

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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APOSTATES AND APOSTASY

AN EDITORIAL



INCE sin entered the world, man has ever needed instruction as to what constitutes true Christian doctrine and acceptable worship of God. Philosophy and reason have proved insufficient to direct man in reaching truth and in knowing how to worship

God acceptably. Greek and Roman culture, art, and literature left the individual in ignorance as to true worship. The people could not find God, nor learn to know Him, with all their philosophy and fine-spun reasoning. Their governments left them helpless and hopeless. They could restrain the criminal, punish crime, and tell how to worship man-made deities; but they could not teach about the invisible God-head, nor tell how to worship Him acceptably.

Man must have a revelation from God in order to know God. He is a Being of such infinite qualities that man, left to himself, has never known what constitutes acceptable worship since the day that Cain brought an unacceptable offering to the Lord, and by so doing brought upon himself and his offspring an additional curse. But God has revealed Himself again and again to His people to teach them His law and truth.

When Pilate asked Christ, "What is truth?" he asked the very question raised by all intelligent creatures who have not accepted the revelation of God given through the Holy Scriptures. But even with an accredited revelation of God and His will, the Holy Scriptures, theories have been built up and the teachings of men have been so injected into the interpretation of the written Word that to find the truth is often difficult. Christ commanded, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." Those who seek for truth with humility will find it; and the truth, when found, will make them free.

But there have always been those who once professed to know the truth, but later have lost

their faith, and become apostates to the teachings which they once professed to believe. The Standard Dictionary defines an apostate as "one who has forsaken the church, sect, party, profession, or opinion to which he before adhered." Using this definition as our meaning of apostate in this discussion, there have been apostates in every religious denomination. It is not strange that there should be such in these days of unrest and unbelief.

One characteristic is common to most apostates, and that is a desire to destroy the faith of those who believe what they themselves once professed. Seldom do apostates launch out into heathen lands to bring people to Christ. They are content to let the heathen perish while they spend all their energy sowing discord and confusion among their former brethren. Generally it has been the practice of apostates to attack and betray the brotherhood with whom they once fellowshiped and worshiped.

The apostle Paul tasted the bitterness of heart that comes to true men of God when one of their number departs from the faith. In prison, and waiting for his death warrant to be executed, in a letter to Timothy he wrote:

"Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge." 2 Tim. 4:10, 14, 15.

And John wrote of one who, loving "the pre-eminence," did not receive the disciple.

The writers of the New Testament recognized that some would leave the faith that they once professed; in fact, apostasy was already developing, not because of open enemies, like the priests and Pharisees, but among their own professed believers.

(Continued on page 22)

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY
IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS
THE GENERAL CONFERENCE OFFICERS

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To receive an error is as serious as to reject a truth.

TEAMWORK is imperative to success in our work. Unity of effort should be fostered, rather than the starring of any individual.

A MAN cannot always be right, as human knowledge is finite and his judgment limited; but one can and always should be transparently sincere and honest.

FANATICISM and legalism constitute the two extremes that we should ever shun with equal diligence. Balance, clarity of vision, and sound sense are to be courted, along with ardent adherence to truth.

He who would not exchange a hundred errors for one truth, is not a real truth lover or seeker.

SOME are seemingly never happy unless engaged in controversy with their brethren, so that the spotlight of publicity is focused upon them, thus affording them opportunity to pose as champions of orthodoxy, according to their own arbitrary definition.

THE best way to bring some things to naught is to ignore them when they clamor for attention. Thus they perish for lack of attention. In other instances the challenges and assertions of critics must be met decisively and completely, so as to shatter false or garbled contentions.

IT is the conviction—sometimes misplaced—that one is standing for a truth in jeopardy that leads men of ordinarily sweet spirit and devotion to harshness or even to fanatical extremes in defense of a controverted point. Let us take this into cognizance, and be charitable to such as may be opposed to us.

IT is saddening to observe the aging of many of our veterans who held the posts of leadership a few years back. They were men of power whom God used mightily. May His comfort and grace sustain them as they watch the expansion of the work which they so earnestly labored to found or upbuild.

ONE does not necessarily have to be an expert in a given line to criticize very properly and helpfully some patent weakness, and to set forth wherein it fails to satisfy, or to justify its continuance.

PUTTING FIRST THINGS FIRST

BY A. O. TAIT



NO matter what men did to Jesus, they could not get Him to hate a single individual. He "loved righteousness, and hated iniquity," but He never hated a sinner. He hated only the sins. This is the outstanding, monumental trait in the character of Jesus Christ, and this is the characteristic that Satan would keep us as workers from recognizing and emulating. He would divert us, if possible, to secondaries, to hairsplitting definitions that divide and estrange.

I do not believe in an indefinite religion. We have a very definite message. But Satan is anxious that we shall not see and proclaim the great, outstanding truths that Christ emphasized, and that are so strongly featured in the writings of the Spirit of prophecy. The more I read the Bible, accompanied by the writings of the Spirit of prophecy, the more I am impressed with the beauty, the love, the tenderness, and the solicitude of that wonderful Character who died for us on the cross of Calvary. That scene, and that for which it stood, is depicted more fully than anything else in the writings of the Spirit of prophecy. And, more than anything else, the reality disclosed in that scene is the utter despair of Satan. That is the reason he wishes to have us preoccupied over minor questions. We must not be caught in his snares.

Mountain View, Calif.

SPRING COUNCIL HEART THROBS

Messages From Leaders to Delegates

A COVENANT OF SEPARATION INDICATED*

BY A. G. DANIELLS



SEVENTH-DAY ADVENTISTS have always believed and taught that the great exodus movement in the time of ancient Israel was in general a type of the great second advent movement in which we are involved and engaged. It is set forth as such in the Bible and in the messages of the Spirit of prophecy, and we so accept it. The experience that is brought to view in the third and fourth chapters of Joshua is one of the outstanding experiences in the exodus movement. It was the climax of all that took place from the burning bush to the crossing of the Jordan. But more than that, it was the consummation of the promise made to Abraham hundreds of years before, that his people should go down to the land of Egypt and be there in bondage and affliction for a period of time, and that then God would visit them and bring them forth and plant them in the land that He had given to Abraham. So when they crossed the Jordan and stepped into Canaan, that promise of God had been met. It was the consummation of the promise and of the expectation and endeavor of the people.

If that exodus movement has a significance regarding the advent movement, then this experience must have weight, because it was one of the greatest. There are three points to be considered in this experience: What God would do; what the people should do; and the effect of the action of the two.

What the people should do is placed first in the record. "Sanctify yourselves." This comes first. What God would do is recorded second, though I believe it stands first in real importance. "For tomorrow the Lord will do wonders among you." Then the effect of those actions is given like this: "Hereby ye shall know that the living God is among you." That is a very essential thing for a body of Christian workers to know. It is a very essential thing for the individual worker to know—that God, the living God, is with him; but more than that, "that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever."

*Devotional hour, May 3, 1933, based upon these words in Joshua 3:5, 10; 4:24: "Joshua said unto the people, Sanctify yourselves; for tomorrow the Lord will do wonders among you." "And Joshua said, Hereby ye shall know that the living God is among you." "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever."

It seems to me that the effect to be made upon the hearts and minds of the people is very, very great. And the importance of that effect reveals the great importance of the two transactions or causes that are to produce that effect. The most essential thing for a man to know, then, is that God dwells with him. That is more essential than for him to have a clear idea of the intricacies of theology, very much more important than for him to be well versed in mere orthodoxy of doctrine; because if a man, having the greatest knowledge of truth,—its theory or doctrine,—does not have God living in his heart, he is of little value to mankind, and is in a very unsafe position himself.

This personal experience in Christ is of the greatest consequence to a man, and it is our greatest need as Seventh-day Adventist workers today. It is this that will give us power, and will keep us loyal. It is this that will enable God to do wonders for us as He did for His people of old.

Then, in addition to the individual's having this personal knowledge, experience and guidance, safety and power, these things will be communicated by him to those within his reach. Our people are scattered over the face of the whole earth, and if they enjoy fully what is here set forth, will we not then have revealed a fulfillment of the statement, "That all the people of the earth might know the hand of the Lord, that it is mighty"?

Our missionaries who go into the dark heathen places and live this great message with Christ, are to live a life that is communicated to these benighted peoples. It does not take them long to see it, to get hold of it, and to feel the influence of it. I verily believe that the greatest influence that is exerted in India, in China, in South America, in Africa, and in other lands—the power that leads men to embrace this message—is the lives of men rather than the doctrines they set forth. Of course, they go together; and when God's truth is set forth by a living epistle, it makes a combination that the world must feel and can scarcely resist.

Coming back to the cause of the effect that is set forth in the words, "Sanctify yourselves: for tomorrow the Lord will do wonders among you," we realize that God had to do something wonderful, for they were a great host—a million people or more—who were there on the edge of a surging, roaring river which was

overflowing its banks. They had come there to cross. They had been forty years on the journey, and they must get across; and I think God chose that time when the river was overflowing its banks, to make a deep impression upon them, and to help them to see that an infinite Being was their leader. And when they were in that situation, in order for men to cross with their wives and little children, their cattle, their sheep, and all the things that they had to take across that surging river without rafts, boats, or any kind of transportation, *God* had to do something. And He said, "I will do a wonderful thing for you, but first I ask you to sanctify yourselves. That is the stepping-stone."

How can a person sanctify himself? We know there are two or three steps in the matter of sanctification and in the meaning of the word. One meaning of the word "sanctify" is to separate, to set apart. That the Lord did with the seventh day of the week at the close of creation. He separated and set apart that day for a special use; and then He sanctified it, He made it holy, He put His blessing upon it. When He called upon the people to sanctify themselves, He meant for them to take their stand, to be separate from those heathen nations among whom they were going, to separate themselves from the world, from worldly things, the worldly spirit, and from the customs of the people. He said, "Separate and set yourselves apart for Me, to be My people, My representatives; to live for Me in this land. And doing that, you will find Me with you to do the greatest wonders that are necessary to give you victory in that land and to keep you in that heritage forever." That was the idea, the purpose.

Of course when it came to making them holy, as He did the Sabbath, He Himself would have to put His Divine Spirit within them to make the sanctification complete and full, embracing all that is meant by the word. Sanctification means holiness. So we fall back at once upon the teaching of the Word,—that Christ is our righteousness, that our righteousness is of God, and that it comes to us by faith in the Lord Jesus Christ.

I believe this is the call of the hour today, the call of God to modern Israel all over the earth. If we are to separate from the world, we must set ourselves deliberately to that task. It must be by our choice. God cannot separate me from the world without my will. I must choose to be a separate man, set apart for God. It must be my constant choice. I have to make that choice. God wants me to do this, but He cannot do it for me. When I take that stand, then He does the very necessary thing—He fills me with His divine presence, and makes me efficient for the work to which He has called me. That is our great essential today.

If every worker in this message, every burden bearer in this movement, the whole world

over, would sit down and think seriously about the hour to which we have come, and would then get down on his knees and enter into covenant with God, saying, "Lord, I repudiate the world; I repudiate sin; I repudiate myself. I separate myself from every worldly thing, choosing you only," O, it seems to me that there would come down upon this dark world the light and the power needed and promised to finish this work!

"Clad in the armor of Christ's righteousness, the church"—this church, this body of people—"must enter upon her final conflict." The crossing of the Jordan was the final step, the last step in the exodus movement; and we have come to the last conflict. We have come up to a time of trouble that beggars description. It is beyond any man's description. The world is in the death grip, the strangle hold, of Satan. He has humanity in his grasp, except the remnant that can be called out. And we are facing the final conflict right now. We are in it, and how are we going to get through it successfully? How are we going to win out?

I feel that the most important thing is for me to experience and lay hold on that righteousness of Christ; and if I understand it rightly, that is just what is meant by sanctifying myself, setting myself apart for God, to live for Him and no one else, to be His wholly and entirely, to go where He wants me to go and to stay away from where He does not want me to go. The greatest need of our ministry and people today is to have Jesus Christ enthroned in their hearts. And He wants to be enthroned there, but He cannot get in until we deliberately open our hearts and tell Him to come in.

Loma Linda, Calif.

Thou Art My Light

THOU art my light! Before me all was dark,
My goal was lost in deepest night,
But now one step that Thou dost light
Is plain—one step, so clear, as I embark.

Thou art my light! And that's enough for me.
Thy light illumines my present need;
I work and pray and scatter seed,
And in Thy light my work I plainly see.

Thou art my light! When others fail to know
Where duty lies because of fear,
What joy I feel to have Thee near,
Holding sweet converse with me as I go!

Thou art my light! Naught more my faith can
ask.
About me is Thy glory bright.
My inmost soul is clothed in light,
And Thou dost lighten every daily task.

Thou art my light! Henceforth my all shall be
Involved in Thee, my hope, my cheer.
All doubts have flown, and so has fear.
My goal was heaven at last; but now 'tis Thee.

I. H. E.

CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

JEWISH MISCONCEPTION OF THE INSPIRED WRITINGS

BY F. C. GILBERT

IN reading the New Testament we frequently observe that our Lord differed from the synagogue leaders of His day in regard to the purpose and understanding of the Sacred Writings. The Saviour repeatedly explained to the scribes and Pharisees that the Scriptures taught of Him. To this assertion the elders objected. Jesus said:

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:45-47.

In reviling the blind man healed by the Saviour, the Pharisees said to him: "Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence He is." John 9:28, 29.

When the Sadducees came to the Master with the question in regard to the resurrection of the dead, Jesus answered them: "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" Mark 12:24.

There were influential men among the Jews in the Saviour's day who without doubt could repeat the entire volume of the Old Testament. From childhood the rabbis insisted that the youth must familiarize themselves with the words of Scripture. If a lad planned to be a teacher of the law, he must add to his knowledge of Scripture constantly. There were many in that day who were able to repeat entire books of the Old Testament, in addition to their knowledge of rabbinical lore. Yet the Saviour accused these leaders of not knowing the Scriptures. From the Saviour's viewpoint they were ignorant of the Holy Writings, even though they were familiar with the letters and words of the text.

Interpreted in Four Ways

After the death of Malachi, the last prophet of the Old Testament canon, there arose a class of teachers who insisted that the Scriptures can be expounded in different ways. Because many Jewish teachers came into contact with Greek learning and philosophy, they undertook to liberalize the Old Testament, and asserted that it was not wise to narrow down the Sacred Writings to only one exposition. Depending more

upon learning than upon inspiration, these leaders of Jewish thought turned away from the pure stream of inspiration, and drank at the unclean fountain of heathen learning and scholarship.

Mystical application of Scripture was made, and it was maintained that the Sacred Writings were like a garden. Four different interpretations were given to Scripture, with the following names:

1. PESHAT, the simple way. This was to accept the text as it read.

2. DERUSH, the spiritual way. This gave the text a certain spiritual application.

3. REMEZ, the allegorical or parabolical application. This method afforded the rabbis an opportunity to advocate strange teaching.

4. SOD, the secret way. There were many hidden and mysterious ideas wrapped up in the texts, they maintained, and the scholars were privileged to adduce endless and far-fetched, hidden suggestions from the Sacred Writings.

From the first letters of these four words,—Peshat, Remez, Derush, Sod,—the acrostic PaRDeS was formed; hence the rabbinical idea of a paradise. They compared the Scripture to a beautiful garden, wherein the learned might enter and discover an endless variety of charming and original flowers.

Hillel the Great, grandfather of Gamaliel of New Testament record, offered seven rules of interpretation of Scripture. The learned Rabbi Ishmael suggested thirteen rules of interpretation; and Rabbi Jose of Galilee introduced the "thirty-two rules of interpretation." The Talmud declares that the law can be interpreted in forty-nine different ways.

Four Modes of Inspiration

In order to encourage and to stimulate thought and mental acumen among the younger men who were forging ahead to make a name for themselves, it was deemed necessary for the sages to clarify the meaning of inspiration. It was taught that while the Lord gave the Scripture to the men whom He chose, there was a difference in the value of the writings. The rabbis said, first, that since God Himself spoke the law on Mt. Sinai, those precepts were in a class by themselves. They called the writings of the decalogue the pure Inspiration. This was the highest form of God-expression. These

ten words were not intrusted to the mouth of man; they were expressed by God Himself. Since the Lord is pure and holy, this gift of the law to the people was the purest. It was God-breathed.

Next, Moses was a man specially chosen of God. The Scripture says of him that God spoke to Moses face to face, as a man speaketh to his friend. Therefore the Lord had a tender regard for and love toward Moses. They taught that the writings which the Lord gave to Israel through Moses were good, enduring, valuable, and holy; yet the breathing of these words from God to Moses was not equal to the inspiration of the ten commandments, which did not pass through human lips. Therefore the inspiration of the Pentateuch was not equal to that of the ten commandments.

Then, the prophets were good men, they were called of the Lord. Through these men were given commandments, warnings, forecasts, benedictions, counsels and valuable instruction. But these men were not all clean men. The prophet Isaiah said that he was "a man of unclean lips," and he dwelt in the midst of a people of unclean lips, yet he had seen the King, the Lord of Hosts. They therefore held that the instruction given through the prophets was not on a par with the teaching of the decalogue, or even the Pentateuch. This was the third kind of inspiration.

And lastly, such books as Job, Psalms, Proverbs, Ezra, Nehemiah, and other writings of the Old Testament, were given by the Lord to the people for a purpose, but they did not rank in force or in effect with the writings even of the prophets. These Kettubim (Scriptures) were inspired, but in a class by themselves. So the teachers in Israel claimed that the difference in these classes of inspiration must be recognized. They stoutly maintained that the teachings of the Old Testament were not all on an equal plane. They felt at liberty to handle these writings as they chose. The result was that leaders and people lost the significance and purpose of the inspiration of the Holy Scriptures.

Since the synagogue and temple depended upon rabbinistic exegesis instead of inspired application of the writings of Moses and the prophets, the masses had no right to determine for themselves the uses of the word of God. The Am-ha-ratsim, the people of the earth, as the laity were designated, were not allowed to use or to explain the Scriptures only as these writings were taught them by the rabbis.

His Own Knew Him Not

In view of the bondage in which the people were held by the elders of the Jews, when John the Baptist, forerunner of the Messiah, came to Israel with the message based on the writings of the prophets, the rank and file of the people found it hard to understand what he meant by his teaching. The scribes and Pharisees did

not recognize John as a teacher, for he had never attended the rabbinical schools, and he was not authorized by them to teach. When the Saviour came to declare to the people the fulfillment of the word of God which they were taught to cherish as the fountain of truth, the leaders of Israel said that He had not learned of them the meaning of the writings, and therefore He was not authorized of God to be a teacher in Israel.

Because the theologians of that day differentiated between the writings of the holy men of God who were moved to write by the Holy Spirit, leaders and laity became darkened in their minds as to things divine, and they misunderstood the purpose and import of the messages of God given through the men chosen to impart the knowledge of God to Israel. In the end the multitudes of leaders and laity lost their God and their Saviour by rejecting Him who is the fulfillment of Moses and the prophets.

May we be admonished by the Spirit of God to accept the Sacred Writings which we know come to us from heaven, as the word of God. The fountain which issues the divine stream is a pure fountain. Let us drink from the river of the water of life.

Washington, D. C.

Reverence During Hymn Singing

WE are told that "as a part of religious service, singing is as much an act of worship as is prayer."—"Education," p. 168. Since this is true, it seems only logical that the singing of hymns should be done with as much reverence as we accord the public prayer.

I have noticed with regret that many times our ministers will enter the pulpit, kneel reverently in prayer, then spend the time during the singing of the hymn in looking over their notes or making other preparations for the sermon. Now this may seem a small matter, and no doubt it is thoughtlessly done, but it surely does not set a good example to the congregation in the attitude toward sacred song. No minister would think of doing such a thing during the public prayer. Why not set a good example in worship through song by taking an active part in the singing, or at least reverently entering into the proper spirit of this feature of the service?

We who contribute toward the musical part of our worship do appreciate the earnest cooperation of the ministry toward a true spirit of worship in all the details of the service, and we are trying to make the preaching of the word more effective by our contribution.

HAROLD B. HANNUM.

Berrien Springs, Mich.



A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

OPEN-AIR MEETING PLANS

BY R. S. FRIES

AT present we have only five ministerial laborers, two of whom are internes. Our finances would not permit us to go to the expense of sending out tents, so we are getting our workers interested in open-air efforts along the lines followed by some in California. The weather here is not so favorable as it is in California, but I have reasoned that on rainy nights very few people would come out to either a tent meeting or an open-air effort, so we would not lose much along that line.

Our plan is to secure a location in the center of town, getting a lot between two buildings, and putting up a cellotex, or building board, front about nine feet high. This will be painted to represent an old castle wall. Over the key-stone archway will be the words, "Bible Chautauqua." The entrance will be about seven feet wide. A large square of cellotex will close this opening during the daytime. At night it will be moved back to supporting posts eight feet from the entrance. This will prevent passers-by from looking in at the audience. It will also provide a background for our book display and stereopticon stand. The seats can be made of planks which can be rented from the lumber yard. We will have a regular platform. On each side will be canvas-covered rooms, one for the workers and the other for the piano and the choir. The piano will be placed under cover every night. The back of the lot is, of course, boarded up.

An entire equipment of this character can be secured for less than the freight charges for hauling tents to the lot. The small expense of starting these efforts will be borne by different people in the conference who believe in an aggressive evangelistic program. In some cases the cost can be borne by the local church. I am planning to hold such an effort myself in a town only nine miles from the conference office. I will take with me a young canvasser, who is a theological graduate and a good speaker, as my assistant. A church member will give him board and room, and I will go into the field and raise money to pay him a few dollars a week.

One of our young internes in the northwestern part of the State has an interest in three towns not far apart, so we have suggested that he get an old automobile and fix it up as a "church on wheels." A man who is interested in our message, but not yet baptized, is financing him for this purpose. This young minister

plans to hold meetings in the three different towns on week nights and on Sunday afternoons, developing an interest in each one. I am satisfied that before the end of the year he will have increased his present church membership from less than forty to more than a hundred. I have always found that one can raise money for aggressive evangelistic work when funds cannot be secured for any other purpose.

We are putting our home missionary and Missionary Volunteer men out in open-air work this summer. I am also urging our ministers to get out in street work in a campaign to retain the Eighteenth Amendment. I will soon start this work in Nevada.

These are just a few of our plans, and of course they are still in the preliminary stage. Our courage in the Lord is good. This statement is an encouragement to me: "In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now." This is from an appeal written by Mrs. E. G. White from Basel, Switzerland, in 1886, and published in the brown loose-leaf leaflet No. 10, page 2.

Nevada. Iowa.

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Utilizing the Press

BY B. M. HEALD

A VAST field of opportunity lies before our workers in using the newspapers more fully to advance the cause of truth. A few fundamental principles govern such publicity work, and these should be carefully observed. First of all, we must be sincere in our relation to the public. It is essential to be perfectly frank with the press. So we entertain news editors and reporters in our home, where we talk over every phase of our truth with them. We, in turn, take an active interest in the uplift agencies of the community. The press appreciates this local interest. As a result, during the last three months, in the newspapers of Peekskill fifty running feet of single-column material has appeared regarding our work.

If we expect reciprocation, we must do something worth while for the neighborhood. If we expect to receive, we must give—of our life, our time, our talents, and our whole-hearted service. The press will always be interested in that which partakes of the nature of community service, and this opens the way for our message. It is essential that we make our message effective in the life of the community. For example: It is one thing to preach about the last-day famine, and quite another to feed the hungry in these last days.

The press will always be interested in unselfish sympathy for the struggles of the poor in our community. We can rightfully be opportunists. Where there is no interest, we must create an interest. Besides holding hall and tent meetings, we can carry on active service for the poor—broadcasting, organizing Penny-a-Dish cafeterias, and other such activities.

The papers of Westchester County, New York,—said to be the richest county in the United States,—are interested in our "In-as-Much" service at our Sabbath meetings. About three hundred articles of clothing have been given out since March of this year. At the door of the church a large basket is placed, over which appears the sign "Unto Me." Each Sabbath this basket is more than filled with food for the hungry. The press is interested in feeding the hungry. And when we lead in this, they are more interested in reporting our sermons.

We are broadcasting our Sabbath morning services over two stations each week. The newspapers are interested in this "Advent Church of the Air." Our "Bible League and Travel Club" is also of public interest, and so they report it. "The Good Book Club" is another group in which they are interested. We have opened our private library of several hundred books for use as a semipublic library. By appointment, young people can come and spend the afternoon reading. Our musical ensemble is also of public interest. The special music broadcast at the Sabbath morning service interests the press.

We should never fail to express our appreciation for the support of the press. A public vote of thanks at some large gathering is always in order. And there may be times when the popularity of our news items will increase the circulation of the newspaper. This we should not forget. By our many worth-while activities we can cause the press to look to us more for news regarding our work and our message.

Another good work in which our ministers may well interest themselves, is giving publicity through the press to lectures before assemblies in various schools and colleges. I have spoken on a number of such occasions, and the influence of the addresses reaches the homes of the students. Over a hundred letters of appreciation have been received. The press has made mention of these letters, which gives

publicity to our work. As we make contacts with the public through the press, the radio, and the platform, let us sincerely pray that God will give us a rich harvest of souls as a result.

Peekskill, N. Y.

Should We Join Local Ministerial Associations?

BY J. L. SHULER

I WAS pleased to see an article in a recent MINISTRY, containing a plea for our ministers to maintain closer contact with the clergy of other faiths. It is well for our ministers to be members of the local ministerial associations in the various cities where they reside.

In several places where I have attempted to secure the use of a theater for Sunday evangelistic meetings, the managers have told me that they would not rent the theater to any minister unless the request came from one who was a member of the ministers' association of that city. They also stated that in case the request was from a pastor belonging to the association, there would be no charge except a few dollars for the cost of lights. Now, in these instances, if our minister in that city had been a member of the ministers' association, he could have made the request for the use of the theater, and buildings which ordinarily rent for \$100 a night would have been placed at our disposal for just a few dollars. I know of cases where theaters seating from 1,200 to 1,500 may be secured in this way at a cost of \$7 for each Sunday night.

In the city where I am now located, the radio station gives the churches one-half hour each Sunday for a sermon over the air. The secretary of the ministerial association assigns this half hour each Sunday to the various pastors in turn. By becoming a member of the association, we get our turn at this half hour along with the other churches.

This same city also happens to be the capital of the State, and it is left with the ministerial association to send the different pastors to open the senate and the house with prayer. By becoming members of the association, we are assigned our turn in appearing before the house and the senate. These opportunities help to bring our cause prominently before the people. These are some of the benefits which accrue to the cause by membership in the local ministerial association.

Raleigh, N. C.

WE sometimes give up too easily with a difficult case. One more visit, one more plea, one more intercession at the throne of grace, might turn the soul toward salvation.



HOMILETIC HELPS SECTION



The Principles and Practice of Preaching

SIGN, SEAL, AND MARK

BY CLIFTON L. TAYLOR

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IN one text, Romans 4:11, the words "sign" and "seal" are used interchangeably. In many other instances the word "sign" is used where the word "seal" would be inadmissible. Contrariwise, other texts using the word "seal" could not use "sign" without violating the sense. (For example, see John 2:18; Cant. 8:6; Rev. 5:1.)

God's sign between Himself and His people is the Sabbath. A person may be said to possess this sign when he sincerely accepts the true Sabbath. It is a sign of sanctification (Ex. 31:13); a sign of recognition of God as the Creator (Ex. 31:17); a "sign of man's allegiance to God" ("Patriarchs and Prophets," p. 309); and a sign of union between the individual and his Maker. Eze. 20:20. There is also a seal of the Spirit "which is the earnest of our inheritance," which for ages has been the blessed experience of God's people. Eph. 1:13, 14.

The seal introduced in Revelation 7:1-8 is distinct from the foregoing, and pertains only to the 144,000. This seal is placed in the foreheads of "the servants of our God." Rev. 7:3. It is the Father's name that is written in their foreheads (Rev. 14:1), therefore this seal is the Father's name. "And even after the saints are sealed with the seal of the living God, His elect will have trials individually. . . . The indelible mark of God is upon them. God can plead that *His own name is written there*."—"Testimonies to Ministers," p. 446.

It is often stated that the Sabbath is the seal of God. This is true in a general sense. (See "The Great Controversy," p. 640.) It is more accurate to say that "it contains the seal of God."—"Patriarchs and Prophets," p. 309.

Now the "angel ascending from the east, having the seal of the living God," is identical with "the third angel" of Revelation 14. (See "Daniel and the Revelation," comments on Revelation 7:1-3; "Early Writings," p. 89; and "Counsels to Teachers," p. 459.) A hint of his rank in the heavenly host is given when referred to as "this highest angel."—"Testimonies to Ministers," p. 445.

The three messages of Revelation 14 are now being given to the world simultaneously by Seventh-day Adventists. (See "The Great Controversy," pp. 453, 454.) The first message contains a direct quotation from the fourth commandment, and is a call to worship God as the Creator; viz., to observe His memorial

of creation, the Sabbath. The third message is a warning against false worship and its consequences. As a direct result of this world-wide proclamation, hundreds of thousands have already heeded the call of God. From among this vast multitude, God is sealing a special group to be known as the 144,000. They are commandment keepers (Rev. 14:12), hence possess the "sign" of union with God; and having developed characters like Christ (see "Testimonies," Vol. V, p. 214), it is appropriate that He should write upon their foreheads His Father's name, a name that signifies His character. Ex. 20:6, 7. This is the seal of God.

This seal is found exclusively in the fourth commandment, since only here is the name of God distinguished from those of other gods by His title as Creator. It is self-evident that God could place His seal, His name, only on the foreheads of those who observed the commandment containing His seal.

From the foregoing paragraphs it is plain that thousands in past ages have possessed the sign, but only a special company among the remnant people of God have the seal. Moreover, this sealing of a special company of Sabbath keepers is a sovereign act of God, a demonstration to the universe of His mighty grace in behalf of the last generation of men.

As God has a sign and a seal, so God's enemy, the beast power (Revelation 13) has a sign and a mark. The Sunday sabbath is the sign of allegiance to this power. (See "The Great Controversy," p. 446.) Millions today and in centuries past have possessed this sign.

Next we inquire, What is the mark of the beast? In a general sense it may be answered that it is the false sabbath, or its observance. (See "Testimonies," Vol. VIII, p. 117.) More specifically, it is the name of the beast. "So that no one can buy or sell unless he bears the mark, that is, the name of the beast or the cipher of his name." Rev. 13:17, Moffatt.

The name of God signifies His character; the name of the beast signifies his assumed character: *Vicarius Filii Dei*. Only those possessing the sign of allegiance to God's enemy are in danger of receiving the mark. (Read Rev. 13:8, 15, 16.) Moreover, it is in the final issue only, not in ages of the past, that the mark is impressed. (See "The Great Controversy," p. 449.) The Sabbath will "become the special point of controversy throughout Chris-

(Concluded on page 22)

VALUABLE QUOTATIONS

From Reliable Sources

SATAN WORSHIP.—It is reported that there are eleven temples for Satan worship in Paris, and that there are 10,000 worshippers.—*Christian Faith and Life*, May, 1933.

MOVIES INCITING.—Of 252 delinquent girls, most of them fourteen to eighteen years of age, 25 per cent acknowledged "engaging in sexual relations after becoming sexually aroused at a movie." Equally significant is the high percentage of girls who admitted that motion pictures created a desire for a life of luxury, and suggested to them the way in which it could be achieved easily.—*Dr. Fred Eastman, in the Christian Century*, May 31, 1933.

YOUTHFUL CRIMINALS.—Forty per cent of the country's crime is committed by persons under twenty-five years of age, and "persons nineteen years of age lead the nation's crime procession." Closely following this youthful group, "delinquents in the last year of their teens," are persons under twenty-one years of age, but over nineteen. These two groups account for one in every five arrests. It must be borne in mind that these figures refer not to boyish peccadillos, but to serious crimes, such as burglary, robbery, and crimes against women.—*America*, June 3, 1933.

INDIA'S CHANGES.—For making the untouchable a human being, for beginning modification of centuries-old caste, for raising the level of women, for a reduction in illiteracy, and for bringing them Jesus Christ, the people of India and Burma may thank Christian missions.—*The Literary Digest*, June 3, 1933.

STORM IMPENDING.—There is more than discussion about revolution. There is a growing demand for it on the part of millions of people. It is going to increase. Our Lord said it would. History teaches us that it will. There are today 25,000,000 unemployed in our Western world. Sir Arthur Balfour is responsible for the statement that there are today, or were over a year ago, 900,000,000 undernourished people in our world. If the present world depression continues, which means more and more unemployment, and which in turn must be synonymous with an ever-increasing acuteness of hunger, there is only one inevitable result for the millions upon millions of people who are today without God and without hope in the world. The vast sea of humanity will continue to rise higher and higher, whipped up into an awful storm and fury by anarchistic propaganda so powerfully and effectually penetrating the whole body of unredeemed and unbelieving humanity.—*Wilbur M. Smith, D. D., in Sunday School Times*, May 27, 1933.

CRASHWARD BOUND.—The perpetual miracle of the Bible is the fact that it has sketched the history of the world in advance. The world is topsy-turvy and is moving toward a crash. In view of the present world-wide collapse, the Modernists and Post-millennialists who teach that "day by day in every way we are getting better," must be experiencing considerable embarrassment.—*The Defender Magazine*, May, 1933.

NO CONTRACTION.—The air is full of confused cries. The denominations are bewildered about the current year's operations. Where shall we cut next? What new retrenchment can we make? What other agency can we drop? What institution discontinue? What workers release? What withdrawals decide upon?

But in all this clamor the voice of priest or pope or cardinal is not heard. One church, amid all the churches, is not arranging to move into smaller quarters, with a depleted personnel and a sharply contracted program.—*The Expositor*, March, 1933.

ATHEISTIC PUBLICATION.—Haldeman-Julius, publisher of socialistic and communistic literature and numerous publications of a subversive nature, has boldly announced a new advent in the publication field. *The Militant Atheist*, it is announced, will be added to the long Haldeman-Julius list, which it is said will be a "militant, fearless, candid organ of Freethought." The announcement adds: "Clericalism, like capitalism, must be fought with the honest weapons of logic and reason. We must destroy the rule of the priests and preachers before we can break the hold of the capitalists. Let's help eliminate the Gods in the skies and the capitalists on earth."—*Our Hope*, April, 1933.

VATICAN MINISTER.—Sir Robert Henry Clive was appointed British Envoy Extraordinary and Minister Plenipotentiary to the Holy See. Though not a Catholic, he is related to the Catholic family of the Earl of Denbigh. He is the fourth British minister to the Vatican. The post had been left vacant for three years, since the recall of Henry Getty Chilton by the then Labor Government after the Vatican had condemned the anticlerical activities of Lord Strickland in Malta. This Malta dispute was settled last June.—*America*, April 1, 1933.

DISTINCTIONS OBLITERATED.—Today the distinction between right and wrong has been obliterated in favor of that between the attractive and the unattractive. The sense of duty has yielded to inclination or compulsion, until multitudes of people have the one preoccupation of keeping serious thought at bay, while calling for brighter lights and louder music to drown the desperate uneasiness of their minds and the unhappiness of their hearts. Moral indifference characterizes the age, because our day has not presented the moral leadership the world so much needs.—*Henry W. Tiffany, Th. D., in the Watchman-Examiner*, May 11, 1933.



THE TERM "SUPPRESSION" MISUSED

1. *Why were portions of the early "Spiritual Gifts" and "Spirit of Prophecy" volumes left out of the later "Patriarchs and Prophets" that corresponded to them?*

2. *When the Holy Spirit has seen fit to reveal "a certain thing," has any individual, including the prophet himself, a right to suppress it as inopportune? And do these omissions constitute "suppression," as Mrs. White's critics charge?*

THE reasons, in answer to the first question, become apparent when one pauses to consider the plan and purpose of the earlier books containing them—"Spiritual Gifts," Volume III, and "The Spirit of Prophecy," Volume I—in contrast to the later volume, "Patriarchs and Prophets," covering the same general ground.

The earlier books were written for the special benefit of the church. They were prepared primarily for and circulated chiefly among those who had faith in Mrs. White's utterances. These early volumes naturally had but a limited circulation in those beginning days of our work, when we had only a small constituency.

When these original editions were exhausted, a third set, called "The Controversy Series," was prepared to take their place, but with the purpose in view of world-wide circulation as subscription books, largely among those not of our faith. These prospective readers had little or no knowledge of the origin and character of Mrs. White's revelations, which in their original form had included many things that were of special value to the membership of the church. Said Mrs. White:

"There are matters in the 'Testimonies' that are written, not for the world at large, but for the believing children of God, and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world."
—"Testimonies to Ministers," p. 34.

For this reason, Mrs. White added much on the one hand that had been shown her in subsequent visions, and on the other hand left out numerous statements contained in the earlier books. For example, in chapter 27 of "The Spirit of Prophecy," Volume IV, entitled, "Snares of Satan," the introductory section, comprising nearly four pages, is omitted from the larger book intended for a world audience. It is excellent instruction for Sabbath keepers, pointing out the work Satan will do in persuading popular ministers and church members to elevate the Sunday Sabbath, and to persecute Sabbath keepers. But it was manifestly inappropriate for a subscription book to be sold by colporteurs to multiplied thousands who would only be offended and not benefited.

On the other hand, many subjects were presented more fully to her view in visions subsequent to her earlier writings, with additional details, so that various phases were rewritten for publication several times, each time more fully than before. Thus the section on the fall of Satan and of man, which at the first, in "Early Writings," occupied only eight small pages, fills thirty large pages in "Patriarchs." The life of Christ was presented in "Early Writings" in forty pages in 1858. In 1878 it occupied over six hundred pages, in "The Spirit of Prophecy," Volumes II and III. And as now published in "The Desire of Ages," "Mount of Blessing," "Christ's Object Lessons," and a portion of "Ministry of Healing," it fills more than seventeen hundred pages. Thus there were proper and purposeful omissions as well as additions, as later books were prepared for different classes of readers.

Matters presented to Mrs. White in vision were not given her word for word to be repeated without variation, subsequent expansion, or abbreviation. It was the thought that was given by inspiration, not the precise phrasing. Scenes were presented to her in vision, and instruction was given her to be transmitted to others. This she wrote out, employing her own phraseology, except in the case of the direct statements of an angel to her. These she quoted. Words are but signs of ideas. If there were but one way of expressing an idea or of describing a view, then provision for verbal inspiration would seem inescapable. But there are scores of ways of accurately conveying a given idea to others, or of faithfully describing a view presented, with entire fidelity to the original impression on the mind. That such freedom of expression was given to, and employed by, Mrs. White is clearly stated by her. Thus we read:

"The words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always inclose in marks of quotation."—*Review and Herald*, Oct. 8, 1867, p. 260.

Moreover, the appointed messenger of the Lord was invested with discretionary powers and wisdom in giving the messages received of God to meet special times and occasions. Mrs.

White also writes specifically concerning this matter.

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. . . . The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer."

"It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given."

"In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would consult with them as to the best manner of bringing the instruction before the people. Sometimes it was decided that certain portions would better not be read before a congregation. Sometimes those whose course was reproved would request that the matters pointing out their wrongs and dangers should be read before others, that they, too, might be benefited."

"Faithfully I endeavor to write out that which is given me from time to time by the divine Counselor. Some portions of that which I write are sent out immediately to meet the present necessities of the work. Other portions are held until the development of circumstances makes it evident to me that the time has come for their use."—*The Writing and Sending Out of the Testimonies to the Church,* by Ellen G. White, pp. 4-6; 1906; Pacific Press.

In the light of these statements, we understand, first, that with the exception of occasional cases wherein words were spoken to be repeated, and which were quoted, Mrs. White was left free to choose the phraseology in which to express the thoughts that had been revealed to her, and which she placed in writing for preservation and use. If a better way of stating what had been revealed occurred to her, she always felt free to improve the form of statement, so as to bring it into closer conformity to what had been presented to her mind. If ordinary writers change their phrasing in later editions to better express the human ideas they are struggling to express, surely the Lord's messenger is wholly justified in seeking unceasingly to perfect the expression of the divine truth committed to her by the Lord as a legacy for transmission to others. In fact, Mrs. White was not satisfied with the phrasing of much that she wrote, for she felt that it did not adequately present those tremendous scenes which were presented as moving panoramas before her.

And, second, Mrs. White was left to select from her manuscripts the material deemed most suitable for use in her various publications. We therefore believe that on the one hand, she rightfully exercised the privilege of omitting or varying in her later books, words, sentences, paragraphs, or entire sections for-

LET US GUARD AGAINST

BY J. L. S.



HE gospel minister is a workman. He helps to build the most important thing in the world—the church of God. What kind of workmen or builders are we? Are we careless and indifferent, or are we dependable, all-round workmen? These are vital questions. They deserve our serious study and consideration.

This is an age of specialists. Men are trained to do just one thing. They seek to become proficient in a single line or profession. This may be well so far as secular work is concerned. But there is serious danger in carrying this idea or plan into the work of the ministry.

A fellow minister once proposed to join the writer in a public effort. He suggested that he confine all his preaching to what he termed "practical sermons," while the writer would preach only "doctrinal sermons." In other words, he would specialize in a certain type of presentation. This is a wrong conception of preaching. The right method is indicated in the Scripture, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:2. Every type and kind of preaching is included in that text; and every preacher should include every type and kind of preaching in his ministry.

We must recognize that men vary in their gifts and capabilities. It is true that some excel along certain lines more than others. Some seek to become proficient as evangelists, or Bible teachers, or in some other particular line. This is commendable. We need strong evangelists, efficient Bible teachers. The cause of God needs well-trained men to lead out in different lines of work. There is, however, another aspect that should be considered. It is illustrated in the experience of a preacher who years ago labored in the cause. He was a man of power and brilliance. He could preach outstanding sermons. He could clothe his ideas with faultless diction. But when it came to the affairs of the church, everything was disorganized. The Sabbath school work was a nonentity to him. The missionary activities of the church did not interest him. The young people's work claimed none of his support or encouragement. The church school languished under his leadership. To visit the members of

T OVERSPECIALIZATION

C. ELHANY

the church and encourage and strengthen them was out of his sphere. To pray and study with interested souls was work he left to others. He was a preacher, a specialist in preaching—a sermonizer.

Needless to say, his work was a failure. He was a disappointment to himself and a perplexity to the conference committee. He ruined his work by carrying the specialist idea too far. He was one-sided. He had not learned that in order to build up the cause of God in a strong and successful way it was essential that he give close and careful attention and supervision to all branches of the work.

Herein lies a danger to every worker in this cause today. We have our work well organized and departmentalized. One man is appointed to promote the Sabbath school interests, another to encourage home missionary activities, another to organize the young people for service, another to look after the educational work, another to lead out in the colporteur work. The tendency is to depend upon these workers to do all that needs to be done in these various lines, and for each of these to foster the work of his own department.

But this is not the best way. Every worker in this cause should seek to develop into a well-rounded, efficient worker, capable of leading souls into the church by public and personal evangelism, and capable of building them up in the church by training them in all the activities of the church. The apostle Paul set for himself the task not only of bringing men to Christ, but of building them up in the church, the body of Christ. This he sets forth in Colossians 1:23-29. He labored that he might present every man perfect in Christ Jesus.

"All branches of the work belong to the ministers. It is not God's order that some one should follow after them, and bind off their unfinished work. It is not the duty of the conference to be at the expense of employing other laborers to follow after, and pick up the stitches dropped by negligent workers."—*Testimonies*, Vol. V, p. 375.

The cause of God needs workers today who are well-trained, all-round, practical men and women. New material must be built into the church. The whole must be built up in spiritual life and power and service. This is the responsibility of every worker.

Glendale, Calif.

merly used; and on the other hand, that she exercised the same right in adding supplemental matter in harmony with the leadings of the Lord, and the fuller light that had come in later visions.

NOW as to "suppression." Inasmuch as the earlier books, "Spiritual Gifts," Volumes I to IV, and "The Spirit of Prophecy," Volumes I to IV, are no longer sold through the tract societies only because those initial editions—designed chiefly for the advent believers—are exhausted, it is grossly inaccurate and misleading to denominate Mrs. White's decision to publish future editions in enlarged and changed form for the general public as "suppression" of the earlier volumes and their precise phraseology.

Mrs. White wrote hundreds of articles for our periodicals that have never been reprinted; or if used, only portions have been incorporated into subsequent books. Surely failure to reprint every paragraph in articles so used, or every article of a series incorporated into a later book, could not be denominated suppression by any unprejudiced mind. Yet the principle involved is the same. These messages were printed, distributed, served their purpose, and are accessible in the periodical files of those earlier decades.

The opprobrious term "suppression," as used by critics of Mrs. White, implies a restraint in freedom of circulation, an intent or effort to conceal, destroy, or recall either the books themselves or certain passages which she did not reprint in subsequent editions. This odious term is selected by these critics for the obvious purpose of destroying confidence in Mrs. White and her work. Its employment is designed to prejudice the case, and so to create a question as to the general reliability of her writings.

But it should be remembered that approximately eight thousand sets of "Spiritual Gifts" and "The Spirit of Prophecy" were circulated among the early believers, and not a single book among these twenty or more thousands was ever recalled, withdrawn from circulation, destroyed to prevent knowledge of its content, or placed under any sort of ban. They are to be found in the homes of older Adventists and in most of our institutional libraries, and "The Spirit of Prophecy," Volumes I to IV, in numerous public libraries. These early volumes, it should not be forgotten, can be purchased without let or hindrance from any who are willing to part with them.

Uriah Smith, veteran editor of the *Review* for forty-seven years, writing in 1887 concerning this charge of suppression of portions of the early visions, likewise advanced by critics in his day, said:

"It is an interesting point to inquire when this work [of suppression] was done, and under what circumstances, and what methods were

(Continued on page 21)



DELVING INTO THE WORD



Studies on Fundamentals of the Message

THE CHALLENGE OF THE EAST TO WORLD PEACE—No. 2

BY W. A. SCHARFFENBERG

THE World War gave Japan another opportunity to strengthen her position in the Orient. Having been assured of certain spoils in the event of victory, she joined the Allied cause, and on August 15, 1914, sent her ultimatum to Germany, calling on the latter "to deliver on a date not later than September 15, to the Imperial Japanese authorities, without condition or compensation, the entire leased territory of Kio-cho." This ultimatum, having been ignored by Germany, was followed by a declaration of war by Japan on August 24, 1914.

Immediate steps were taken to drive the German army and navy off the Asiatic continent and out of the Pacific area. Japan was highly successful, and at the peace table secured those islands north of the equator, of which there were some six hundred, together with other rights, interests, and spheres of influence formerly held by Germany in the Orient, or Pacific area, all of which greatly strengthened her position on the Asiatic continent.

While the Western powers were intensively engaged in a life-or-death struggle in Europe, Japan found her leadership undisputed in the Orient. This gave her the opportunity she had long waited for, as the following statement indicates:

"The outbreak of war in Europe in August, 1914, created for Japan an unprecedented but long-desired opportunity—an opportunity that never comes back again in a lifetime—to carry out her well-studied economic and political programs in China, or, to use the official language of the Japanese government, 'to solve those various questions which are detrimental to the intimate relations of China and Japan with a view to solidifying the foundation of cordial friendship subsisting between the two countries, to the end that the peace of the Far East may be effectually and permanently preserved.'"—*Ge-Zay Wood, in "The Twenty-one Demands," page 12.*

The Twenty-one Demands

In the early part of 1915 she presented China with what have since been called the famous Twenty-one Demands. These demands were backed up by an ultimatum on May 7, which virtually compelled China to accept her demands; and by May 25, treaties, notes, and declarations embodying the terms were signed and exchanged.

The outstanding demands called for the ex-

tension from twenty-five to ninety-nine years of the terms of the former Russian leases of Port Arthur, Talienwan, and the South Manchuria Railway, and of the subsequent Japanese lease of the Antung-Mukden Railway; the control and management of the Kirin-Changchun Railway, when completed, to be granted to Japan for the same term of ninety-nine years; the grant to Japan of mining rights in South Manchuria; the consent of Japan to be obtained prior to permission being given to other foreigners to build railways or make loans for railway construction in Manchuria, or prior to the pledging of local taxes in Manchuria as security for loans made to China by a third power, and Japan to be consulted before the employment by China in Manchuria of any political, financial, or military advisers. In other words, Japan demanded the complete control of Manchuria. Says Mr. Wood:

"Those who have carefully watched the development of the political situation in the Far East have unanimously agreed that the Twenty-one Demands were as drastic as the time of their presentation was opportune. Little attempt has been made by Japan for years past to conceal her ambitions in China, yet no such a bold move she would dare, had it not been for the war in Europe which absorbed all the attention of the belligerent powers. The outbreak of the armed struggle in Europe in August, 1914, was considered by Japan as an opportunity 'that never comes again in a hundred years,' to settle a few outstanding questions with China. The field was clear, and her hands were free. Gloom in Europe was sunshine for Japan, and no one should be surprised that she would make hay while she could."—"The Twenty-one Demands," p. 28.

Now a World Power

Thus within the brief span of seventy years Japan has risen from a weak and practically unknown nation to one of the most powerful nations in the world.

"Japan," says Louis Seibold, staff correspondent for the New York *Herald*, "has furnished an exhibition of political, diplomatic, military, territorial, and economic advancement unparalleled in the history of nations. She has become a world power in every sense of the word."

"It is universally recognized that the rise of Japan to the position of one of the great nations of the world is the political wonder of the

latter half of the nineteenth century, and that her success has been phenomenal."—*"Japan in World Politics," by Henry Dyer, p. 44.*

"The victories of Japan reacting on the inert mass of Asia, have given life and impetus to the latent energies and aspirations of India and China, of Persia and Egypt, and we have the Ottoman Empire becoming the center of revolutionary forces which may have most important results in both Europe and Asia."—*Id., p. 335.*

The rise of Japan as a world power has profoundly affected the attitude of the Western powers toward problems arising in the Orient. They are now compelled to think twice before shaking their mailed fists at Japan. The gun-boat policy can no longer be used, for Japan is now in a position to defend her own interests, as well as the interests of others who may be weaker than herself, but who dwell as her neighbors on the Asiatic continent.

The Present Crises

The following extracts will emphasize the importance of the events that are taking place in the Orient:

"On September 18, 1931, a bomb was mysteriously exploded on the tracks of the Japan-controlled railroad near the Manchurian city of Mukden. . . . and out of this incident there has developed the most serious threat to world peace that the post-war world has faced."—*Stanley High, in "The New Crisis in the Far East," p. 30.*

"The repercussions of Japan's aggression agitate every capital in the world. No nation can be sure that it will not be drawn into war in spite of all its efforts to remain at peace."—*Editorial in the Washington Post, April 25, 1933.*

"The modern world has never before confronted just such a crisis as the present one. Manchuria may prove to be not only the cockpit of the Far East, but the danger zone of the nations."—*Sherwood Eddy, in "The World's Danger Zone," p. 106.*

"The Pacific region is not only the new storm center of international politics, but is becoming the pivot of world affairs as well."—*W. E. Crocker, in "The Japanese Population Problem," p. 13.*

"It is as certain as anything can be that the world is drifting toward a colossal war over food supplies, which cannot be averted by a League of Nations, or a World Court, or by any other political agency."—*Dr. A. A. Horvath, in "The Soy Bean as a Human Food," p. 2.*

"In order that there should be no menace to the peace of the world arising out of Japan's policy in the Far East, it would be necessary for her to reverse her policy, and go in the opposite direction. Does any one believe she will do it? If she will not, and continues to advance in the direction she is moving, then the Far Eastern Question bids fair to grow into a menace that will include the whole world within its orbit."—*Sidney Osborne, in "The New Japanese Peril," p. vi of Preface.*

"The position in which Japan is now standing closely resembles that of Germany after Agadir. There were only three years between

Agadir and the World War."—*Tadataka Ikezaki, in the Osaka Mainichi.*

Do we as workers, public heralds of heaven's last message, sense the seriousness of the days in which we are living? The great danger is that we shall ourselves be taken unawares. Let us heed the admonition, "Watch therefore: for ye know not what hour your Lord doth come." And again, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

(To be continued in September)

KINDLY CORRECTIVES

Better Speech and Conduct

Avoid Double Introductions

BY M. L. RICE

THE method of introducing visiting ministers and speakers in our churches needs to be given greater thought by our workers generally. Especially is this true in case the visitor is an entire stranger to the congregation. It is customary, of course, for the ministers and elders who are to go onto the rostrum to meet and organize for their platform responsibilities. It is determined who is to announce the hymns, lead in prayer, introduce the speaker, etc. But I have observed that often when the public prayer is offered, the one who prays will at great length invoke God's blessing upon the speaker, mentioning him by name, perhaps thanking God for his many years of faithful labor in some particular part of the world,—in fact, saying practically all that need be mentioned in the introduction. There is little left to be said by the one who is to introduce the speaker.

The situation resulting is somewhat disconcerting to the one who has been called upon to present the minister. If much more is said than has been mentioned in prayer, the introduction may appear to be overdone, and may even become embarrassing to the one who is to address the congregation. Would it not be better for the one who prays to remember the speaker in a very special way, but leave out of the prayer that which should be said by the one who is to introduce the speaker? I believe this is preferable to what might be termed a double introduction.

Spokane, Wash.

It is not the knowledge of truth that saves, but the acceptance of truth. Yea, more: it is not abstract truth as such, but the living Christ, who is the source and embodiment of all truth. He must be received as a personal Saviour, if the soul is delivered from the condemnation that has passed upon all men.



AROUND THE WORLD CIRCLE



The Great Commission in Operation

TALKING OVER MISSION METHODS

An Interview With Missionary G. F. Jones

How did you begin work among the savages—by preaching, visiting, or what procedure?

We started our mission work in the Polynesian Islands, the Cook Islands, and the Society Islands without any public effort whatever, only going from house to house and praying with one person and another. We won many souls. Here is the way we worked: Some person would be sick. We would tell him that he was using the wrong food, and ask him to let us bring him something better. Then we would pray for him, and he would get well. That story would go all over the town. I would find another sick person, and offer to give him treatments, which would help him. Then we would have another circle of friendly interest spreading out from that man.

Perhaps I would find a blind man. I would take him a bunch of flowers, and another circle was started. So we worked without attempting to teach anything at first about our distinctive truths, such as the state of the dead or keeping the Sabbath. People began to say that some wonderful people were coming around, that they had never had such visiting. There was one poor woman who had not been visited by her own church in eighteen years. We happened to visit her in this way, and prayed with her. She came out to our meetings, and she and her family are in the work today.

How do you lead them to worship God and obey His law, when they could not read Bibles if they had them? How do you persuade them to accept the "foreigner's" gospel?

We begin by teaching them about God,—who He is, His name, where they got this mysterious life. We teach them that God is their Father. Everything they see around them brings the gospel to them. We preach the gospel through what they can see, so they can understand. The ten commandments mean nothing to them at first. So we tell them about the One who loves them because He brings the sun up every morning, the moon every month, who never sleeps nor slumbers, who causes their food to grow while they are sleeping; the One who knows just what they like to eat, who puts this taste in this and that in that. We say: "He is the One to worship. Won't you come along now, and thank Him for it?" And they do; every morning and evening they thank God.

I believe that the convincing power of the gospel is not with us, but with the Holy Spirit. If we try by our ways and our ability to thrust the truth into their minds, we are attempting to take the place of the Holy Spirit. I have learned that to give Him the honor of doing the work is the successful way. We find that when the Lord has told the natives not to do certain things, those things are not done. I think the danger of our methods of preaching lies in our not accepting the Holy Spirit's presence and His responsibility. So we go on following old methods, and we are not successful.

We get these people to discard their gods, and to worship the true God only, and to worship Him on His day. And they put away their many wives. We talk it over together, and show them that God made Adam and Eve, not Adam and two wives nor Adam and three wives. Generally the young people learn this as they read the Bible.

When we get the people to understand what reading is, we place the ten commandments on the blackboard, and we translate little by little as we go along. They are interested in that. It is something wonderful to them.

We also teach the natives what we might term our more complicated truths, such as the sanctuary, the change of the Sabbath, etc. It is not long before the young people are able to grasp the essentials of these truths. With the help of a blackboard we teach them that God told His people long ago to make a church or sanctuary, as we picture it. We describe the furniture, the table of showbread, the seven-branched candlestick, the incense, the altar, the ark, and so on. They begin to see that all these are symbols of Christ, that they all represent Him.

We must use tact. Often young men and women fresh from college are very decided before they come out as recruits, as to what they are going to do. One young man came out determined that he was going to teach the natives quicker than we were doing. We had always been careful in giving them their own way until they followed the better way themselves. Our mission effort had to be demonstrated to the native people by facts of truth. Well, this young man came, and he got out his penknife, and went to these native boys who had just come from heathen homes, and were wearing

(Concluded on page 21)

The Book of Isaiah: "The Rule of the Lord"

BY H. CAMDEN LACEY

A. PRONOUNCEMENTS OF PUNISHMENT	B. HISTORICAL PARENTHESIS	C. PROCLAMATIONS OF PEACE
1-35	36 to 39	40-66
1. Against Judah and Jerusalem.	1. The Invasion of Sennacherib.	1. The Divine Purpose: "Grace and Peace."
a. In the reign of Uzziah.	36	Prelude: "Peace through pardon and purification."
b. In the reigns of Jotham and Ahaz.	37	a. God's glory as Creator.
2. Against the Surrounding Nations and the World.	2. The Prayer of Hezekiah.	40:1-11
a. The burden of Babylon.	3. The Sickness of the Monarch.	40:12-32
For her lust of empire.	38	b. God's grace as Redeemer.
b. The doom of Assyria.	4. The Folly of the King.	41, 42
For the arrogance of her pride.	39	c. The central proclamation.
c. The doom of Philistia.		A sevenfold "Thus saith the Lord."
For her false hope.		d. God's menaces against Babylon.
d. The burden of Moab.		46, 47
For her pride.		e. God's mercies for Israel.
e. The burden of Damascus.		48
For her rebellious alliance with Samaria.		2. The Divine Power: "The Prince of Peace."
f. The woe of Ethiopia.		a. "The sufferings of Christ."
g. The burden of Egypt.		49-53
For her oppression.		b. "The glory that shall follow."
h. The burden of Babylon.		54-57
For her luxury.		3. The Divine Program: "Glory and Peace."
i. The burden of Edom.		58-65
For her anxiety.		a. The conditions of fulfillment.
j. The burden of Arabia.		58-64
For her animalism.		The regeneration of the people.
k. The burden of Jerusalem.		The righteousness of the Prince.
For her forgetfulness of God.		b. The ultimate realization.
l. The burden of Tyre.		65, 66
For the oppression of her commerce.		The inhabiting of the earth by the saints.
m. The doom of the world in the millennium.		The age-lasting destruction of the wicked.
The devastation of the earth.		
The deliverance of the Redeemed.		
The final destiny of all (Satan and the saints).		
3. Against the Professed People of God and the World.	b. "Woe to Ariel" (Apostate Protestantism).	
a. "Woe to the Crown of Pride." (The Papacy)	For false beliefs.	29:1-14
For false teaching.	c. "Woe to the conspirators."	29:15-24
	For false intrigue.	
	d. "Woe to the rebellious children."	30
	For false treaty.	
	e. "Woe to the worldly-wise."	31, 32
	For false trust.	
	f. "Woe to the world."	33:1-12
	For false dealing.	
	4. The Preservation of the Saints.	33:13-24
	5. The Desolation of the World.	34
	6. The Restoration of the Earth.	35

The Book of Jeremiah: "The Patience of the Lord"

I. INTRODUCTION: The Prophet's Call and Commission.	III. PROPHECIES PERTAINING TO FOREIGN NATIONS.
1	46-51
"Warning to the Nations! Woe to Judah!"	1. The doom of Egypt.
II. PROPHECIES PERTAINING TO JUDAH AND JERUSALEM.	Its downfall.
2-45	46
1. The ground of judgment.	2. The doom of Philistia.
Judah's sin: Ingratitude, idolatry, impenitence, immorality.	Its devastation.
2. The call to reform.	3. The doom of Moab.
Judah's opportunity: Repentance, righteousness.	Its desolation.
3. The appeal to the covenant.	4. The doom of Ammon.
Judah's salvation: Obedience and life, disobedience and death.	Its depopulation.
4. The rejection and captivity of the Jews.	5. The doom of Edom.
The dearth a type of the coming destruction.	Its captivity.
The desolation of the land (Sabbath breaking the cause).	49:7-22
15-17	6. The doom of Damascus.
The potter and his vessels (divine dealings with the nations).	Its successful siege.
18	49:23-27
The destruction of the city (fulfilled by Titus, A. D.).	7. The doom of Kedar and Hazar.
19	Their scattering.
The priest and his names (divine dealings with individuals).	49:28-33
20	8. The doom of Elam.
The doom of kings and people (fulfilled by Nebuchadnezzar, 606-586 B. C.).	Its consumption.
21, 22	49:34-39
5. The restoration of the remnant.	9. The doom of Babylon.
The Messianic King and His comings.	Its downfall.
The return after the 70 years' captivity.	50, 51
23-29	IV. HISTORICAL APPENDIX.
6. The messages of hope.	52
A remnant shall return and Jerusalem be rebuilt.	The capture of the city and the exile of its inhabitants.
A New Covenant shall be made with Israel.	
A New Earth State shall be finally established.	
7. The utter destruction of Jerusalem.	
The siege of the city.	
34-45	
The obedience of the Rechabites.	
34	
The sacrilegious burning of the roll.	
35	
The prophet's personal experiences.	
37-45	

NOTES AND NOTICES

Items of Interest to Workers

The New *Present Truth*

VITAL changes in any of our missionary literature is news to our workers who rely so heavily on the printed page in their work. There has just come to our desk a copy of *Present Truth* in entirely new form. The page size has been cut in half, but the number of pages doubled. The make-up of the paper has been changed so as to give it in every way the general appearance of a regular journal.

We believe that these changes will mark a new era for *Present Truth*, and we congratulate our Review and Herald Publishing House on making available for our ministers this greatly improved journal. We are informed that there is also being put into operation a policy of having a wide circle of able denominational writers contribute to the paper, thus giving it a certain up-to-dateness and active contact with the field that could not be otherwise possible.

We are informed, also, that it will be the plan to compress into the year's volume of twenty-four numbers the whole cycle of main truths, so that in a year's time the reader may have a good grasp of our principal doctrines. We believe this is an advantage. In our busy age truth must be presented tersely, and the cycle of it must be covered in not too long a time. While the same cardinal doctrines will be covered each year, they will be presented by different writers, and in terms of the latest fulfilling events of the world about us. This is particularly important with regard to numbers dealing with the signs of Christ's coming. The basic idea of the paper, namely, of presenting one main doctrine in each issue, is to be maintained the same as before.

We note that the subscription price of this attractive eight-page journal is only 25 cents a year. This impresses us as presenting a most remarkable opportunity for our workers, in these straitened days, to do a larger follow-up literature work than ever before. When our publishing houses are willing to present to us more effective literature than ever before, and at amazingly low cost, we ought surely to make generous use of it in our missionary work.

THE preponderating place and space given to purely social and ethical, economic and political discussion in Catholic journals like *America*, and Modernist periodicals like *The Christian Century*, is profoundly significant. Without a gospel to proclaim, they turn to such expedients to save the present order.

A PENETRATING study of Ghandi appears in the *Sunday School Times* of June 3, page 1. A confused understanding as to this figure and

his relation to Christianity, obtains in the minds of many workers. But contact with the question is unavoidable in our conversations with others. This editorial is a searching revelation, and is well documented.

It is currently reported that after constant migration from rural to urban districts, the tide has turned, and there are today one million more people in the rural sections than a year ago.

To evangelists looking for the least expensive form of effective literature contact with the public, the new tracts, called the "Our Day" Series, available at one dollar a thousand, will come as a godsend. The range of titles is comprehensive. Surely we as workers are blessed with literature adapted to meet virtually every need.

THE attention of our workers is directed to an editorial in the *Review* of June 22, initialed "W. A. S.," dealing with one of the early statements of Mrs. White that is subjected to frequent attack by critics. We should be thoroughly informed as to these matters, constantly seeking the truest and clearest understanding of the message indited by the Spirit of God.

* * *

WITH moral and spiritual standards collapsing all about us, we are called upon to exalt these forsaken requirements of our God in the midst of a hostile world. It would be an impossible task were it not for the provision of divine power to work on perverse human hearts. Herein lies our only hope and assurance. But, thank God, it is adequate. Therefore, we pursue our task with confidence and courage. What matters, then, the world's indifference, its frown, or its jeers!

EFFECTIVE ILLUSTRATIONS

For Sermon and Song

MY SUBSTITUTE.—In Stroudsburg, Pennsylvania, there is the grave of a soldier who was in the Civil War. It gives the dates of his birth and death, and then these words, "Abraham Lincoln's substitute." In the woe and anguish of the war, realizing that thousands upon thousands were falling in his place on the field of battle, Lincoln chose to honor one particular soldier as his substitute, and make him, as it were, a symbol of the fact that the soldiers who perished in battle were dying that others might live. When you and I come to the cross of Christ, each one of us, supplying his own name, can say, "My substitute!"—*The Expositor*, March, 1933.

ALL COLORS.—Having finished his painting, an artist rested and fell asleep. While sleeping, according to the story, he saw a man cross the room, take a brush, and touch the picture in places. "Stop!" cried the artist in alarm. "You are spoiling my work." But it was Jesus Himself; and He was making more beautiful the various faces. Then the artist awoke, and realized that he had painted all his faces white. But he recalled that Jesus had given them different colors—some yellow, some brown, some black, some red. God is no respecter of persons; but people of every nation who work righteousness are acceptable to Him.—*The Expositor*, March, 1933.



BIBLE WORKERS' EXCHANGE



For More Effective Service

OUR RELATION TO "DEPRESSION"

BY REATHIEL JENKINS

ON every hand we hear the words "depression" and "hard times." And within our memory there were never such problems to meet, in persuading breadwinners to accept the Sabbath message. Multitudes are without work or money, yet expenses continue, and the pressure increases with every passing day. There is time, but little money,—and welcome hands are outstretched for anything that is free.

But is not this our golden opportunity to place in the hands of the idle something that will point them to the better land to come, and to the living of a better life here? Is not this the time to press into the openings created, and hold cottage meetings or house-to-house Bible studies?

If any one has the solution for present-day problems, the Bible student has. And while God does not hold out ease or prosperity to those who join His ranks, He does hold out the only hope for remedy, in salvation from sin here and in a sure hope of eternity.

We are given a picture of the last days: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:26-28. Again we read, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8. These hard times were foretold centuries ago, with the expectation that if prosperity did not cause God's people to live unselfish, godly lives, the heavy hand of adversity might.

Surely, with all the promises of His word and the portrayal of the last great struggles of humanity written in advance, we should go forth with renewed courage, assuring people that He who has never failed will not fail now to fulfill His word and give to His faithful children their reward. The only reason that God has waited this long, is that the remnant of His people might be gathered in. As in 1914 the winds of strife swept over the world to bring complete destruction, but the four angels were commissioned to hold them back, so today God declares, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:3.

"Account that the long-suffering of our Lord is salvation," we are admonished in 2 Peter

3:15. Years ago we had the message from the Lord that not one in twenty was ready to be saved. Surely it ought to arouse us and cause us as workers to search our own hearts to see if we have profited by the straight testimony, and are gaining "the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*"Early Writings," p. 71.* Sensing the times in which we live, and the enormity of the task, God's Spirit-filled people will go forth as that other angel joins the three preceding ones, and the earth is lightened with his glory.

Anticipation is usually greater than realization, but not so in the closing days of this world's history. "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. We have told others that if they would step out by faith and obey God, He would work for them, and they would not suffer. We too are to be tested. And God will as materially work for us as He has for them.

It has been easy for us to tell others how to walk by faith when most of us have had a dependable salary to count upon each month; for we have been backed by a denomination that not only pays its ministers and Bible workers during actual service, but gives them sustentation when unable to serve. We have been supported by a denomination which for over eighty years has enlarged its responsibilities, increased its salaries, and always met its requirements. Therefore we have feared nothing but apostasy or inefficiency as a cause of discontinuance from the pay roll. Though many of us have given up father, mother, children, houses, lands, pleasures, and earthly benefits, we also are to be tested to the limit to see if we are serving merely for the job, the privilege of being thought well of, or for any other benefit; or if, like Job, we can say, "Though He slay me, yet will I trust Him."

Depression will doubtless cause all conference workers finally to be dropped from the pay roll, and persecution may silence the ministry even by imprisonment. It may hinder our farmers from harvesting their crops. It may cause all the breadwinners to lose their jobs,

until the hour finally comes when they will not be able to buy or sell. Yet their love for this truth and for the salvation of souls will cause them to go out proclaiming the nearness of the end, despite it all.

We are told, "The work of God in this earth can never be finished until the men and women composing our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Gospel Workers," p. 352. Many are doing this very work now. Not a few local church elders are spending a large part of their time holding cottage meetings or Sunday night services in their churches, organizing their churches into working bands, and going out with them into actual service—and this not for a salary, for they do not expect to be repaid even for the expense incurred in their endeavors.

So depression will be a blessing when it causes us to pray for deeper consecration and the complete infilling of the Holy Spirit for service. Then the cry of suffering humanity will cause us to share our bread with the hungry, bring the poor to our houses, clothe the naked, visit the fatherless and widows in their affliction, minister to the sick, being "ready always to give an answer to every man that asketh" us "a reason of the hope that is in" us, "with meekness and fear." As we give to others we shall receive, and God will provide for our needs in a miraculous way.

Bakersfield, Calif.

THE FIELD SAYS— Through Our Letter Bag

ADMISSION TICKETS.—We are using a new method that was tried out successfully last year by the brethren in one city, and we are finding it very acceptable indeed in meeting conditions here in China. In order to keep the stay-a-minute curiosity seekers from taking up all the room, to the disadvantage and discouragement of those who would really be benefited, we are allowing admittance only by ticket. The admission tickets are good for one month, or the length of the series of meetings, and may be secured by any one free of charge, if he will either come in person or send by letter or chit, giving his name and address in full. Each ticket has a number and the number is taken at the door upon each night's entrance to the meetings. Thus we are able to keep a fairly accurate check on the attendance, and can easily tell by the number of meetings attended the interest being manifest by each person. So far we have issued over 900 tickets, and the attendance is excellent. We are hoping and praying that the Lord will give us a rich harvest here in this city.

W. E. STRICKLAND.

Nanchang, Kiangsi, China.

THE BRIDE'S PART.—I find that one of the best ways of getting people to attend our services is to place upon the church members the burden of bringing their relatives, friends, and neighbors to the meetings. In this connection I use the words of Revelation 22:17, "The Spirit and the bride say, Come." The Spirit is speaking to many hearts in an effort to lead them into a knowledge of the truth; and we, the bride—the church—should co-operate with the Spirit by inviting our relatives and friends to come to the services. There they will meet with Jesus. In what better way can we get people acquainted with Jesus than to invite them to come where Jesus meets with His people? And if they attend our services, they may eventually, and in many cases do, accept the truth.

Following this plan in our work in Topeka, Kansas, we have been meeting with success in our efforts. Twenty-one were baptized on May 20, and several more are awaiting baptism, while still others are conscientiously studying our message.

A. C. GRIFFEN.

Topeka, Kans.

THE QUERY CORNER

Sundry Ministerial Problems

Star Showers

"In the February 'Ministry,' in an article by George McCready Price, I read the following statement: 'So it is now safe to say that this theory of a thirty-three-year period is now effectually exploded.' Since our teachers in astronomy teach contrary to this, I was just wondering in my own mind which is correct. Will you please give some information on this?"

The thirty-three-year period to which I was making reference is of course the theory that the star shower of 1833 was only one of a series, somewhat similar showers (it is said) having taken place every thirty-three years. I am sorry to say that this theory has been taught by some Adventist science teachers, "caught," like a lot of other lies, from the insistent propaganda of the evolutionists. I cannot find any reliable records to show that there was any substantial shower of falling stars in Europe in 1866, as has been often stated. There is a slight shower in November *every year*; but there is no scientific data worthy of the name to indicate that there is an *unusually large one every thirty-three years*. This of course is the theory that I meant is "effectually exploded." It is time that our astronomy teachers stopped repeating this thirty-three-year period nonsense.

GEORGE MCCREADY PRICE.

BETTER burn out in service than to rust out in self-protection.

THE GOSPEL MUSICIAN

Responsibility and Opportunity

MR. MOODY, the greatest evangelist of whom we have any knowledge, used to pay great tribute to the important part Mr. Sankey played in the effective work. We do not know how great a singer Mr. Sankey was, according to the canons of art. We never heard him, and could not have judged if we had. We have read of marvelous results which God wrought through some of his solos. Then the great choruses, when congregations of thousands sang together, produced results otherwise impossible.—*The Presbyterian, February 16, 1933.*

THE church from earliest times has had the deepest power of song in the darkest hour of its temporary embarrassments. From the time of the waters of Babylon down through the Dark Ages and into the difficulties in which the church now finds herself, the spirit of song has risen to balance the clash of secularism and unbelief. Songs in the night are the deepest experiences of Christians.—*The Presbyterian, February 16, 1933.*

THE MINISTER'S BOOKS

Reading Course and Reviews

"FAMOUS INFIDELS WHO FOUND CHRIST." By Lee S. Wheeler. Review and Herald Publishing Association, Washington, D. C. 185 pages. Price, \$1.50.

The experiences of seven men, not ordinary or commonplace men, but outstanding characters, are treated in the book. They are men eminent in intelligence, learning, position, personality, and moral worth. The author has not simply narrated the events connected with these personages and given to the reader their experiences; he has amassed the very facts and grounds which led to their conversion, generally quoting their own conversations and statements. These are so natural and concrete, and so vital and fundamental to belief, as to constitute the very highest evidence and appeal to rational faith. The bases upon which their conversion and faith in the Bible and Christianity were effected and established, are given in their conversations and experiences. These convince the reader that there is no explanation that can account for the Bible except the fact of divine inspiration, an inspiration wholly different from that of any mere human book. This volume will be read with interest and profit by the young believer or doubter, as well as by the oldest saint or agnostic. Much of the material used by the author is not accessible to the general reader.

J. P. NEFF.

Washington, D. C.

Talking Over Mission Methods

(Concluded from page 16)

around their necks the charms which had been put there by their parents and witch doctors. The boys did not dare to take them off. They were still afraid of the old people. To take them off was against their law of propriety. And we did not encourage them to do that either, at that stage; we never encouraged the young people to go contrary to the practices of their elders until they did it of their own accord. I saw this young man cutting off this charm and that charm. He said, "I will soon get rid of them." Well, I was afraid. I said, "There is going to be trouble over this thing. We are going to lose this mission,"—and we did. More than one mission has been destroyed by prematurely interfering with things like that.

I remember one instance of a mission started by another church (we put a mission there afterward on the same site) among very rough people, very degraded and wild. The missionary got the mission started all right; then after a day or two he went down to the place where they kept their idols and the heads of their deceased chiefs. Now to them those chiefs are alive, they are spirits. They put the skulls on an altar of unhewn stone (they have brought down from ancient times some ideas of worship). That place is taboo; no one must touch it. As they pass along they put their native money there to please the spirits. This missionary saw the natives doing that, and he decided to hurry things up. He took an old head, and threw it down the hill, then threw the money down after it, so it all went rolling down the hill. No savage would stand for that, nor would any white man, either. It was just as if some one had gone to the grave of your mother, dug the bones out, and thrown them around. The natives came and tore the mission church to pieces and pitched it down the hill, too. They wouldn't permit another mission to enter for some years.

Edgware, Middlesex, England.

The Term "Suppression" Misused

(Continued from page 13)

adopted to accomplish it. On the first day of May, 1853, we entered upon a connection with the Review Office, which, with the exception of two brief intervals, has continued to the present time. During all these thirty-four years, therefore, we speak from personal knowledge when we say that there has not been the first suggestion, or the least indication of any desire or intention to conceal or modify or in the least degree change anything revealed through Sister White in vision."—*Review and Herald, Battle Creek, Mich., July 19, 1887, p. 456.*

And in this connection it should likewise be remembered that Mrs. White was the first of those having the gift of prophecy to meet the problem of preparing her messages for wholesale distribution in *printed form*, and this not merely among sympathetic believers in the church, but also to face the scrutiny of a critical and unbelieving world. That this presented a problem, new and unique, as regards such writings, must be patent to all. The seriousness of this fact, and the magnitude of the circulation achieved, is brought before us by these figures: Sixty-five volumes by Mrs. White have been issued, totaling 29,084 pages (see *Review and Herald*, July 19, 1928, p. 16), with a distribution of considerably over a million volumes to date. And this is all in addition to a vast number of periodical articles and tracts, appearing simultaneously through the years.

Some of Mrs. White's expressions that were not clear in her earlier works were expanded and expounded in later volumes, and phrases that were misunderstood and misapplied were safeguarded or eliminated by her. But that there was any intent or practice of suppression can be truthfully denied, because no effort was ever made to gather in and destroy what had been sent out. We must therefore conclude that employment of the term "suppression," under these circumstances, constitutes an unjustifiable attack upon the veracity of the gift and the integrity of the Lord's messenger.

L. E. F.

* * *

Sign, Seal, and Mark

(Concluded from page 9)

tendom." "The Sabbath will be the great test of loyalty."—"The Great Controversy," pp. 615, 605. This test will be world-wide. Rev. 13:12; 14:6, 9, 10. Those who then choose to obey God may be among those who sing the song of Moses and of the Lamb (Rev. 15:2, 3), while those choosing to obey the powers of earth will suffer the doom of the lost.

New Haven, Conn.

* * *

Apostates and Apostasy

(Continued from page 1)

Christ had the saddest of all experiences. Judas Iscariot, one of the chosen twelve, had followed his Master for three years or more, and occupied a responsible place among the twelve. He was strong, self-reliant, and determined. But under temptation, Judas decided to betray his Lord. During the prolonged meeting of Christ with His disciples on the last Passover evening, when Christ portrayed His betrayal and death, Judas deliberately left the company of Christ and the disciples, and bargained to betray his Master for a paltry sum

of money. No disloyalty of an apostate ever exceeded this.

The parable of the sower in Matthew 13 makes plain that not all who receive the good seed bear fruit to the glory of God. Some good seed is wasted because of the nature of the soil on which it falls. There are wayside hearers, stony-ground hearers, and thorny-ground hearers, none of whom are sanctified by the truth. Only good ground brings forth good fruit.

From the very beginning of our own work there have been those who have departed from the faith. Various reasons have been ascribed by these men. Hardly two give the same reason. Some have declared that they would never attack the people with whom they once had Christian fellowship. Yet only a few who have gone out from us have been willing to carry on their own work without attacking the doctrines which they once preached and believed. Apostates are not all alike in temperament, but most of them seem impelled to wage a warfare against the people of God.

It is not so much to be wondered at, perhaps, that an apostate seeks to destroy his former faith, as it is that among the believers there are ever willing ears who listen to an apostate as if he were an angel of light. He usually thinks he has new light. But how strange that professed people of God, in full church fellowship, willingly listen to the teachings of those whose effort is not to build up the church of Christ, to increase faith, and to excite to godliness, but to destroy in the hearts of true Christians faith in those doctrines and practices in which they themselves once believed!

Why will Christians, and sometimes Christian workers, go to apostates for light? Can a man whose light has really gone out give forth the true light that will illuminate the soul? He may confuse and dim the light already shining in another's heart, but how can he do otherwise than fill the mind with unbelief when his own mind is actually darkened? Many a light which once shone brightly has become a body of darkness. Years ago we were told:

"True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness."—"Prophets and Kings," p. 188.

Then, too, the very emissaries of Satan become professed channels of light and truth. Of such Paul wrote:

"Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11:13, 14.

We must not forget that Christ said:

"Every plant, which My heavenly Father hath not planted, shall be rooted up. Let them alone:

they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15:13, 14.

Apostates from the truth, with their false teachings, cannot build for eternity. They can destroy faith in the individual; they can destroy the soul; but they cannot give the true light that saves the soul. All false teachings will be rooted up. Truth lasts forever.

Let none worry about the prosperity of those who reject the truth. Even when the wicked are in the majority and on the throne, truth still lives. Every one should heed the charge of Christ concerning blind leaders: "Let them alone." Certainly this does not mean to run after them as if they were true men of God, chosen to do His will. "Let them alone."

Every Christian is to seek for truth from the word of God. We are commanded to search the Scriptures. But we are not to take apostates as our teachers. The word of God is to be our guide. Apostates from the truth cannot lead into the truth. They are blind. If any of us as workers follow them, they will lead us to ruin. "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Do not have anything to do with them; do not seek light from blind men who have rejected the light. They may transform themselves into angels of light, assume great meekness, and manifest great zeal, but it is not a transformation accomplished and wrought by the Holy Spirit. It is self-illumination, not illumination from the Holy Spirit, and must leave the soul in darkness.

Why will any of God's people draw water

out of strange cisterns? Why will any worker suppose an apostate has light that he must seek? Does a rejection of spiritual gifts constitute such a person a source of light? Why seek truth from those who forsake truth? Why expect men who reject light and the truth to be able to impart light? Why go to men who deny the Spirit of prophecy and the light God has given His remnant church, hoping that such teachers can give faith and hope for eternal life? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

I. H. E.

MISSIONARY BIBLE.—Every book in the New Testament was written by a foreign missionary. Every epistle in the New Testament that was written to a church was written to a foreign missionary church. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia. The disciples were called Christians first in a foreign missionary community. The language of the books of the New Testament is the missionary's language. The map of the early Christian world is the tracing of the missionary journeys of the apostles. The problems which arose in the early church were largely questions of missionary procedure. Of the twelve apostles chosen by Jesus every apostle except one became a missionary. The only one man among the twelve apostles who did not become a missionary became a traitor.—*The Watchman-Examiner*, March 30, 1933.

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STEADY!—It is so easy to become an enthusiast, a hobbyist over one phase of truth, especially when its grandeur first dawns upon the mind. Thus it often tends for a time to overshadow all else, throwing things out of balance and proportion. Let us hold steady, cherishing all aspects of truth.

EXEMPLIFY!—It is of little value for a worker to preach the need of sacrifice until it hurts, if he is living in ease. His appeals, however true, are heavily discounted by the very inconsistency of his living. Nor is the answer that "it is no one else's business" to be considered a valid one. "No man liveth unto himself." We must lead out in the things we proclaim to others—in consecration, sacrifice, loyalty, service. The church has a right to expect this of its ministry.

MIRACLES!—We Adventists are fundamental believers in the miraculous. We believe in the fiat creation of this habitable world, in contrast to the theories of the naturalist and the evolutionist. We believe in re-creation—the miracle of regeneration of human lives that have been tragically blighted by sin and estranged by separation from God, in contrast to the denial and skepticism prevalent today. These two mighty facts form the basis of the law and the gospel. They constitute the foundation stones of our platform and preaching. Let there be no wavering here.

SIMPLICITY!—It is worthy of observation to note that Christ in His three-year ministerial course for the disciples, who were chosen to lay the foundations of the Christian church, did not conduct them through exhaustive studies in systematic or dogmatic theology, nor into the intricacies of philosophy. Rather, He dealt with the simple facts and comprehensive principles of the kingdom of heaven, and of God's good news to men. He touched comprehensively the needs of the everyday life of the humble folk. He dealt uncompromisingly with the sin problem, and its blessed corollary, the provision of full salvation. He used one textbook. He presented Himself as the center and object of every truth. We may well ponder the procedure of the matchless Teacher, with His perfect acquaintance with all the needs and contingencies that lay before His ministerial band.

MISCONCEPTION!—We must never be misled into accepting the specious idea that knowledge of the ramifications of truth is just for a favored few, capable of grasping them. Such a notion

is basically fallacious. Truth, in its manifold aspects, is the heritage of all. Give it a fair field and no favors, and it will triumph gloriously. The theory that truth must be guarded and protected reveals a misconception as to its essential nature. We must never feel that as workers we are to guard our people by quieting investigation and free discussion. That is the surest road to catastrophe and loss.

PERSPECTIVE!—Only he who truly knows past facts relative to the rise and development of this movement, is really prepared to understand its present and future aspects. And these facts, in right perspective, can be obtained only from the records of competent participants who have the friendly approach in their presentations. And a wealth of these data is accessible. Fairness, candor, and charity should mark all our investigations. Never should we be swayed either by the destructive attacks of critics, or by the well-meant but misleading bias of incompetent friends whose information is gleaned from the tricky memories of the elderly, or who are satisfied with incomplete records or secondary sources. Truth is never honored by such incompetence. It harmonizes with every fact, yet allows for human frailties. It neither lifts past leaders to impossible pedestals, nor does it trample them under the heel of harsh criticism. It realizes that they were struggling toward light and truth from out most forbidding circumstances. It takes cognizance of their human limitations, and has confidence in them withal. It does not fear but courts investigation, but insists that the findings shall be meticulously just and accurate.

EVIDENCE!—Some religious teachers build their appeal upon blind acceptance of their personal investigations and conclusions; that is, upon the dogmatic authority of their own researches as specialists, which is patently an unsound teaching platform as relates to strong, growing pupils. Others, by contrast, base their appeal upon the accuracy and conclusiveness of their marshaled evidence. This latter procedure is, of course, the only safe and sound method of pedagogy. The first is built upon the personality of the exponent, who may be transferred, die, or apostatize,—in which case there would in all probability be fatal confusion and disaster to his blind followers. But where minds are convinced by evidence, and the sources and avenues of information are disclosed, the resultant conclusions are founded upon the appeal of the truth itself, which will abide under all eventualities and make stalwarts of its adherents.

L. E. F.