it, could be said to exist as a canon of Scripture. The individual Gospels and Epistles, given by divine direction into the hand of the churches to whom directed, gradually came to be circulated because of the desire for all possible instruction. In this way numerous collections were made up. The larger churches of Antioch, Asia Minor, Greece, and Northern Africa had sets of the writings, more or less complete, which they recognized as inspired. These early *limited* collections do not, however, constitute evidence, as some would infer, that other apostolic books were not known and possessed in other sections; and there are no indications of a systematic distribution or assemblage of the apostolic compositions at that time.

Thus it was that the Christian church, already expanding rapidly during her militant and triumphal march through the latter half of the first century, saw her New Testament canon forming. Indeed, the acceptance of the individual books by the receiving churches was, in a sense, their actual canonization. The New Testament, as assembled, was in reality formed by the public usage of the church; and the test of a place in the canon was the apostolicity of the writing. As in the Old Testament, the principle of selection was that each book must be the work of a prophet, so in the New, apostolicity was the gauge and guaranty of admission. The cases of Mark and Luke were cared for on the basis that they were really the amanuenses of Peter and Paul, respec-

TRUE CHRISTIAN COURTESY

BY G. W.



MAN'S life will not be higher, deeper, or nobler than the standards he has lifted and the principles he has idealized. Many are satisfied to drift along in the common way of life, failing to give due attention to the high type of courteous service that adds genuine beauty, strength, and power to Christian ministry.

The Son of God was the living embodiment of such Christian ideals. He exemplified the high standards of true courtesy and genuine politeness. In His life there was an elegance of refinement, a beauty of character, and a kindness of spirit that won the hearts of men. Grace was poured into His lips that He might "know how to speak a word in season to him that is weary."

Every minister and gospel worker would do well to study the superb pattern given us by Christ, and to cultivate that spirit of courtesy, refinement, and geniality that will prove a blessing and power in all service for God. The inspired admonition is, "Be pitiful, be courteous," "Let your speech be always with grace," "that it may minister grace unto the hearers." Many times, however, a lack in these finer essentials in the ministry, results in the loss of both friends and influence.

Politicians, business men, and solicitors study to be congenial, kind, and polite. It is their policy to be as pleasing as possible, that they may thereby exert the greatest influence. The gospel of truth does not, however, encourage the mere formal politeness that prevails in the world. The grace of Christ, with its purifying, ennobling influence, will do more for us than all the worldly polish that is considered so essential. The love of God, cherished in the heart, will appear in self-sacrifice and true courtesy.

"Treating a customer like a rich uncle, so that you may extract his coin, is not courtesy—that's foresight. Offering your seat to a man who enters your office is not courtesy—that's duty. Listening to the grumblings, growlings, and groanings of a bore, without remonstrance, is not courtesy—that's forbearance. Courtesy is doing that which nothing under the sun makes you do but human kindness. Courtesy springs from the heart; if the mind prompts the action, there is a reason; if there is a reason, it is not courtesy, for courtesy has no reason."

One can scarcely overestimate the value of courtesy in the ministry and in the home. All coarseness and roughness should be put away. There are those who are kind at heart, but lack

GENIALITY IN OUR MINISTRY

WELLS

kindness in manner. They are sadly deficient in geniality. This lack mars their own happiness and detracts from their service to others. True courtesy, which alone is of value to God, is not learned by mere practice of the rules of etiquette; it springs from a heart flooded with kindness, which is implanted there by divine grace. It manifests itself in a sweetness of disposition and a gentleness of manner that can never be equaled by the superficial polish of fashionable society.

Men were awed by the moral dignity and holy fervor of the Son of God. His gentle disposition and courteousness won their love and confidence. If His representatives would see fruits attending their labors similar to those that crowned the ministry of Christ, they should strive to emulate those traits of character that were manifest in His life. The servant of God has said:

"A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."—*"Gospel Workers,"* p. 122. "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*"Testimonies,"* Vol. IX, p. 189.

"Courtesy, also, is one of the graces of the Spirit, and should be cultivated by all. It has power to soften natures which without it would grow hard and rough. Those who profess to be followers of Christ, and are at the same time rough, unkind, and uncourteous, have not learned of Jesus. Their sincerity may not be doubted, their uprightness may not be questioned; but sincerity and uprightness will not atone for a lack of kindness and courtesy."—*"Prophets and Kings,"* p. 237.

There is a holy joy in cultivating pureness of thought and courteous demeanor, and in speaking sympathizing words and doing kindly deeds. "Christ values acts of heartfelt courtesy. When any one did Him a favor, with heavenly politeness He blessed the actor."—*"The Desire of Ages,"* p. 564. From those who perform such service, the light of Christ shines to brighten lives darkened by many sorrows.

God is testing His followers, and would lift each to a higher plane. "In all holy conversation and godliness" they are to represent Him. With delicate tact, quiet geniality, and tender compassion they are to go forward and upward in true elevation, rendering noble and courteous service, thus making manifest the genuine goodness implanted in the heart by the refining touch of the Master Workman.

Washington, D. C.

tively. Thus the essential principle of apostolicity was not violated.

The writers of the New Testament were prophets as truly as those of the Old. (See, for example, 2 Thess. 2:3-12; 1 Tim. 4:1-3; 2 Tim. 3:1-5; James 5:1-8; 2 Peter 3:7-13; Revelation; Matthew 24; Mark 13; Luke 21, etc.) But they were more than prophets; they were apostles as well. In God's plan the apostles were made the interpreters of all who had gone before. And in the inspired catalogue of the gifts of the Spirit, recorded in Ephesians 4:11, apostles are placed before prophets. So, then, the test of apostolicity is wholly rational, Scriptural, and harmonious. And such was the constant basis of the apostles' appeal for receiving their writings as authoritative. (See 1 Peter 1:1; 2 Peter 1:1; 3:1, 2; Titus 1:1; 1 Tim. 1:1; 2 Tim. 1:1; Col. 1:1; Eph. 1:1; Gal. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; Rom. 1:1.) Indeed, an apostle is one sent forth to teach with authority, that apostolic authority coming from Him with whom they had fellowshiped for three years,—who, after His propitiatory sacrifice for the sins of the world on Calvary, and its formal acceptance by the Father, returned to the eleven disciples and declared: "All power ["authority," R. V.] is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always*, even unto the end of the world." Matt. 28:18-20.

The majority of the New Testament books were produced independently by the inspired writers, without particular reference to others, and primarily for a particular community, church, or individual. Thus each book began its career alone, the process of collection into one volume being gradual. It was formed slowly for several reasons. At first certain books were known only in certain churches to be apostolic; and it was not until the whole body of believers throughout the Roman Empire was united in the consciousness that all the twenty-seven books, which were accepted in the several parts of the church, were known to be apostolic, that they were universally accepted.

Some books were indeed disputed in certain sections of the church, which shows that their ultimate acceptance was based on sufficient and convincing evidence. May we here stress the point that *the formation of the canon should not be confused with the rise into authority of its several parts as a written rule of faith? It only shows the stages by which the books, rightly belonging to the canon, were recognized and brought together.* In other words, the differences of opinion as to which books should be received as apostolic, mark the stages by which the evidence for the books was gradually accepted by the church as a whole, and the carefulness of the early church

at large in fully and finally receiving books as apostolic. Similarly, the temporary acceptance, by some, of certain apocryphal or spurious writings on the fringe of the canonical books, was corrected in due time by the same process.

The distinction is fundamental between the actual acceptance of the individual books by the churches and communities to whom they were addressed, and who received them as inspired writings from the apostles (which acceptance constitutes their real recognition, or canonization), and their later, formal placement in full official lists or catalogues by the dominant Christian bodies, consequently involving general recognition by the entire Christian world with all its digressions, divisions, and apostasies. This latter feature was, as has been stated, a slow process, involving centuries of time, and was accompanied by interminable discussion, but was brought to an end when all parties, East as well as West, were satisfied that the twenty-seven books, individually accepted before the close of the first century, did in reality constitute not only the New Testament canon, but the full canon, thus excluding all apocryphal writings, and so closing the question.

The four Gospels were almost everywhere received from the beginning of the second century. The same is true of most of Paul's epistles. In fact, there was no uncertainty at any time concerning eight ninths of the books of the canon from the moment of their appearance, and through all succeeding centuries. By the time of the Council of Nice (325 A. D.), the hesitancy of the churches of the West regarding Hebrews, and of those of the East regarding the Apocalypse, had largely disappeared. In time the full canon was universally and finally recognized by the churches of Christendom, as will be presented in detail next month.

Again, the process of collection did not at first have the incentive which it afterward received through the rise of heresy and the challenge of spurious writings claiming apostolic authority. In the early years of the second century, gifted but erratic Christian teachers began to divide the scattered churches into parties or sects through the introduction of novel and schismatic views. Other stalwarts arose to oppose these ideas, and insisted upon the original Christian beliefs, and in so doing appealed in support of their views to the writings that had come down from the apostles. In this way the emphasis came to be laid on the apostolic writings.

By the end of the fourth century, the Christian world knew what writings really bore the message of God, and hence what belonged in the canon. The present New Testament canon therefore represents the decision of the universal church, the authoritative action of Christian consciousness, carefully interrogated

for three centuries, thereby giving it a value and a recognition that transcend any and all particular ecclesiastical councils which took formal action.

(To be continued in February)

Autumn Council Side Lights



ACED with unprecedented difficulties in planning for our heaven-appointed work, yet challenged by unparalleled needs and opportunities, the 300 delegates to the 1933 Autumn Council assembled in Battle Creek, Michigan, for ten days, beginning October 17, there to review the work of the past year, to consider plans and policies for the future,—though primarily, of course, for 1934,—and to determine the budget allotments for the new year. The formal report of the Council, together with the actions passed, will, of course, appear in the *Review*. But through the *MINISTRY* we shall seek to give, just for our workers, that more intimate picture of the background, the spirit, and the larger objective of the actions that concern and affect the individual laborer. These may be appropriately called side lights.

To this end we have arranged with a number of leading delegates to develop into comprehensive articles the ideas, plans, and purposes crystallized into the major formal actions. We believe this endeavor will be appreciated, and will make for an intelligent, hearty co-operation on the part of all. Brief statements will also appear from our General Conference officers concerning special aspects of the Council which we all, as responsible gospel laborers, should understand. And while the larger public meetings over the week-ends, with a thousand or two of our laity present, will be reported through the *Review* for the benefit of our entire membership, we will through the *MINISTRY* present an epitome of several of the daily devotional studies of the Council proper, that our faithful associates, unable to attend, may share the essential spirit and impetus of this annual gathering of our leaders. These items will of necessity be spread over several months. As your appointed secretaries, we are seeking thus to bring the Council to you who could not come to the Council.

We should be acquainted with every historic and scientific confirmation of the earliest portion of our handbook, the Bible, which for decades has been under the intense fire of critics; and we should capitalize the recent retrenchment of critics concerning creation, for the Sabbath is the keystone in the arch of truth for these remnant days.

A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

INTIMATE MOMENTS WITH A PIONEER MISSIONARY

An Interview With G. F. Jones, of the Solomon Islands

What is your mode of approach to the natives of a wild, savage village where the knowledge of the Saviour is unknown?

We begin by teaching the natives the name of Jesus. When we first visit a village, we at once teach the people about Him and His power. The old people who have led and controlled in evil practices, begin to see and feel that they have lost their power. They cannot carry on as they did. Men often come to us from other villages and ask us, "Will you come to our home, to our village?" We reply, "Yes; what for?" And they answer, "We want you to do what you have done here—sing and pray and talk." I say, "What for?" Then they say, "Because we are troubled with these spirits; and wherever you go, the spirits do not come again." So I say, "All right, we will come."

I take our students with me everywhere. The young people do a wonderful work. They know very little at first, but develop steadily. They start singing, "Jesus Loves Me." Then we pray, and I give the villagers a little talk, and the spirits do not come there any more. The village is cleaned up, and then of course it affiliates with the mission.

Won't you tell us more about the casting out of spirits?

This has been our experience with the natives: Suddenly I would hear a weird noise, not like any human voice at all, and I would become frightened. I would not know what it was. It seemed to be something unearthly. I soon found out it came from some man or woman possessed of the devil. In different villages they have different ways of getting possessed. Frequently they want to kill you. The devils use their arms, and they cannot stop waving them in the air. They shout, "He has come, he has come," and keep up the shouting. Then others get possessed through them, sometimes several demons taking possession of one person. It is very alarming.

We have been all by ourselves in a little bamboo hut in a strange village. We did not know what to do, so we prayed. At first we were a little afraid to command the devils to go. So we would call the young people who were with us, and say, "Let us pray to Jesus." We do everything in the name of Jesus.

Perhaps just as we knelt down to pray, people would bring in one who was possessed. I recall

one case where a girl was possessed of a demon. We said, "Let us get on our knees, and ask Jesus to send the demon out of this woman." They all knelt on the ground. Some of them had pagan charms on their necks, so I said, "We can't talk to Jesus with these charms around the neck. The witch doctor's charms belong to the devil, and Jesus will not listen to us while we have them on." The young people had never taken the charms off before, had never dared to because of their fear of their elders. (That is the principle upon which we worked—they must themselves take the charms off.) One young fellow, the son of a chief, rushed up to the girl and tore off her charm, and the others removed theirs. Then we knelt down and prayed, and that instant the demon left the girl without any command. The Lord knew our weakness, and had mercy on us.

But in some cases victory has not come in this way. When we faced men who had become violent, men armed with tomahawks or spears, then something more had to be done. We couldn't be on our knees with such a man near by; we had to get up and do something. Then we were forced to command the demon in the name of Jesus (that is the name the natives learn), and he would leave. We learned by experience, little by little, how to cast out devils in those strange places and circumstances.

I do not know whether we have this gift at all times. I failed once when we had some visitors from the conference, who had come to visit us, and to take over the work at a certain place. The young people at the school shouted out, "So-and-so is possessed of a devil." Of course we all went to the place. The conference men came along, and they were curious. I felt myself becoming self-conscious; I feared that I could not cast out the demon, because these men were curious. (You understand, of course, they were good men.) I think that is the secret of failure,—we become afraid that we may not be successful, and of the effect that failure will have. That is lack of faith.

Isn't the Bible even more wonderfully adapted to a situation of that kind than to conditions obtaining in civilized countries?

I am quite sure of that. When Jesus sent out the twelve, He said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." That

(Concluded on page 22)

AROUND THE WORLD CIRCLE

The Great Commission in Operation

THE CHALLENGE OF THE EAST TO WORLD PEACE—NO. 6

BY W. A. SCHARFFENBERG

IN the December MINISTRY we showed that a break between China and Japan seemed inevitable. In this number we desire to bring before our workers the seriousness of this break in its international aspect. On September 18, 1931, at precisely 10:30 p. m., an explosion occurred on the South Manchuria Railway, not far from Mukden, which blew up several feet of track. This was the spark that started the Oriental conflagration.

The war was on. All night long the battle raged. By morning the Japanese were in complete control of Mukden, including the government buildings, the barracks, the arsenal, the airdrome, and the radio stations.

As the news was flashed around the world, statesmen were called from their beds. Hasty cabinet meetings were held in Washington, London, Paris, and other capitals. Fear was expressed that this explosion would result in another international war. Startled and aroused to the seriousness of the situation, the world seemed stunned for a moment. Having been busily engaged with their own domestic problems, and having paid little attention to the petty wrangling between the Orientals, the powers were unprepared for this new crisis, which might in time again involve every one of them.

On the following day the attack was continued, and in their rapid advance the Japanese took Changchun, Nanling, Antung, Changtu, Yinkow, in fact practically all the strategic cities along the South Manchuria Railway. The war seemed to be on in earnest.

T. V. Soong, in the absence of Chiang Kai-shek, appealed immediately to the League of Nations. As stated in a previous article, China was in no position to meet Japan on the field of battle. Entrenched behind the League covenant, the Nine Power Pact, and the Kellogg Peace Pact (also called the Pact of Paris), she felt confident that the powers would come to her rescue.

On September 21 an extraordinary session of the League of Nations was called at China's request. Alfred Sze, China's representative, insisted upon intervention by the League in behalf of China, in accordance with the League covenant. At this meeting it was also voted to provide the United States with "a statement

of all its [the League's] proceedings." It then sent an earnest appeal to both Japan and China, appointed a special group to handle the Manchurian problem, and sent its minutes to the United States.

The United States supported the League of Nations by sending it a note of sympathy, and also notified the League that cables had been sent to China and Japan, encouraging them to arbitrate the matter. However, while the League debated the question Japan continued her advance, stood for direct settlement with China, and notified the world that she desired no interference on the part of any third power. China continued to urge action from the League, refused to deal with Japan directly, and accused Japan of being the aggressor.

"On September 30 the council of the League adjourned till October 14, after having passed a resolution requiring Japan to withdraw her troops by that date. Both China and Japan were disappointed: China, that the League had done nothing; Japan, that the resolution veiled a threat."¹

The statesmen gathered at Geneva October 14, and appeared surprised that Japan had not withdrawn her troops, and were amazed when they heard China's statement that bombing planes had attacked Chinchow, and that the armies had continued to advance into central Manchuria. Japan called the League's attention to the violent anti-Japanese boycott carried on by the Chinese, and also to the banditry in Manchuria. China continued to press for League intervention; Japan, on the other hand, for direct negotiation.

The council then invited the United States to sit with them. Japan opposed this step, and maintained that a nonmember of the League had no right or business to sit with the council. By a vote of 13 to 1 it was carried, and the United States entered the arena. Mr. Prentiss Gilbert, the consul at Geneva, took his seat immediately, and thus the Pact of Paris could be invoked.

"The League, after a long effort, passed its famous resolution on October 24, practically giving Japan until November 16 to withdraw her troops into the railroad zone, that is, to evacuate the occupied areas in Manchuria. It also recommended that China and Japan commence

direct negotiations on questions outstanding between them after the evacuation had taken place. Having passed this resolution, the council agreed to go into recess until November 16. China accepted the resolution; Japan rejected it."²

The Japanese, continuing their advance, soon reached Tsitsihar, an important center on the line of the Russian sphere of influence. The League feared that Russia might soon be drawn into the conflict. Under these embarrassing circumstances, the council met on November 20. At this meeting Japan came straight to the point, and insisted upon international recognition of the 1915 treaties with China. The Chinese remained firm, and among other things said:

"This is a life-and-death issue for the Chinese government, which has staked its political existence on the policy of relying on the League. It is therefore bound to push this policy to its conclusion, and test the competence of the League to the utmost. If the League fails, the Chinese government will be forced to put the blame publicly where it belongs, namely, on the unwillingness of the great powers to lift a finger in defense of the covenant which they are solemnly pledged to defend. The matter is therefore also a life-and-death issue for the League and for the Disarmament Conference."³

Finally, on the 10th of December, a commission of inquiry was appointed. Lord Lytton of Great Britain was appointed chairman; other members of the commission were General Frank R. McCoy of the United States; General Henri Claudel of France; Count Luigi Aldrovandi-Marescotti of Italy; Dr. Heinrich Schanee of Germany; and China and Japan were each to appoint one representative. The commission was ordered to go to Manchuria and bring back a definite recommendation for future action.

In the meantime the Chinese boycott continued. Jerome D. Greene said in the *New York Times*: "The immediate damage done by a naval bombardment of Osaka would have less serious economic consequences with resultant human suffering than has been caused during the past five months by the anti-Japanese boycott in China."

Japanese exports to China were 80 per cent less in December of 1931 than in December of 1930. The Japanese assert that the boycott originated with the Chinese government, and was enforced by associations, pickets, inspectors, special courts, fines, imprisonments, and even capital punishment; and further, that these acts, together with interference with shipping, confiscation, burning, seizure of cargo after it has legally entered the country, and other highly unlawful and provocative acts, are upheld by the Chinese courts as manifestations of pure patriotism; and moreover, that the boycott was an act of war.

On the other hand, the Chinese maintained that the only way to stop the boycott was to remove the cause, namely, the military occupation of Chinese territory.

Thus the deadlock continued. When Japan attacked Shanghai, the situation became more and more intense. The powers were careful in their commitments for fear the Shanghai affair would plunge the world into another world war.

"The great states hoped to avoid an aggressive resolution. The small states insisted upon protecting the prestige of the League and the principles of the covenant."⁴

On March 3, 1932, Dr. W. W. Yen, China's chief delegate to the League, made the following important remarks:

"1. The defiance of the council by Japan is plain. 2. Nor is there any room for doubt that the covenant has been violated. If the forcible seizure of 200,000 square miles of territory and the dispatch of an army of 100,000 men to Shanghai do not constitute external aggression, where are the limits to action which can be called nonaggressive under the covenant? 3. That Japan, by refusing to arbitrate and by resorting to war, has violated the Pact of Paris, goes without saying. China places herself unreservedly in the hands of the League. Japan refuses. China offers to adopt any method of peaceful adjustment, including arbitration and judicial settlement, which the League may suggest. Japan refuses."

The Lytton commission reported its findings in the early part of 1933. The League accepted the recommendations of the commission, and finally condemned the aggressive attitude of Japan, whereby the Japanese delegates withdrew from the League. Time and space will not permit us to go further into detail. We will, however, conclude this series of articles with a few extracts which will show the seriousness of the present situation in the Orient, a situation which, while temporarily quieted down, may soon burst into flame again and set the world afire with the great last war.

Present Situation Portrayed

"Never was a nation in an international dispute made to feel her isolation and the force of combined disapproval as Japan was in the closing debates of this council meeting."⁵

"The formal political protests against Japan's course, which began so feebly with the notes of the disorganized Nanking and the preoccupied Moscow governments, and were followed with such evident reluctance by the United States, gained in volume until all the major nations were formally committed to condemnation of the Japanese procedure, and the member states of the League of Nations, convened in special assembly, stigmatized Japan as unfaithful to her obligations under the League covenant, and a wanton attacker of a neighbor state.

"This is serious business. Nations cannot thus solemnly record their verdict that another nation has broken its vows, without involving serious consequences."⁶

"The one serious question that is worth considering today is the question of the evacuation of Asia by the armies, navies, and air fleets of Europe and America. The expulsion of the West from the East is the sole preliminary to a discussion of fundamental peace terms. For the greatest problem before the statesmen of the world reconstruction in the interest of durable peace is that of the freedom of Asia.

"The time is fast approaching when Europe and America will have to admit that their peoples must not command greater claims or privileges in Asia than the peoples of Asia can possibly possess within the bounds of Europe and America. The West will then be compelled to appreciate the justice of the demand that Asians must enjoy the same rights in Europe

(Concluded on page 22)

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

N. R. A. RESEMBLES ENCYCLICAL.—Several Protestants, needlessly frightened a few years ago, whispered to one another: "If Al Smith is elected, the Pope will be in the White House." Today, when the ideas of Pope Leo XIII and Pius XI are carried out under the N. R. A., nobody pays any attention to the Pope "in the White House." Thoughtful Catholics, seeing how closely some of the provisions in the N. R. A. resemble the principles laid down in the encyclicals, would like to know how far the writers of the National Industrial Recovery Act have been influenced by the papal pronouncements.

It does not appear that any Catholics were among those entitled to the credit for the actual wording of the act. Yet it is well known that the writers of the act, the President, Senator Wagner, Miss Perkins, and others, were familiar with the encyclicals and acquainted with the views of the ablest Catholic authorities on Catholic social doctrine. How far the authors of the act are indebted to the encyclicals for their "ideas" is a matter of conjecture.

At the Clergy Session, following the Catholic Conference on Industrial Problems, in Chicago, the N. R. A. was studied alongside the encyclicals. It was shown that a harmony exists between the N. R. A. and the papal letters on such important points as the living family wage, the wage adapted to secure maximum employment, recognition of unions, abolition of child labor, trade associations of employers, and the elimination of cutthroat competition. The N. R. A. is silent on other topics treated in the encyclicals, topics which are absolutely necessary if social justice is to be attained, viz., control of huge trusts and monopolies, wider distribution of wealth by workers sharing in the management, profits, and ownership of industry, unemployment insurance, old age pensions, public ownership of certain forms of property, and international economic co-operation.

As Catholics, we should applaud and support what the present Administration has accomplished, but we should not rest in our efforts for social reform until the complete program of Christian social justice has been established on earth.—*Our Sunday Visitor (Catholic)*, Nov. 12, 1933.

CATHOLIC CLAIMS.—There must be dependable leadership in the religious world, and an authority competent to teach and direct men, because the way to heaven must necessarily be dependent on the free will of God, which could not be discovered by any process of reasoning on the part of the scientist or the college professor, but must be first of all revealed, and then guarded and protected in its original purity. Only the Catholic Church claims to have this revelation in its fullness, and to be able to expound and interpret it authoritatively; only she claims that the way of heaven is very definite, that she has it clearly mapped out, and that she possesses the effective means of reaching it safely.—*Our Sunday Visitor (Catholic)*, Nov. 12, 1933.

NOT THE "MARK."—Our motive in speaking of the subject once more is to comfort the timid who continue to inquire whether N. R. A. is "the mark of the beast," against which Christians are warned in Revelation. Such is not the case, for reasons we cannot go into just now, although, as we have remarked to some, N. R. A. may be paving the way for the mark of the beast.—*Moody Monthly*, November, 1933.

NUDISM UNSURPRISING.—The general public has been prepared for such an abomination [nudism] by the popular literature that has been on the market for a long while, and by what has been displayed on billboards and in the newspapers and magazines, to say nothing of the beaches, theaters, and movie screens, so that almost anything can now come along without awakening surprise. Alas! not only in that matter, but in many another, the harvest of the earth is getting ripe for the sickle that is to be thrust into it by the Son of man (Rev. 14:14-16).—*Moody Monthly*, November, 1933.

MODERNISM'S BETRAYAL.—The time has come when it is no longer competent to play off one against another of these religious leaders—Buddha against Zoroaster, Confucius against Socrates, Moses against Mohammed—and Jesus against them all. This is to

foster false strife and dissension in the temple of religion. Every qualified and devoted spiritual teacher and leader of men is, like John, "a man sent of God," with his own mission to fulfill.—*The Christian Century*, Nov. 1, 1933.

MILLIONFOLD CHALLENGE.—The sixteen million Jews living among so-called Christian nations and yet persisting in unbelief, constitute an equally manifold challenge to our faith. It is a challenge which we must answer, and to which we must give our most prayerful and active consideration. We must attack it at the very outset of any further advance of our faith in the world.—*Moody Monthly*, November, 1933.

PROTESTANT FRUITS.—Protestantism is fast moving in two directions. One group is moving toward an extreme liberal position which is hardly to be distinguished from Unitarianism. The other group is working toward a more Catholic position. When this latter group realize that a catholicism is possible which is neither papal nor obscurantist, neither chaotic nor regimented, neither lacking in respect for authority nor denying freedom,—in short, a democratic, liberal catholicism,—the future will appear more hopeful.

But such a catholicism must possess as its heart and core the catholic faith, the catholic order, the catholic scriptures, and the catholic sacraments. More and more men are beginning to sense, if they do not fully comprehend, that these organs are interrelated in the body of Christ and cannot be dismembered or treated as separate entities without grave peril to the whole organism.—*Walter H. Stowe*, in *The Christian Century*, Oct. 25, 1933.

NAZIFICATION OF CHURCHES.—Nazification of the German churches is complete. The Protestant bodies have been unified under a *reichsbischof*, who is to have authority even over the formerly "independent" churches, such as the Methodists and Baptists. And the Aryan clauses have gone into effect. Pastors with even a partial Jewish ancestry are excluded from Christian pulpits; Jewish converts are required to worship in segregated congregations of their own. Strangely enough, this exclusion of Jews from the Christian churches of Germany comes at a time when many Christian missionary bodies are showing a new interest in justifying and pushing Christian missionary efforts among Jews.—*The Christian Century*, Oct. 25, 1933.

MOMENTOUS CHANGE.—The government of the United States has undertaken an enterprise of such momentous character that to call it revolutionary is now generally regarded as no exaggeration. The revolution is economic; it consists in the displacement of an automatic capitalistic economy with a planned and controlled capitalistic economy. It is also political: it involves the open adoption of unprecedented functions by the state, for the state has taken upon itself the responsibility of doing the planning and controlling of the new economic system.—*The Christian Century*, Nov. 8, 1933.

WAR CLOUDS.—The fifteenth Armistice Day finds the sky of hope for world peace overcast with the heaviest clouds to arise since the guns were silenced in Flanders. Open warfare rages in the Gran Chaco; the military occupation of Manchuria is bringing Japan and Russia to the verge of hostilities; the past twelve months have seen the withdrawal from the League of Nations of Japan and Germany, and the near-collapse of the Disarmament Conference. Many competent observers agree that Europe is nearer to war today than at any time since the Armistice was signed. It is not hard to gather convincing evidence that the problems which confront that unhappy continent are more dangerous, less capable of solution, than those which confronted the chancelleries in 1914.—*The Christian Century*, Nov. 8, 1933.

LIQUOR'S LAWLESSNESS.—The liquor business, however regulated, so persistently breaks all laws, flouts all authority, corrupts all government, that step by step at infinite cost of pain and sorrow the body politic drives this tiger into a corner where, like all cornered beasts, it fights most furiously.—*The Presbyterian*, Oct. 26, 1933.

TAMPHERED BIBLE.—Dr. Goodspeed or any other man has a perfect right to choose books or selections from the Bible and to send forth a volume containing them. He has no right to call such a volume a Bible—short, long, or otherwise. The Bible is one and indivisible. Dr. Goodspeed has made a selection of the Bible books which to him seem of the greatest value. The omitted books he does not reject, but counts of less importance. He ought to have named his book correctly. He might have called it *Some Bible Books* or *Some Books of the Bible*. It goes without saying that we are opposed to all this tampering with the Bible.—*The Watchman-Examiner*, Nov. 9, 1933.

ARCHEOLOGICAL CONFIRMATION.—Close by the place where Ahab's house of ivory (1 Kings 22:39) once stood have been recently found decorations in ivory,—lions, oxen, cherubim, wreaths, lily work, and pomegranates.—a striking, if minor, confirmation of Biblical detail.

Mr. Starkey has uncovered the city of Rehoboam's time at Lachish, and also finds evidence of its capture by Sennacherib. The metal crest of a soldier's helmet found here corresponds to that which some of Sennacherib's soldiers are represented as wearing in a British Museum bas-relief. On the left of the gate of Lachish is an idolatrous shrine, presumably one such as Josiah destroyed (2 Kings 23:8). Evidence has been found in Lachish of the building of great fires by besiegers against the walls, in order to weaken the mortar and prepare in this way for their fall. These fires were of fig and olive trees, and this fact throws light on Deuteronomy 20:19: "When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for the tree of the field is man's life."—*The Sunday School Times*, Nov. 19, 1933.

CHURCH FINANCE.—For thirty years the Protestant churches have been developing a conscience on methods of raising church money. The Catholic Church has not been so appreciably influenced by the higher standard, but still uses bazaars and raffles and lotteries and all sorts of devices for wangling dimes and dollars from the faithful and the public. But Protestant churches have been steadily getting away from this cheapening and unspiritual system. It was just about thirty years ago that the daily press featured with considerable amazement the announcement made by a Chicago Protestant church that it would henceforth depend solely upon voluntary gifts for its support, and that all money-making devices, such as oyster suppers, bazaars, and such things, would henceforth be banned. Many churches were already at that time on the gift basis. But their number has been greatly increased during the past generation.—*The Christian Century*, Nov. 22, 1933.

CATHOLIC VIEWPOINT.—On November 7, Utah, the thirty-sixth State, adopted the Repeal Amendment, and Federal prohibition came to an end. It has been a bitter experience, and a time of disaster. As the archbishop of Cincinnati recently said, it gave rise to a long train of evils, "murder, dishonesty, hypocrisy, every form of bribery, the corruption of weak public officials, the increase of intemperance where it was almost unknown, contempt of law, and, worst of all, the demoralization of our youth." This may seem to be a severe indictment, but every word of it is fully justified.—*America*, Nov. 18, 1933.

LIBERALISM DISINTEGRATING.—The most important fact about contemporary American theology is the disintegration of liberalism. Disintegration may seem too strong a word, but I am using it quite literally. It means that as a structure with a high degree of unity, theological liberalism is coming to pieces.—*John C. Bennett*, in *The Christian Century*, Nov. 8, 1933.

NUDISM'S INCREASE.—The movement for secluded nakedness is more widespread, it seems, than is generally realized. With the sanction of an increasingly greater number of municipal legislators, and acceptance by many ecclesiastical and civic organizations, American nudists have increased from 2,100 to 130,000 during the last ten months, according to the Rev. Hilsley Boone, managing editor of the *Nudist Magazine*, official publication of the International Nudist Conference. The figures are based on a recent nation-wide survey conducted by that magazine. In 1933, predicts Mr. Boone, the number will have increased to a million.—*The Literary Digest*, Oct. 14, 1933.

CHANGE IMPENDS.—As we look about us in our most significant and solemn days, as we see the ris-

ing of the power of the beast and everything in this dying age going to pieces, and the shadows of the antichrist and the great tribulation lengthening, we know that the days are at hand. What days? The day of glory for His waiting church; the day of trouble and darkness for the unbelieving world; the day of His glorious coming; the day of the great change, when the Lord will be enthroned as King. All signs among the Jews and the Gentiles indicate that the days are at hand. A great change in the history of the world is imminent.—A. C. Gobelein, in *Our Hope*, November, 1933.

RUSSIAN STARVATION.—Prof. Richard Sallet, of Northwestern University, Chicago, who recently toured Russia, claims that over ten million people have been starved to death in the last six months in southern and eastern Russia, in the Volga, Ukraine, and north Caucasus regions.—*Our Hope*, November, 1933.

NATIONAL REORGANIZATION.—That the economic structure of the nation and its social services are in process of sudden and far-reaching reorganization, is apparent to all thoughtful observers. For the present, at least, the nation has loosed from old moorings, and set out upon a voyage as fraught with uncertainty—but it may also be, with epochal results—as when Columbus lifted anchor for the Western seas.—*Federal Council Bulletin*, October, 1933.

"666" SPECULATIONS.—The Benedictines found 666 in *Romith*, written in Hebrew. Protestants have found it in the Latin inscription of the Pope's tiara—*Vicarius Filii Dei* ("Vicarius of the Son of God"). Catholics responded by finding 666 in the word *Luther*, and did not hesitate to call him "the beast." Catholics and Protestants joined in finding the number in the word *Mahomet*. Pagans found it in the word *Messias* (Messiah). *Nero Caesar*, written in Hebrew, also furnished the numerical value—666. Some Germans discovered the value in *Gallos Kaiser*—the Gallic Cæsar, *Napoleon*. Frenchmen retaliated by discovering it in the word *Bismarck*. More recently, many have found the number in the Latin name *Mussolini*. To our surprise, even the *Christian*, a leading British periodical, calls attention to the fact that the name *Herr Hitler* seems to have some identification with the antichrist. Keeping in mind the numerical values of the Greek letters, the name *Herr Hitler* works out: 8 + 5 + 100 + 100, and 8 + 10 + 300 + 30 + 5 + 100, which figures total 666. The same magazine declares that the name *Adolf Hitler* will work out the same way.—*The Sunday School Times*, Oct. 14, 1933.

CATHOLIC PRIESTS IN PROTESTANT PULPITS.—The first case discovered, showing that there are Catholic priests in the Swedish State Church, was that of Pastor Beskov, actually a member of the Roman Church, while performing the functions of a Lutheran clergyman. Pastor Skredsvig of Visby now announces himself a Catholic, and tells us that Catholicizing orders are at work in the Swedish Lutheran Church—the S. C. A. (Sodality of the Apostolic Confession) in Skane, southern Sweden, and the S. S. B. (the Society of Saint Birgitta) in Vadstena and Vasteras, together with a sacramental brotherhood in Dalarna, the purpose of which is "to root out all Protestant heresy from our church." The leaders of these Catholicizing orders are, he tells us, well-known and highly esteemed clergymen, though names are not given. "They are working by quiet and invisible reformation to break down opposing opinion." Pastor Skredsvig openly insults the faith which he is paid to support and preach, calling it "grotesque and unsympathetic," and when rebuked for this violation of pledges, simply says, "Many Modernist priests are far greater heretics than we High Lutherans."—*The Sunday School Times*, Oct. 14, 1933.

APPROACHING JEWS.—(1) Let the Jew know that you have a genuine love for his race; (2) Tell the Jew why you love his race; (3) Use a direct-method witness for Christ; (4) Use the Scriptures; (5) Point out very carefully Old Testament Messianic prophecies; (6) Commit to memory a list of Messianic prophecies, viz. Micah 5:2; Isaiah 7:14; Psalms 2:7; Psalms 2:12; Isaiah 9:6; Isaiah 53:5; Daniel 9:26; Isaiah 53:8; Zachariah 12:10; Zachariah 13:6; (7) Urge him to study carefully Isaiah 53; (8) Explain that the rejection of Jesus by the Jews does not disprove His Messiahship, but was predicted; (9) Tell the Jew he is a sinner and needs the atonement for sin; (10) Answer his questions about Jewish laws and ceremonies by using Jeremiah 31 to 33; (11) Ask the Jew to read the New Testament; (12) Commit the result to God. Remember, a Jew needs double conversion—of the head and of the heart.—*The Presbyterian*, Nov. 2, 1933.

NOTES AND NOTICES

Items of Interest to Workers

GREETINGS for the new year from the Association Secretaries to the far-flung corps of workers comprising our membership. The times are solemn; our task is serious; the days are evil, and the most momentous events in human history impend. Nineteen hundred years have elapsed since our Saviour ascended to heaven, and approximately ninety years since 1844. Thanks be unto God that the hope of the ages will soon be realized, and preparatory therefor all power in heaven and in earth is provided to make our salvation and our service effective. Let us one and all renew our heart allegiance to our God and to His final message to men.

A PUERILE interpretation of the clay of the symbolic image of Daniel 2 appears in the November, 1933, *Moody Monthly*, making it apply to Israel because Isaiah and Jeremiah used the term in referring to the Jews. It is obviously sponsored by one with whom the concept of the literal restoration of the Jews has become a penchant. Some will doubtless have this argument to meet.

A COMPREHENSIVE and searching analysis of the liquor situation in the United States appears in the *Christian Century* for November 15, 1933, pages 1430-1432, headed, "Who Killed Prohibition?" and developed under nine points,—the bootleggers, the respectable but lawless patrons of the bootleggers, unwise and ineffectual enforcement, the Roman Catholic Church, ineffectual dry leadership, the economic depression, the prestige of the Administration, the press, and the revolt versus regimentation of conduct. It will repay reading by all who are interested. Such journals are usually available at public libraries.

SUCH draft has been made upon the October, 1933, *MINISTRY*, for sample copies in connection with our recent restricted publicity effort, that although 650 extra copies were printed, these have all been exhausted, and no back numbers of that particular issue are available, our publishers inform us.

THE Federal Council of the Churches of Christ in America is celebrating its twenty-fifth anniversary (see *Federal Council Bulletin* for November-December, 1933), claiming that it has brought about "a new epoch in Protestantism"—an era of co-operation and unity of action, binding nominal Protestant denominations together, and affording a vehicle for effecting racial co-operation, industrial and calendar reforms, and the elimination of a number of smaller denominations through the union or merging of several bodies. Such consolidations, incidentally, may well take place, as the barriers are artificial. We as a people will ere long feel the coercive pressure of this and similar organizations.

THE pitiful expedients of churches who fail to recognize God's plan of tithing for gospel support are portrayed in a *Christian Century* editorial (Nov. 22, 1933) titled, "The Goodwin

Plan." It is introduced thus: "Just how hard the churches have been hit by the depression and in what straits of desperation they now stand to meet expenses, is indicated by the sweeping popularity of a clever scheme to add to their treasuries by means of a commission on goods purchased by their members from local merchants." The whole scheme is then surveyed with disapproval by this journal. The interested will profit by reading the presentation entire. Thank God for His plan of stewardship followed by the remnant church.

EVERY forward-looking minister is desirous of developing a body of strong associates in his local church; and one of the important ways by which this can be effected is to encourage the church officers to adopt a systematic plan for reading books which furnish information and inspiration suited to the local church leaders. A special selection of books, known as "The Church Officers' Reading Course for 1934," is just announced. This helpful educational feature bears the endorsement of the officers of the General Conference, and has been pledged the co-operative support of union and local conference presidents. What the annual Ministerial Reading Course is to conference workers in all the world, the Church Officers' Reading Course is designed to be to the leadership in local churches. A word of commendation by ministers and pastors will be very appropriate.

THE GOSPEL MUSICIAN

Responsibility and Opportunity

The High Privilege of Song Leaders

BY HENRY DE FLUITER

YEARS ago there was a saying among us that we had "spoiled many a good colporteur to make a poor preacher." Doubtless there was some truth in the contention. Likewise, we have seen good song leaders, men who had marked ability in this particular field, who became enamored with the idea that they could accomplish more as preachers or evangelists, and then, when the conference committee would accede to their request, make a sorry failure as evangelists, and be relegated, relatively speaking, to some minor position.

The gospel song evangel occupies a place that is unique in the service of evangelism. Not every song leader appreciates his high privilege. He can and should be the right arm to the evangelist in helping to prepare the minds of the people for the lecture to follow. He needs to be resourceful and tactful. His is the herculean task of molding the mass mind into one channel. Here before him at the opening of the song service, are men and women from all walks of life. These people come to the tent or tabernacle with diversified thoughts and distracted minds. A business man enters, worrying about finances; a mother, worried about her children, about boys and girls going astray; a wife whose husband makes life unpleasant; men and wo-

men out of work, wondering what to do next; some to find fault, some careless and indifferent. Such is the situation facing the song evangel at every meeting. How to draw their minds away from self and into a spiritual channel is the first task of the leader.

A happy countenance, a cheery word or two, and a song of hope and courage usually get the attention of the people as a whole. Urging them good-naturedly to sing, asking them to be neighborly and share their book with the one next to them, a word or two in between, calling attention to some important truth in the song, a little praise now and then on some special part.—these little things help to hold the attention of the people. Then, with songs selected that lead up to the subject of the lecture, the leader has done a real preliminary, unifying work for the message to follow.

The evangelist should be able to concentrate his whole mind upon his lecture, and not have it diverted by a variety of incidentals. Aside from the song service, then, the evangel should be able, if necessary, to take care of all the preliminaries, know how to make an effective appeal for the offering, how to offer the prayer acceptably, and be able to support the evangelist with an encouraging "Amen." Incidentally, in some of our meetings we have had visiting ministers sit on the platform who never once encouraged the speaker with an "Amen." I wonder if we have grown too modern for that.

If at the close of the lecture there is an altar call, the song leader should be able to assist in making this effectual, and be a successful personal soul winner. If he can fill all these requirements adequately, he occupies a place so exalted that he need not aspire to become the preacher.

Truly the tasks of the efficient song evangel are many and varied, and are quite as important in their place as those of the preacher. It is therefore an exalted privilege to have this part in the giving of our message, and any young man who aspires to make this his life work, plans for himself a wonderful privilege from which he may draw blessings himself, and be a blessing to multiplied thousands.

Long Beach, Calif.

EFFECTIVE ILLUSTRATIONS

For Sermon and Song

SHEBA'S GOLD.—Seligman, a German explorer, came out of the jungle years ago with a story of a witch doctor who had made his way, through a cave in a mountain side, to a great chamber. From the flagstones of the vast room stone steps arose. The witch doctor climbed the steps, and entered another great room which was stacked high with stone chests. And every chest was filled with gold bars and nuggets of raw, yellow gold. Even more recently, a group of railroad line surveyors in northern Rhodesia came back with a story almost similar . . . of a lost mine, known to the Zulu witch doctors only; a mine guarded by huge stone figures carved in the likeness of old-time Jewish warriors. And traders in Rhodesia have been amazed from time to time by finding in the hands

of natives small gold bars stamped with ancient Hebrew characters. . . . Even more mysterious and intriguing is the possibility that somewhere in Abyssinia there exist today the gold mines from which the queen of Sheba drew the treasure which enabled her to outshine even King Solomon when she went to visit him in the long ago.

Only the other day a rover and soldier of fortune named Dixon sold to a firm of gold dealers in London, for twelve hundred pounds sterling, one ingot of pure and ancient gold. Here is the strange story he told:

Having been a slave trader, a diamond prospector, and an officer under King Menelik of Abyssinia, Dixon made his way back into that little-known land, on the hunt for fortune. Tropical fever was raging in the country of the black Arabs. The sheik of the tribe sent for the white man, and demanded a cure for his own illness. By skill or good luck, Dixon pulled the sheik through. In token of gratitude the sheik gave to Dixon a map showing the location of the long-lost treasures of the queen of Sheba. With four slaves, Dixon set out and made his way to a point near the Egyptian-Abyssinian border, and finally to the location indicated on the map. After weeks of labor, the adventurer came to a stone door which protected the entrance of a cavern. And in the cavern, so Dixon asserts, he came upon walls lined with alabaster boxes and chests, full of solid gold ornaments, ingots, and sheets of gold. With all that wealth in his hands, he was helpless to take it away. He had no transportation, except the backs of a few slaves staggering from jungle fever. He himself was worn to the bone and barely able to walk. The best he could do was to take one twenty-pound ingot and make his way out of the fever-ridden country, hoping for better luck next time. Fast sixty now, Dixon is going to have another try at the queen of Sheba's gold, and is off for the Dark Continent, willing to bet his life against the hope of fabulous riches. . . . There is nothing more fascinating than the long romance of gold.—*Edwin C. Hill, over WJSV, Oct. 25, 1933.*

THE FIELD SAYS— Through Our Letter Bag

Love Wins.—To make the love of God so real to people that they will want to come to Him more than do anything else in all the world, is the most successful way for the Bible worker to win souls. And the only way I know of doing this is to have the love of Jesus so strong in our own hearts that we will love souls more than anything else in the world. It is easy to love some with whom we come in contact; with others, it is not so easy. But we must learn to love all, and must let them know we love them so much that we cannot bear to see them unsaved. That is the way Jesus loved, and the only way for us to have that love is to pray continually that Jesus will fill us with it.

ALTA NESBIT.

Kansas City, Mo.

Co-operation Requested.—The Religious Liberty Department of the General Conference is anxious to co-operate with our ministers in making their work easier and more helpful, and desire, in reciprocity, the co-operation of each minister and other worker in helping us to make our religious liberty and temperance work more effective and informative.

We desire the ministers and workers in our cause to aid us in a newspaper clipping service, covering three different phases. We wish newspaper clippings, properly dated, and with name of newspaper and place of publication, covering (1) Sunday legislation or repeal of same; (2)

Sunday law enforcement when linked up with the State and local N. R. A. movement; and (3) murders, crimes, and accidents caused by persons under the influence of intoxicants.

If our body of ministers will constitute themselves a clipping bureau on these subjects, it will save our subscribing to the regular Clipping Service Bureaus, for this service, which is very expensive. As you scan the daily newspapers and magazines, and see news items of this kind, cut them out, mark them properly, and send them to the Religious Liberty Department, Takoma Park, Washington, D. C. They will be of inestimable value to us in our work. This will enable us to keep in touch with what is going on in different parts of the field, and to meet the issues; and at the same time it will enable us to glean interesting facts so we can let our own people and the public have the benefit of this valuable information. Your cooperation is earnestly desired.

C. S. LONGACRE.

Takoma Park, D. C.

Challenge of East to World Peace

(Concluded from page 17)

and America as Europeans and Americans wish to enjoy in Asia."¹

"Ostensibly the truce signed at Tangku, a village near Tientsin, on May 31, 1933, is purely a military armistice. In effect, however, it pledges China not to resist further. . . . Japan is committed not to invade China proper, south of the demilitarized zone along the Great Wall, but she is given a free hand north of the wall as far west as she wants to go. . . .

"Never before in all modern history have there been possibilities as pregnant with weal or woe as these. The outcome belongs to the future, but meanwhile Japan has gained and China has surrendered, in fact, if not in name, 500,000 square miles of territory."²

"We ought indeed to clarify our minds as to our interests and intentions in the Pacific. Our neglect to do so is mischievous in the present and dangerous in its future possibilities. But we are not very likely to do so until we are compelled by critical events, deplorable as the consequences of that postponement are likely to be."³

"A situation of unimaginable danger to world peace has been created by Japanese policy in Asia. Officially acknowledged international war has only been avoided by resort to obvious legal fictions, and a political and economic condition has been created which makes it all but certain that, within the next decade, all safeguards will be shattered, and the nations will plunge into open warfare."⁴

"So the clouds grow blacker. There is heat lightning all along the edges of the continent's horizon. The rumble of thunder draws closer. Everywhere in Asia there fly the signals of approaching storm."⁵

Shanghai, China.

¹ "The Tinder Box of Asia," by George E. Sokolsky, p. 231. Doubleday, Doran & Co.

² Id., p. 236.

³ Id., pp. 239, 240.

⁴ Id., p. 263.

⁵ New York Times, Oct. 25, 1931.

⁶ "Storm Over Asia," by Paul Hutchinson, p. 27. Henry Holt & Co.

⁷ From "The European Peril," in *Asian Review*, November, 1920.

⁸ From "Japan Dominates the Far East," by Wilbur Barton, in *Current History*, October, 1933.

⁹ Editorial in *Chicago Tribune*, Oct. 15, 1933.

¹⁰ "Storm Over Asia," p. 25.

¹¹ Id., p. 301.

Intimate Moments

(Concluded from page 15)

command has never been revoked; therefore it is in force today. I believe that if we have faith enough, we may even raise the dead—if that were necessary, and for the glory of God. We have seen some very strange things even in that line. I seldom speak of those things because of the unbelief of some. Nevertheless, I believe that this gift is not yet developed to what we shall see when the church is fully baptized with the latter rain. It will not be given simply to convince outsiders, but for the church's sake. I believe as I never have believed before that those powers are ours to enjoy if we will exercise faith.

Jesus knew that in some of these places the first thing we would meet would be demons—fallen angels who are opposed to us and determined to keep out the mission. Sometimes, of course, the opposition comes from other missions; but afterward, when Satan sees that we are beginning to gain a foothold, these demons begin to possess the people. Then, of course, the gospel we preach must be shown to be more powerful than Satan, or we have lost the people. Thus God works for us.

Edgware, England.

Heavenly "Fellowships" Essential

(Continued from page 3)

will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit."—*The Desire of Ages*, p. 83.

When this communion of soul takes place, it is possible for us to unite by faith our "weakness to Christ's strength," our "emptiness to Christ's fullness," and our "frailty to Christ's enduring might." Then we have "the mind of Christ." (See "The Desire of Ages," p. 675.)

O, what blessedness, what peace of mind, what strength, and what a change for the better would come into our ministry, if we would heed more fully, and practice more often, the foregoing instruction! Note it well: "A thoughtful hour each day in contemplation" and quiet "fellowship," communing with the Master. Think of the wonderful possibilities that would come from such a brief period spent in this manner daily! But we are so busy here and there that oftentimes the hour is spent otherwise than in sweet "fellowship" with Him. And, alas, at what a loss!

The writer is extremely conscious of the fact that Seventh-day Adventist preachers and workers are a very busy people. Every day is filled to the brim and running over with various duties; the responsibilities devolving upon each press to the limit one's time and endurance. There are so many things each day for which we must carefully plan that many a day

quickly slips by with but little, if any, time left for real, personal communion and fellowship with Jesus.

True, we need to keep faithfully at our task. We need, too, well-devised plans, carefully studied methods, and strong, efficient organization. We also greatly need increased funds with which to promote and complete the unfinished task. But what we need more than any other one thing is a ministry which knows and experiences a close, personal communion in fellowship with Christ every day. It was such a "fellowship" that made the "great apostle to the Gentiles" the mightiest and the most outstanding preacher of his time and generation. It will make of us the same in this last generation of mankind. And, surely, such a ministry as was Paul's is the crying need of the advent movement today! Is this not so, my fellow workers?

Claremont, Cape, South Africa.

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The Full Third Angel's Message

(Concluded from page 1)

is required of him, he trusts not in these good deeds as his passport to heaven, but in Jesus Christ alone for salvation.

The true minister should preach the whole gospel. He should emphasize every doctrine taught in the Word of God, giving to each its proper setting, and not failing to enjoin every duty which God requires. He is never to make one doctrine the whole gospel, nor to teach that any one duty constitutes the Christian life. All things contained in the law of God and in the gospel are needed to make a Christian.

The law and the gospel unite and are in perfect accord in bringing salvation to sinners. The performance of one duty to the neglect of others is not Christlikeness. We are so to preach that men may be saved. Extremes are not healthful to the soul. In these days of disobedience to the law of God, we must preach obedience to the law. In these days of doubt and unbelief, of evolution and self-saving, Christ must be lifted up as the Lamb of God, who takes away the sins of the world.

Christ is our perfect pattern. We are to live as He lived. His life is to be our life. We are to obey our heavenly Father as He obeyed. Therefore it takes the whole gospel to make the kind of Christians who "keep the commandments of God, and the faith of Jesus." Not the overemphasis of one point, but a full, balanced teaching, will help to complete the faith of the Christian.

It is true that one cannot preach on all subjects in one discourse. But this is not necessary. One discourse on a definite theme helps to an understanding of that theme. When one conveys the thought that all the gospel is in Sabbath keeping, or health reform, or dress, or in faith without works, then it is that honest souls are misled, and get a perverted view of the plan of salvation. The whole Bible is to be our guide, our teacher. Then our teachings will produce real Christians. The true preacher must teach, not one doctrine, but all doctrines. Let us remember that the threefold message of Revelation 14 produces a people described by John in these words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. I. H. E.

CONTENTS OF THIS ISSUE

| | |
|---|----|
| THE FULL THIRD ANGEL'S MESSAGE | 1 |
| POEM: One Thing I Ask | 1 |
| PANEL: The Peril of Materialism | 2 |
| MESSAGES FROM OUR LEADERS: Heavenly "Fellowships" Essential | 3 |
| THE BETTER WORKMAN: Reclaiming Erring Girls | 4 |
| KINDLY CORRECTIVES: Let's Be Accurate | 5 |
| A GREATER EVANGELISM: The Health Message in Public Evangelism—Open-Air Meetings in New York—Inexpensive Rural Evangelism—English Evangelism | 6 |
| HOMILETIC HELPS: Presenting the 2300 Days Clearly—Righteousness by Faith | 9 |
| ANALYSES: Ezekiel ("The Glory of the Lord")—Malachi ("The Love of the Lord")—Announcement | 10 |
| EDITORIAL KEYNOTES: The Formation of the New Testament Canon, No. 1—Autumn Council Side Lights | 11 |
| FEATURE: True Christian Courtesy in Our Ministry | 12 |
| A MORE EFFECTUAL MINISTRY: Intimate Moments With a Pioneer Missionary | 15 |
| AROUND THE WORLD CIRCLE: The Challenge of the East to World Peace, No. 6 | 16 |
| VALUABLE QUOTATIONS: Verified Extracts From Current Literature | 18 |
| NOTES AND NOTICES | 20 |
| THE GOSPEL MUSICIAN: The High Privileges of Song Leaders | 20 |
| EFFECTIVE ILLUSTRATIONS | 21 |
| THE FIELD SAYS: Love Wins—Co-operation Requested | 21 |
| EDITORIAL POSTSCRIPTS | 24 |



UN SOUND!—Those who assert that the taking of animal life comes within the larger intent of the sixth commandment should, to be consistent, refuse to have or use leather shoes, gloves, belts, brief cases, books, and the like, for they are, of course, but the skins of slain animals. The surest way to test any theory is to press it to its logical and inevitable ultimate. If it collapses there, it is unsound.

ASIDES!—An "aside" is a word injected parenthetically (ostensibly or apparently not to be overheard) in the midst of direct statement. In our ministry the confidential expression of doubt, apprehension, discouragement, variance, or bitterness may well be termed an "aside," and may with the immediate individual or group hearing it, neutralize all one may say publicly in protestation of confidence, assurance, courage, and brotherly love. Let us beware of all such "asides." They are deadly poison to both speaker and hearer.

BENUM BING!—One of the grave perils facing the church today is benumbing contentment with this old world and its material comforts and conveniences. This inevitably results in a lessening of ardent longing and sacrificing for the impending advent, and a dimming of our expectancy. God designs that we shall constantly remember we are but pilgrims here, and that our citizenship is in heaven; that we are not to be so entangled with earthly involvements that we shall risk our very souls in these last hours, by clinging to those things of earth that we shall all have to leave as the time of trouble draws on.

MOTIVES!—What is the obvious purpose of the church service, and what do our members receive when they assemble? This is a vital question, involving a dual responsibility. Let us ponder: Do they come to be fed from the Word, or to be interested intellectually; for worship, or for entertainment; for instruction and training for service, or to listen to pleasant homilies; to become a dynamic force for God, or to remain a passive group of spectators; to seek the spirit and the power indispensable today, or to maintain the form; to build characters for eternity, or to soothe the conscience by keeping up appearances; to be separate and distinct from Babylon, or to conform as far as ethical to worldly religious standards and practices; to give back to God to the full extent of individual ability, or to be content to reach an arbitrary goal; to plan unitedly for finishing our work and leaving this sin-ridden world, or to enjoy its offerings for a season longer? And having pondered, let us act constructively.

DISCERNING!—We should distinguish between a divine and inerrant outline prophecy of the Bible, and man's fallible interpretation thereof. A survey of the rise and development of prophetic interpretation both before and during the formation of the three angels' messages will cause the thoughtful to beware of dogmatism upon details, because of the human element in man's finite perceptions. This we know: That God is true, and will fulfill His word. Let not our minds be so rigid that we shall fail to recognize divine accomplishments, because we have so fixed our eyes on some particular form of fulfillment as to blind us to all others. Let us profit by the mistakes of the past.

BALANCED!—Often younger workers, enthusiastic over new ideas or methods conceived by them, are distressed by the noticeably restrained interest or even apathy of older and more experienced associates. Junior workers incline to fret over the seeming indifference (or even reactionism, they may conceive it) of their seniors who have watched the trial and failure of hundreds of new ideas and methods, and hence have grown conservative. Let not fretfulness have the ascendancy. Worth-while plans will come into their own in due time. It is well that we operate as we do. The counsel of the Word and the wisdom of experience support this policy. The aggressiveness of youth is to be tempered by the conservatism of age, and vice versa. These restraints of mature leaders save many an unwise move. On the other hand, youth is as imperatively needed, with its fresh vision and tireless urge.

WRITING!—The successful writing of articles or books bearing our message—forceful, gripping, winsome writing—is not, as some seem to think, chiefly a matter of skilled sequence of expressive words, for which certain persons have a natural gift, so that the phrases fairly flow from their pens. Rather, it springs from great conceptions of truth, which are in turn fitly expressed. No truly great writing is produced without drafting upon the very lifeblood of the author. He passes through the birth pangs, as it were, of bringing forth; and often this is followed by the laborious recasting and polishing of his product. All this lies back of the smoothly flowing, rhythmic phrases that read so easily, and that appeal so strongly. That which is easily produced, is usually quickly forgotten. Let us encourage writing to the glory of God throughout our ranks, and let us do our best therein. Never were the opportunities greater and never were the assurances of a hearing brighter.