

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. VII

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WISE AS SERPENTS AND HARMLESS AS DOVES

AN EDITORIAL



FROM Eden till now the serpent has ever stood for cunning, foresight, and wisdom. The serpent charms when he would destroy. His stillness, his celerity of movement, his certainty in action, are all manifestations of his peculiar wisdom. There is no cunning enchantment like his; no such hiding of motives and covering of purposes; nor is there anything which compares to the fear that he inspires, as he holds spellbound his intended victim.

Through the serpent, Satan deceived our parents in Eden, and led them into disobedience against their Maker. Upon the serpent fell the great primal curse. The serpent was ever to be the enemy of God and man. When God would convince Moses of his divine call to lead Israel out of Egypt, He turned into a serpent the rod with which Moses had guided his flock in Midian. A look at the brazen serpent which Moses set up on a pole in the wilderness healed the people bitten by the fiery serpents which God had sent into the camp to trouble Israel. This was a mighty illustration of Christ's saving power.

When Christ sent the twelve to "the lost sheep of the house of Israel," He commanded, "Be ye therefore wise as serpents, and harmless as doves." Matt. 10:16. The meaning of this charge is that Christ's servants shall be as wise as the men of the world. That they are not to be inferior to the world, but are to be far wiser than worldly men, is sustained by numerous Biblical instances. What man in all the ancient world will compare with Moses in wisdom? He ranks above any other man of any age who has ever been a great leader of men. He outwitted Pharaoh

with all his counselors and wise men. He out-generated the trained officers of the Egyptian host, and led a race of slaves from the brick-kilns and ovens of Egypt into self-government and obedience to the highest moral law that has ever been given to man. Out of chaos and ignorance he brought order and discipline such as no other man in any age ever undertook.

David, the shepherd lad, who became the greatest king of Israel and the mightiest warrior and soundest statesman on earth of his day, was God's man, loyal to Jehovah and acknowledging Him in all his plans. He was as great a poet as he was statesman and general. Pre-eminent he stood among the men of his day, and among men of his generation there was not his equal. Joseph and Daniel and the three Hebrews in Babylon are examples of what God would have His servants be.

Paul stood before the rulers of his age and preached Christ and Him crucified in such a way that kings feared and did him honor. Thus it was with such men as Luther and Wesley and a host of others who preached with great power, and yet had the wisdom that classed them above the great worldly men of their day. God's plan has ever been that His servants shall be superior to this world and to its wisest men.

God's work today, as always, requires superior men. They must be able to handle statecraft, must have vision for far-seeing policies that deal not alone with the present, but also with the future. They must be able to devise plans so that the church shall not perish from off the earth, but though wrestling continually with difficult problems, shall go

(Continued on page 22)

PRESS ON

BY LOUISE C. KLEUSER

He did not die in vain.
In lone Gethsemane
He prayed, He wrestled on
To certain victory!

The travail of His soul
He saw on Calvary,
While all the way He pled
For weak humanity!

Press on, poor wav'ring soul;
Heaven is thy destiny;
Reward is thine at last,
With Christ eternally!

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
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A WORD of appreciation costs so little and helps so much that it is strange some use it so little in associated gospel service.

THE effectiveness of either an exposition or an answer lies in its simplicity and directness, and in the inescapability of its logic, coupled with the impress of the Holy Spirit.

WHILE we should cling constantly to the affirmative and proclaim a positive message to our people, it is nevertheless incumbent upon us as workers to be acquainted with the specious but major positions of apostates and critics, so as to help those perplexed by their sophistries, or entangled in their toils.

FRET not at heavy burdens. It is the task that taxes our strength and resources—indeed, that is beyond all our experience—that develops stalwarts.

To uphold a traditional position which is manifestly in conflict with the facts, lowers the apologist in the minds of all discerning truth lovers.

CURIOSLY enough, much more weight is often attached to the opinions of the same person when and because advanced to official position, and as often his counsels devalue when he is demoted to the rank and file. How human we all are! Position does not automatically confer nor cancel wisdom. That is purely a personal acquirement.

FAITHFULNESS in the Christian worker involves more than dependability, industry, loyalty to the employing organization, and devotion to one's work. These are often found in the world to a superlative degree. With us these admirable qualities must be surcharged with that spiritual fidelity, that prayerful concern, and that higher accountability to God that is unknown to the worldling.

THERE is danger that we may be so stereotyped in our thinking and expectation as to the precise form or process of prophetic fulfillment (as for example of the culminating aspects of Revelation 13 and 17), that we shall fail to recognize the unexpected channels and unanticipated turns they may take. Never should we forget the suddenness with which they will become actualities. Expectations involving years may be compassed in months or weeks. Alertness is imperative.

SELF-GLORY

BY HAROLD E. SNIDE



DOES our heavenly Father care with what motive we serve Him? Just how important is this matter of motive? What did Jesus teach about it? Will God accept the service done to glorify ourselves? What and when will be the reward for such service? Is there a tendency on the part of some to do things for self-glory? Should this tendency be encouraged?

What about church members who will not work from any other motive? Would a public display of names of donors, with the amounts given, tend to increase the size and number of donations? To what motive would it appeal? Would those whose names appeared as donors be praised? If so, by whom? Would their degree of praise differ? If so, on what basis? Is this always a strictly true and just basis for praise?

In Christ's days on earth, what class of Jews would have favored such a bulletin? Where would the widow with her two mites have stood on the list? Would such a plan have contributed to her enjoyment of the temple service? Would Jesus have favored it?

To what extent are we appealing to the motive of self-glory in our efforts to increase church activity? Ought we to increase this element of appeal? Ought we to decrease it? Ought we to eliminate it? Would the last bring a summary collapse of certain church activities? If so, why?

Washington, D. C.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

WHY IS THERE NOT MORE PERSONAL WORK?

BY M. E. KERN



OR years the question of personal work has occupied much of my thought. I have seen students lose out in their studies and otherwise, and drop out of school and into the world, because teachers were too busy to extend a helping hand.

I once spoke to a graduate of one of our schools about using her music in the winning of souls. She was greatly interested, but she said that in her four years in college no one had ever before mentioned such a thing. How teachers could see a fine Seventh-day Adventist young woman go through school, pursuing a passion for music, and then see her enter an outside institution to pursue her chosen subject further, and never individually place before her God's call for the dedication of her talent to His work, I cannot understand.

How an administrator, or a business manager in this cause, can go on year after year and not even make a personal inquiry of his stenographers or office helpers about their courage and hope, and still feel he is a profitable laborer in God's vineyard, is more than I can comprehend.

How physicians and sanitarium managers can be so indifferent to the spiritual welfare of nurses and helpers, who have naturally peculiar temptations, is hard to understand. Personal heart-to-heart contact with the students or workers in an institution is a most effective means of genuine discipline, and of maintaining the high standards for which our institutions are known.

But harder still is it to understand how a man ordained to the gospel ministry can preach sermons and leave the personal pleading with souls to others. Sister White has said that the work of the minister who does this "will not be acceptable to God."—*Gospel Workers*, p. 186.

Perhaps one reason why more personal work is not done is because it is naturally difficult; it is surely not the easiest method. In fact, the difficulties of the delivery of the message are in inverse ratio to the size of the audience. There are perhaps ten men who can face a crowd with courage to one who can face an individual.

In relating an experience of his early ministry, J. Wilbur Chapman said he had preached effectively against intemperance, but found it

very hard to gain courage to speak to a prominent business man of his congregation who was reported to be drinking; but that God helped him, and he won his man from a life of intemperance.

E. D. Kimball, a Boston Sunday school teacher years ago, found it hard to visit the individuals of his class of young men and personally invite them to accept Christ. So absorbed was he in considering the *pros* and *cons* of whether he should enter a shoe store and speak to a certain young clerk, that he went past the store; but he broke the spell of fear that was over him, and retraced his steps. He found the young man in the back of the store, putting shoes in their places, and Dwight L. Moody was won to Jesus Christ. And what a conquest was that! Moody became the greatest evangelist of his generation, and his prime method was that by which he himself was won.

Chapman's singing evangelist, Charles Alexander, said that the Christian worker who is not doing personal work has sin in his life. Perhaps that is putting it too strongly, and yet let every one search his own heart. Why is it that we sometimes hesitate to speak to the members of our own families? Is it not partly due to the fact that they know of inconsistencies in our lives?

Why does any Christian who has been saved from the horrible pit shrink from reaching out a hand to save others? Perhaps in some cases it is the fear of assuming spiritual superiority. Let not false modesty make us disloyal to the Master. True humility will constrain us to boast in the Lord. At least it would seem that the Christian who hesitates to deliver the Master's invitation hasn't the proper conception of the value of a soul. Sister White has said:

"The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, My God, why hast Thou forsaken Me?' Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*Christ's Object Lessons*, p. 196.

(Continued on page 22)



DELVING INTO THE WORD



Studies on Fundamentals of the Message

THE MESSAGE OF HABAKKUK

BY F. A. SCHILLING

AMONG the shortest, least read, yet most important books of the Bible is that of Habakkuk. From him the apostle Paul derived the text for his gospel of justification by faith (Gal. 3:11; Rom. 1:17); and from him, through Paul, the Reformer Luther received the heritage of the same truth.

The Man

Contrary to what might be expected in view of the significance of his message, Habakkuk was an obscure man. The names of most of the prophets have recognizable meaning, which cannot be said of this name, unless we accept the theory that it is a derivative from the Assyrian, in which language it seems to designate a lowly garden vegetable. The date of his preaching is conjectural, being around 630 or 629 B. C., early in Josiah's reign (2 Kings 22; 23:1-35), when the great reformation was set in motion: a time when the effects of the long, infamous reign of Manasseh were still felt pathetically by those who had sought to remain faithful to the precepts of Moses.

Of his personal history nothing is known, though from the experience revealed notably in chapter 2, verses 1-3, as well as from the breadth and poignancy of his problem, it appears that he was a man of profound reflection and observation, characterized by intimate communion with God, for shallow minds are not vouchsafed significant revelations by God.

The Book

An analysis of the structure and content of the book as an indivisible unit is necessary for the understanding of the sentence which is the heart of his message. (See 2:4.) Chapter 1, verse 1, gives the superscription. Chapter 1, verses 2-4, gives expression to Habakkuk's plaint because of the lawlessness and social injustice, especially the besetment of the righteous (verse 4), which was rife in the land. To this comes the divine response (verses 5-11), in the form of a promise that punishment would come upon the land through the instrumentality of the Babylonians.

However, this leads to a yet deeper perplexity. (See 1:12-17.) Why does God permit such merciless treatment of Judah at the hands of these heathen? is the immediate historical problem. But the question with keenest pathos is the moral one as to why God looks on while the knave ravages the saint, the brutal slays the

mee, and the unholy oppress the righteous. Verse 13; cf. 1:4.

Philosophers have called this the problem of theodicy—the justification or vindication of God's ways to man. How can a good God suffer an evil world? Thinkers, from the Stoics to Leibnitz and Kant, have wrestled with this problem. Men of the Bible, like Job, Jeremiah (cf. 12: 1, 2; 15: 15ff.), the psalmist (cf. 73, etc.), and others confronted God with this query and asked an answer of Him. It is, in fact, the persistent problem of man's collective existence. A recent work by Paul Radin, "Primitive Man as Philosopher," contains a chapter, "The Tragic Sense of Life," which illustrates the poignancy of this question in the thought of many primitive peoples. There is retold "the profound tale of the Baïla woman who spent her long life seeking God so that she might ask Him why He had afflicted her with so many misfortunes."

To await the answer, with exemplary nobility of soul the prophet withdrew (2:1-3), figuratively, to his tower of silent observation and prayerful reflection. Then, in this receptive state he received preliminary directions for receiving the response; and, since it would be permanent, and of interest to all, he was bidden to write it so that learned and unlearned, the slow and the hasty reader, would gain an understanding of it. These instructions are freighted with the admonition that the answer is to be awaited in confidence.

The divine answer comes then in brief, pithy form in verse 4: "The righteous shall live by his faith." A. R. V. That is, What you say about the wicked is true, but the good man on his part will live by his faith and his life will be based on integrity.

Verses 5-19 expand the thought of verse 4a, giving a description of the way of the unrighteous through the literary device of five woes on oppression, cruel ambition, injustice, drunkenness, violence, idolatry. This part seems to follow as the understanding resultant from heeding the advice of verse 4b. So must also be understood the remainder of the book. Chapter 3, verses 1-15, follows with a promise of salvation to Jehovah's people; and the conclusion (verses 16-19) issues in a victorious paean to Jehovah, the strength of His people. Verse 20.

The Heart of the Message

"The righteous shall live by his faith." Who is meant by the righteous man is obvious in the

context. He is contrasted with the wicked man, who is here said to be "puffed up." This latter is a pictorial word descriptive of an uneven, rough road. Morally it means arrogant, unstable, having pitfalls and objects of stumbling. Over against him is the upright, even-tempered soul (Isa. 40:3, 4), one who is even, steady in doing what is right (cf. 1:4). Such is the righteous man. The concept of the righteous or just man has in this book no complicated theological implications, such, for instance, as to "imputed" or "imparted" righteousness. The concept here is very simple, referring only to the virtue of uprightness according to the given standards, which in Habakkuk's day were, both religious and civil, embodied in the code of Moses. In this sense it is in all ages perfectly obvious who is "not upright" (verse 4a), that is, does not do what is right; and who is righteous, that is, does what is right.

Now, the good, well-doing man "shall live by his faith." "Faith" is qualified as a characteristic possessed actually or ideally by the righteous man. The Hebrew word for "faith" here is "e mûnâh," which means "faithfulness," "unwavering loyalty." Its basic idea is *physical steadiness or firmness*, as in Exodus 17:12 of the hands of Moses (cf. Isa. 33:6). From this develop the further meanings of *permanency* (1 Chron. 9:26), *trueness* (Jer. 5:3; 7:28); of *trustworthiness* (2 Kings 12:15, 16); *righteousness* (1 Sam. 26:23; Isa. 59:4; Jer. 5:1); finally, of integrity of character and conduct. "Such a character has in it the principle of *permanence*, while the Chaldean, whose soul is not upright in him, shall perish. (Cp. Prov. 10:25)." * This word is also used of God's faithfulness in general, in His heavenly reign, toward Israel and the righteous, in carrying out His promises, and so forth. (See any complete Hebrew lexicon for references.) So then, the "faith" of the righteous is the permanence, steadiness, faithfulness, of his integrity of character, the loyal adherence to Jehovah and His law as against the heathen Chaldean or the faithless, apostate, unfair, injustice-loving countryman of Habakkuk.

The righteous man by his loyal continuance in righteousness (i. e., doing what is right, a virtue of which everybody is capable) "shall live." Men live by a great variety of things. That on which they thrive is that by which they live. The unrighteous, in the context, lives by wrong doing; therefrom he derives the quality of satisfaction, that state of being, which is properly called his life. Again, in contrast with him and in the same sense, the righteous lives by doing and being good. This kind of life is thus stated to be its own goal and reward, the all-absorbing interest of the righteous man.

The divine response appears in the form of an injunction, "he shall," as though there were a possibility or even a tendency for the right-

eous man to live by something else. Indeed, in a world in which he is exposed to indignities and mistreatment, the tendency frequently appears in the good man to cast about in various directions for satisfaction and compensation, most easily in the direction of the other man, his experiences and affairs. Frequently a comparative type of righteousness develops which does not thrive on its own doing of right and duty irrespective, of which the attitude of Peter (John 21:22) is one case in point, and the answer by Jesus is an exact application of the principle expressed in God's answer to Habakkuk. By his own faith in the right and his faithfulness in doing what is right shall the good man live. Never mind the unfair treatment which is meted out to you by the wicked; never mind what you regard as favored treatment of others, which you may even better deserve; do you simply focus your whole being on a loyal life of goodness, and therewith be content.

Habakkuk's problem was, How can the good man get along in this world? The answer is plain, yet profound, and never has a more satisfactory answer been given. It should be noted that while Paul quotes these words from Habakkuk, he is dealing with quite another question, namely, How can a man *become* righteous? Because of this, Habakkuk must not be read in the light of Paul's application of his words, nor Paul in the light of Habakkuk's situation. Each must be taken by himself.

It must also be observed that the pathetic "why?" (1:2, 3, 13) is not answered. God withholds the explanation as to why He permits injustice and wickedness to be dealt the righteous. The human mind, being finite and otherwise limited, is unable to comprehend the reason for this in the mind of an infinite, transcendent God. How can a father explain his actions to his babe? However, no prohibition is laid upon the rational quest of a solution. Only a proviso is made, namely, that the individual who is bent on such a quest remain faithful in his life to divine principles and standards of conduct. The fatal error in vogue among philosophers is that they feel it necessary for the sake of objectivity of thought to withdraw themselves from subjective participation in a positive religious life. But how can a child hope to understand his father by estranging himself from him? Only in the cultivation of an intimate relationship can there rest the possibility of an understanding.

While a theoretical answer to the plaintive "why?" is not given, yet there is proffered a practical solution in the empiricism of a faithful life of doing what is right. A deepening understanding of God is gained through growing intimacy with Him. Chapter 3. The problem loses its poignancy in the experience of confidence toward God as the one who is in charge of the world and will bring all things

(Continued on page 22)

* Davidson on Habakkuk, Cambridge Bible for Schools and Colleges, *ad loc.*



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

LET US FOSTER LAYMEN EFFORTS

BY B. M. HEALD

RECENTLY I was asked to be guest speaker at a successful laymen's effort. A prominent Seventh-day Adventist physician in the professional center of New York City, with another talented layman, is head of their organization. The doctor is a very busy man in his profession, but has a sincere desire to help finish the work, and is co-operating closely with the conference leaders.

Arriving early at the auditorium, which was favorably located and well lighted, I found many activities. The soloist was trying over her selection with the pianist, both of whom were professional in their line. The violinist was adjusting her music stand. One of the brethren was placing the motion picture machine, while another was putting up the screen. Still another was arranging the pulpit and platform. Others were distributing the song books and arranging the seats. At the entrance one of the church members was placing literature on display for sale. On the other side of the door was a table where another stood ready to give out programs, free literature, note paper and pencils. Ushers were at their appointed places.

The doctor took me into an adjoining room, where sixteen people were attending the home nurses' class. They had been in session an hour before the opening of the service. About half of the class were Seventh-day Adventists. The nurse in charge was a postgraduate hospital graduate. She is assistant supervisor of the Brooklyn Visiting Nurses' Association, is studying for an A. B. degree in Teachers' College, and is a representative member of the church.

The time came for the opening of the meeting. The class adjourned, people began to arrive, and at 7:30 about eighty were seated. A half hour of music, song, and appropriate motion pictures was enjoyed. The presence of the Spirit of God was felt at every stage of the evening service.

This effort will compare favorably with any held under conference direction. Those conducting it, of course, are following the counsel of the brethren. Many books were sold, a liberal offering was received, names were secured for Bible studies, and as the pleasant, "Good night, come again next Sunday night," was extended at the close of the service, I thought, "What a wonderful thing it would be if there

were a thousand such efforts being held throughout the world!"

We talk much about the laymen arising for the finishing of the work of God on earth. We hold institutes, pass recommendations, and preach about our task never being finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers. But are we giving this idea the tangible encouragement that we should and could?

There are members in our churches who are highly qualified to give this message. There are those who love this truth, who are zealous in seeing more souls won to it, and who are consecrated to the one ambition of finishing God's work in the earth. In our churches there are good organizers, singers, organists, pianists, players of many instruments, choir leaders, and general all-round gospel workers. God can stir these to action, and there is no power on earth that can stop them. The laymen's movement is of divine origin.

Can we not give more freedom to our faithful members who love this cause as we do? Can we not help them plan like efforts in our churches? I, for one, am studying how I can co-operate with laymen who would be glad to support just such a soul-winning enterprise. Nearly every member I have received into church fellowship during 1933 has been won by our laity. Our plans for 1934 are along this line. Our conference has launched a "Win One" campaign for 1934, which means that it recognizes God's providences among the lay members of our churches, and we believe God will bless such a plan.

Peekskill, N. Y.

Don't

Don't try "stunts" in the pulpit. The antics of the clown are out of place in the desk.

Don't consume half your time in announcements before you begin to preach, and then expect rapt attention during a full-length sermon.

Don't use inordinately long quotations, not even from the Spirit of prophecy. The human mind has its limitations. Terse, pointed enforcements are better.

A CHAPLAIN IN THE CCC CAMPS*

BY VIRGIL P. HULSE

FOR the last six months I have been serving several of the CCC camps of the Third Forestry District, as district chaplain. Elder Wight and his [Michigan Conference] committee granted me leave of absence for a period of six months to serve in this way. I have enjoyed the work exceedingly, and have had opportunity really to help some of our own boys here. I have been able also to meet with our own churches on the Sabbath, and to assist them in this district where they do not often have a visit from one of our ministers.

The conference committee recently voted to extend my leave of absence until next June, and seem very favorable to the work. Elder Wight feels that it is a credit to us as a conference to be able to help at this time, when so many youth are congregated together under circumstances that make it easy to reach them spiritually. At the same time I am taking the Pontiac church under my care, and am able to meet with them every other week, so a pastor is supplied for that place at no expense to the conference.

As district chaplain I have under my care seven camps, containing about two thousand men and officers. I am privileged to hold as many meetings with them as I can. A few nights ago I preached on Daniel 2 to over two hundred and fifty men and officers. I presented it one evening when I was to give proof on the inspiration of the Bible.

All the officers know that I am a Seventh-day Adventist. I have many opportunities to explain our work to them, especially to the district commanders, with whom I spend many hours riding from camp to camp on inspection tours. After I told one district commander that I was a Seventh-day Adventist, he replied sadly, "I am sorry you told me that, Chaplain, because I liked you." The next day I was on a trip with the commander and a captain who was present when the foregoing remark was made. The captain placed his arm on my shoulder and said, "Chaplain, the commander and I have talked it over, and we both have decided to like you, anyway."

As stated, we have several Seventh-day Adventist boys in the camps. It is inspiring to note how most of them stand up for this truth. I believe that our denomination is entitled to several United States chaplains. Here is a service that certain of our ministers might take up when funds are low in the organized work. I have had several letters from the chief of chaplains, Dr. J. E. Yates, and I be-

lieve him to be a God-fearing man, anxious to help those under his charge.

East Tawas, Mich.

A Visit to Chaplain Hulse

BY S. E. WIGHT

RECENTLY I had the privilege of speaking to the boys in the camp where Elder V. P. Hulse is located as chaplain, with the rank of lieutenant, in the Reforestation Camps of Northern Michigan. I was with him over one night, and spent another half day in the other camps near the one in which he is quartered. In these camps there are about two thousand men. Brother Hulse wears the uniform of lieutenant when in camp, and has complete charge of all religious services in seven camps. Presbyterians, Methodists, Baptists, Catholics, and all come under his jurisdiction.

The boys gave splendid attention. He talked to them in a very friendly way, and they all obeyed orders at once. They came forward, sat down on their bunks in the barracks, and when he gave out the hymn, they sang heartily. Brother Hulse closed his prayer with the Lord's prayer, and it seemed to me that almost every boy in the whole camp joined in the prayer.

When Brother Hulse introduced me as the speaker of the evening, he told the boys that I was the "Bishop" of the Seventh-day Adventist Church in the State of Michigan, and the man under whom he worked; that he was at my command as to where he was to work and what he was to do. He requested me to talk on "Order," bringing out the thought of being loyal to the government and loyal to God. I spoke of the loyalty of Christ to His Father,—how that when He came to the place of crucifixion, He gave up His life, went into the tomb, and came forth,—and stated that He was the only man who had ever made a promise to mankind and come back from the grave to fulfill the promise.

I spoke as a Seventh-day Adventist, and was introduced as a Seventh-day Adventist. As I met the boys in the various camps and he introduced me to some of the men whom he knew, without exception he told them that I was a Seventh-day Adventist. I really felt proud of the definite stand he took with regard to our faith. One minister came to speak in the camps a few weeks ago. He said to Brother Hulse, "I am sorry to know that you are a Seventh-day Adventist." Brother Hulse told him he hoped that before they got through he would change his mind and be pleased that he was a Seventh-day Adventist.

* This presentation and the one following from S. E. Wight, are excerpts from personal letters to the editor, but are printed here by permission. Their depiction of this new form of ministerial service will be informative and interesting to all.—EDITORS.

Brother Hulse very frankly told the minister that when he talked to the men he should answer their questions from the Bible. Elder Hulse took him out to one of the colored camps, and the minister took occasion to make a thrust at Brother Hulse in public, although the boys, of course, did not recognize it. The minister said, "You boys, I suppose, know that the old ceremonial law is done away with. We are not living under that any more." But he said that the ten commandment law was still binding. One of the colored boys pricked up his ears and said, "Sir, does you-all say that the ten commandment law is still binding?" "Yes, sir," replied the minister, "it is still binding." "Well, sir," said the colored boy, "one of those commandments says that the seventh day is the Sabbath. How do you handle that?" I needn't go on with the rest of it, but the colored boy had him in a corner. He went away good-naturedly, but the lad assuredly left an impression on the camp that clinched the point.

Brother Hulse told me that some of the boys had asserted they did not believe the Bible. "Well," he said, "boys, if you will come over to — building at 7 this evening, I will tell you why I believe the Bible." He said that instead of going into the usual arguments we so often hear, he preached a sermon on Daniel 2. And when he had finished he said, "Boys, the fulfillment of this prophecy makes me believe that Daniel was a prophet of the Lord, and that at least that much of the Bible is inspired. If you want to know about other books of the Bible, I have just as good proof."

I was interested in some of the letters the chief of chaplains wrote, and I must say that he has sent out many good things. He wishes all chaplains to be in good standing with their churches, and does not wish them to give up the work in their own churches. He asks Brother Hulse, as well as all other chaplains, how much time they spend in their own church work. So Brother Hulse finds it to his advantage to be in our churches on the Sabbath, and he reports the same to Washington. I am really impressed with the work that is being done, and it seems to me it would be well if we had doctors of the right kind who could go into these camps and work.

Brother Hulse preaches at his home church every two weeks, and other churches in the vicinity the alternating week. In other words, he has one certain pulpit to fill, and on the other Sabbaths he follows a kind of circuit. I listened to his talk at one camp that had just been opened. The lads were all attention. He had asked me to speak, but I felt that it was not best until he himself had made contact. The men were respectful, and he spoke to them in such a pleasing and straightforward manner that it seemed to me no one could fail to be favorably impressed with the sincerity of his message. When it comes to court-

martial and discipline, he seldom takes part, as that is not his work.

I will conclude by giving you a paragraph from a letter by Dr. J. E. Yates, chief of chaplains. It is entitled, "Camouflaging Your Job:"

"One chaplain who should know better, writes, 'Too much pure religion or meetings labeled as religious are not to be commended.' . . . When a chaplain—or for that matter any professional man—feels that he must camouflage his job, common decency and a dignified respect for that profession seems to indicate that he seek some other calling for which he does not feel he must apologize. A chaplain's supreme job is religion, spiritual ministration to wayworn, tempted, and perplexed men. When he envisions his task as that of a cheap entertainer, this office would welcome his resignation from the ranks of men who feel they have a call to a higher mission."

Lansing, Mich.

NOTES AND NOTICES

Items of Interest to Workers

IN two conferences, the New York and British Columbia, every minister in the conference is registered for the current Ministerial Reading Course.

SOME seventeen colored workers in the Southwest enrolled for the Reading Course at the time of the recent ministerial institute there, due to the interest of Elder F. L. Peterson.

A SUCCESSION of strong sermon outlines is desired for our "Homiletic Helps" section. Well-organized themes that are the result of much study, and that have been signally blessed of God in presentation, will be welcomed by the editors.

TWO hundred and forty-three "subs" to the MINISTRY for 1934 are provided by the Australasian Union Conference to care for all its workers, in addition to certain personal subscriptions; and the Loma Linda division of the College of Medical Evangelists has just voted to provide this journal for the leading teachers on its faculty.

JANUARY 22 marked the largest number of enrollments for the 1934 Ministerial Reading Course thus far received in a single day—twenty-one in all. The enrollments to date surpass any previous year, and each mail adds to the number. The approval of the volumes chosen is more universal and enthusiastic than we have ever observed in the past! Have you enrolled?

THE Ontario-Quebec Conference issues a mimeographed weekly report on evangelism in the seven efforts now under way. In parallel columns the items appear under the following heads: "Name of Evangelist," "City," "Seating Capacity of Hall," "Attendance," "Names of Interested," and "Collection." Report No. 2 shows 1,226 in attendance for the week, 276 interested, and \$101.11 in offerings.

HOMILETIC HELPS

The Principles and Practice of Preaching

Prophecy—God's Beacon Light

(2 Peter 1:19-21)

BY L. B. SCHICK

I. PROPHECY IS "A LIGHT." 2 Peter 1:19.

1. A spiritual light to the spiritual world.
 - a. As sun and moon were physical lights in the physical world. Gen. 1:14-18.
 - b. The Light of lights, as He is King of kings, Lord of lords.
2. A revelation; something not otherwise discoverable by man.

II. HOW PROPHECY CAME.

1. Not "by the will of man." 2 Peter 1:21; margin, "at any time."

It discounts man's dreams, visions, and fables. 2 Peter 1:16; Isa. 44:25.
2. Sent by the Lord.
 - a. Through the Holy Ghost. 2 Peter 1:21; Heb. 1:1; Hosea 12:10.
 - b. By angels. Rev. 1:1-3; 22:16; Dan. 8:16; 9:21, 22; Luke 1:19.
3. Men used.
 - a. "Holy men," called "prophets." 2 Peter 1:21; Heb. 1:1; Amos 3:7.
 - b. Dreams sometimes sent to unbelievers that He may be glorified by His servants' interpretation. Gen. 41:1-39; Dan. 2:1-11, 26-29, 46, 47.
4. The form.
 - a. Dreams and visions. Num. 12:6; Dan. 2:19; Matt. 1:20; Hab. 2:2.
 - b. Plain statements. Gen. 3:14-19.
 - c. Symbols. Daniel 2 and 7; Hosea 12:10.

III. PURPOSE.

1. To shine, illuminate. 2 Peter 1:19.
 - a. To attract attention to heavenly things. Amos 3:7; Deut. 29:29.

The Lord used a light to gain Moses' attention. Ex. 3:2, 3.
 - b. Warn of hidden dangers, as destruction of Jerusalem. Matt. 24:15-20.
 - c. Reveal the future (history in advance). Rev. 1:1; Isa. 42:9; John 13:19.
2. To show us things as they relate to His kingdom, not to satisfy curiosity.
3. To reveal "the Day-star" (Christ). 2 Peter 1:19; Rev. 22:16; 1 Peter 1:10-12. To prove His divinity. John 13:19.
4. Proof of God's ability. Isa. 44:7, 8; 45:21; 46:9, 10; Dan. 2:29; Amos 3:8.
5. To lead us to faith (John 13:19) and obedience. Deut. 29:29.

IV. TIME OF PROPHECY.

1. "In a dark place." 2 Peter 1:19.
 - a. World is a dark place. Isa. 60:2. The night shades are deepening. We, as Israel, have light. Joshua 24:7; Ex. 10:21-23.
 - b. Prophecy immediately followed sin's darkness. Gen. 3:14-19; Jude 14; Acts 3:21.
 - c. The flood light is shining today (the last days). Acts 3:20, 21; Matt. 24:33-35.
2. "Until the day dawn"—the day of days. 2 Peter 1:19; the Sun of Righteousness arise. Mal. 4:2. Then lesser lights will not be needed. 1 Cor. 13:8-10.

V. THE RELIABILITY OF THIS LIGHT.

1. "More sure." 2 Peter 1:19.
 - a. Than sight or hearing. 2 Peter 1:16-19.
 - b. Than human foresight, wisdom, or probabilities.

Prophecy forecasts the future with a certainty that would stagger the historian, in recording the past, with all the facts before him. In 9 verses the Bible accurately forecast the world's history. Dan. 2:37-45. H. G. Wells took a volume of 1,255 pages to "Outline" history, afterward.
 - c. He will fulfill the prophecies. Isa. 46:11; Matt. 5:18.

2. "We have the word of prophecy made more sure." 2 Peter 1:19, A. R. V.

- a. Fulfillment proves its accuracy. Isa. 41:21-23; 43:9; 44:7; 45:21.
 - (1) The Old Testament offers about 300 prophecies concerning Christ.
 - (2) Every prediction, due to date, has been fulfilled.

VI. OUR RELATION.

1. "Take heed." Study 2 Peter 1:19.
 - a. They belong to us. Deut. 29:29; Rom. 15:4; 1 Cor. 10:31.
 - b. We can understand prophecy. Dan. 9:2; Rev. 1:1; Matt. 24:15.
 - c. Angels study prophecy (1 Peter 1:12), and will assist us. Dan. 9:22, 23; Rev. 22:16.
 - d. Satan discourages its study, yet he studies it. Rev. 12:12.

The program Satan fosters. Isa. 29:11, 12.
2. There is to be no private interpretation. 2 Peter 1:20.
3. Dangerous to neglect. 2 Chron. 36:15-17, 20; Matt. 24:39; 1 Thess. 5:1-4; Acts 13:40.
4. Sentence by sentence, prophecy is becoming history.

Detroit, Mich.

Memorials of the Bible

BY F. G. CLIFFORD

I. INTRODUCTION

Great events that have profoundly affected the history of mankind are commemorated by memorials, —Independence Day, Armistice Day, Union Day, War Memorials, etc.

God has appointed memorials by which Christians can remember events that have profoundly affected their destiny.

In the Bible, "sign" and "memorial" usually mean the same. Joshua 4:6, 7.

II. BODY

1. We Need to Remember Certain Events. 1 Cor. 15:2-4.

Death of Christ for our sin. 1 Cor. 11:23-26. Drink ye all of it. Matt. 26:27. Not the priest only to drink.

Remember humility of our Master. John 13:3-17. Practiced in New Testament churches. 1 Tim. 5:9, 10.

Burial and resurrection. Rom. 6:4, 5. The only form of baptism that has any significance as a memorial of this experience at conversion is by immersion.
2. A Memorial to Work of Creation. Ps. 111:2-4; 135:13. Not made out of stone that might pass away or enemies destroy, but out of a piece of time.

The fourth commandment opens with the word "Remember." Ex. 20:8-11. If observed, no idol worshiper or evolutionist.

Conversion is re-creation. Ps. 51:10. Sabbath became sign of re-creation or conversion. Eze. 20:12.

The Sabbath became a sign of what Christ is to the believer.

III. APPEAL

The Devil Has His Counterfeits.
Mass for the Lord's supper.
Sprinkling for baptism.
Sunday for Sabbath.

It is not enough to celebrate the Lord's supper.

It must be as Jesus instituted it.

It is not enough to be baptized.

We must have the correct mode.

It is not enough to have a sabbath.

We must have the true Sabbath.

Let us seek and obtain the fullness of God's blessing.

Johannesburg, South Africa.

ANALYSES OF NEW TESTAMENT BOOKS

In the Chronological Order of Writing

Analyses by H. CAMDEN LACEY

The First Epistle to the Corinthians: "In Christ Sanctified"

AN EPISTLE OF CORRECTION

- I. Salutation and Introduction.** 1:1-9
 Paul's commendation for their enrichment in spiritual gifts. 1-7
 Paul's confidence in their ultimate salvation. 8, 9
- II. A Severe Reproof of Their Conduct.** 1:10-6:1-20
 1. Regarding divisions in the church. 1:10-4:21
 a. The only center: The Lord Jesus Christ.
 b. The only corrective: Faith in the power of God.
 c. The only foundation for the church: Christ Jesus the Lord.
 d. The only decisive requirement in ministers: Faithfulness to Him.
 2. Regarding dealings with the Gentiles. 5:1-6:20
 a. The case of incest. 5:1-13
 Excommunicate the "Christian" offender. 6:9-20
 (1) For his sin against society.
 (2) For his sin against the body, the temple of the Holy Ghost.
 b. Lawsuits in civil courts. 6:1-8
 Christians should settle their own disputes among themselves.
- III. A Sincere Reply to Their Correspondence.** 7:1-14:40
 1. Regarding sexual relations in Christian wedlock. 7:1-40
 a. Marital rights must be mutually ceded. 1-5
 b. Christians generally should marry, save in times of persecution. 6-24
 c. Virgin daughters should be given in marriage, if they personally desired it. 25-40
 2. Regarding sacrificial feasts in heathen temples. 8:1-10:33
 (These were of almost daily occurrence in "religious" Corinth, with her population of a half million. Poor citizens, by attending these public feasts, could eke out a passable existence. Most of the Corinthian Christians were poor.)
 a. Christian believers might attend these feasts if they wished to, or were invited. 8:1-13; 10:27-33
 b. Love, not knowledge, must decide the question of eating meats that had been offered to idols. 10:15-26
 c. Every gospel preacher was entitled to a generous financial support from the church. 9:1-14
 d. Paul had not availed himself, however, of that privilege (He afterward felt that he had done them wrong in his surrender of this right. 2 Cor. 12:13). 11:15-23
 e. He ever exercised the strictest temperance in all these material things. 9:24-10:14
 3. Regarding sacred services in the Christian church. 11:1-14:40
 (The city of Corinth was notorious for her gross immorality. The Temple of Venus alone had 1,000 priestesses who, in "unveil," pandered to the carnal depravity of her worshipers. The church of Christ at Corinth must be wholly free from all suspicion of this vice.)
 a. The Christian women of the church at Corinth must be modestly veiled, and keep discreetly silent, at all her public services. 11:1-16
 (This rule is inapplicable to church assemblies today, save under any similar vicious conditions.)
 b. The Christian believers at Corinth must partake of the Lord's supper "worthily." 11:17-34
 (There must be no gluttony or drunkenness manifest at the Lord's table.)
 c. In their public assemblies, Christian worshipers must be moderate in their transports, and be mutually tolerant in the exercise of their varied "spiritual gifts." 12:1-31(a)
 d. The "more excellent way" is the cultivation of "charity"—brotherly love. 12:31(b)-14:1
 e. "Prophesying," or the gift of preaching, is spiritually superior to the gift of tongues. 14:2-40
 (The one determining principle in all these matters,—public edification and decency.)
- IV. A Full Discussion of the Resurrection.** 15:1-58
 1. The twofold fact basing the gospel of salvation. 15:1-11
 a. "Christ died for our sins." 1-3
 b. He "rose again for our justification." 4-11
 Infallible proofs of His resurrection:
 "He was seen" of many; "last of all He was seen of me also."
 2. The consequent possibility and certainty of the resurrection of all Christ's saints. 12-34
 3. The literal nature of that resurrection. 35-50
 It will be a "spiritual body" adapted to heavenly conditions. A sevenfold contrast is emphasized between that and our present "soulical body" adapted to our present earthly existence.
 4. The time of realization. 51-58
 At Christ's second coming, when immortality is conferred on all believers in Him.
- V. Concerning the Collection for the Poor.** 16:1-4
 1. It was to be a first-day offering accumulated by each Corinthian Christian in the privacy of his own home. 1, 2
 2. It was to be finally gathered up by the apostle Paul, upon his arrival at Corinth, and then taken and distributed to the poor at Jerusalem. 3, 4
- VI. Parting Directions and Benediction.** 16:5-24
 1. Paul's contemplated journeyings. 5-9
 2. Timothy's possible visit. 10, 11
 3. Apollos's determination still to abide at Ephesus. 12
 4. The apostle's concluding exhortations. 13-24

✓ **The Ninety and Nine.**—This famous hymn of "The Lost Sheep," suggested by our Lord's parable (Luke 15:3-7), is said to have originally appeared in the corner of an American newspaper, from the pen of Miss E. C. Clephane, of Scotland. When Mr. Ira D. Sankey was among the Scottish Highlands, "he tried to find some hymn suited to the pastoral tastes of his auditors, who were mainly shepherds. He discovered these lines in *The Rock*, an evangelical newspaper, and adapted them to a wild, plaintive air. They soon sung themselves into the hearts, not only of rustic Highlanders, but of lords and ladies of fastidious London." They have become just as popular in this country; and Mr. Sankey keeps on singing them, with the firm conviction that they will yet be "a voice of mercy to many a lost sheep."

Soon after the meetings began in the Tabernacle in Chicago he remarked, when about to sing the hymn, "Three weeks ago we were holding some meetings at Northfield, Massachusetts, and after the services a gentleman said with deep emotion: 'When you were here last year I did not believe in religion and would not go to your meetings. But one evening when the church was too small to hold the people the meeting was held in the open air. I was sitting under the porch of my house, and a line of that song was wafted to me on that still air of evening: "Rejoice for the Lord brings back His own." I began to feel the force of the truth that the Good Shepherd was looking after me, and now I with my family belong to this church.'"—*Messiah's Herald*, Boston, Jan. 24, 1877.



THE FORMATION OF THE NEW TESTAMENT CANON—NO. 4

C. Chronological Order of Writing

1. *Retrospect and Prospect.*—Thus far we have studied the rise of the New Testament canon as a whole to its rightful place of universal recognition by the early church as the inspired and authoritative word of God to man. We now turn to an examination of the *chronological order of the writing of its several parts*. For this we shall seek the same kind of trustworthy historical evidence, on which to anchor our faith, as was found for the field covered in the preceding section. This is at once reasonable, reverent, and right—as intelligent faith is ever built upon a sound factual basis.

If one wishes to ascertain the validity of title to a certain parcel of land, he takes the deed to the register's office and traces it back through all preceding purchasers until he comes to the title of the original proprietor. If there is no break or cloud in the chain of documentary evidence, the title is recognized to be perfect. Substantially the same process has been followed in ascertaining the genuineness of the ancient classics, whose historicity is conceded to be beyond question. In like manner one determines the *authenticity* and genuineness of the New Testament books, just as he would any secular writing—by this very process of *external evidence*, or the unbroken testimony of successive witnesses. This, coupled with the *internal evidence* of the writings themselves, constitutes unimpeachable evidence of their rightful and authoritative place in the canon. By following precisely this procedure, each book in the New Testament canon has been traced back to its apostolic source by scores of competent scholars, who have devoted their lives to such specialized research, working with scrupulous care and loving fidelity, as we shall note in this and the concluding sections.

As there is conceded to be no question of clear title from the fourth century onward concerning any of the twenty-seven books, these scholars have worked step by step from Eusebius back through Origen, Tertullian, Clement of Alexandria, Irenæus, the Muratorian canon, Tatian's Diatesseron, Polycarp, Clement of Rome, Dionysius, and approximately one hundred other witnesses, friendly and hostile, orthodox and heretical, back to the apostles who wrote them, and who only had the authority to deliver them to the church as inspired books. As a result, they vindicate the title of every one. For men today

to challenge such a demonstrated succession of historic evidence is sheer folly—or plain obstinacy. Yet this is precisely the tactics of the higher critic, especially Baur's Tübingen school of critics, which would set all dates forward, and discredit apostolic authorship. If, however, these writings are not genuine, as skeptics claim, when could the falsifications have taken place? Thank God for the satisfying evidence that frees the reverent scholar from doubt or anxiety. Christianity is indeed a historical as well as a revealed religion, basing its claims and teachings, not on assumptions, but on facts centered in the life and teachings of Jesus, as revealed by these authentic and authoritative writings of the apostles, preserved inviolate for us.

2. *Principle of Successive Testimony.*—This principle of successive testimony is fundamental in our present study, beginning as it does with the *Period of Original Writing* (c.50-100 A. D.), when the inspired autographs were received without hesitation from apostolic hands, and held in proper custody. Then we come down through the *Period of Separate Circulation and Gradual Collection* (c.100-170 A. D.), with its many material hindrances—the means of intercourse being slow and precarious, multiplication of manuscripts tedious and costly, and persecution causing many of them to be hidden away, but during which time, with a rising consciousness of their apostolic authority, most of the twenty-seven books were already in public use, having emerged from the seclusion of their primal possession to meet the needs of a growing church. Next we traverse the *Period of Gradual Separation* (c.170-220), with its comparison of lists and its cautious segregation of the genuine from the apocryphal books seeking recognition. Eusebius divides the entire group of writings extant in his time, into four groups: (a) the universally acknowledged; (b) the disputed; (c) the spurious; and (d) the heretical books, showing the great caution with which the early church scrutinized the credentials of alleged apostolic writings. Finally we come to the *Period of General Acceptance of the Accredited Books* (c.220-397),—the consummation of the New Testament canon in its present form, the content being recognized by the pronouncements of the provincial councils of Laodicea (363), which omitted only Revelation, of Hippo (393), and of Carthage (397).

None of these, however, were general or ecumenical councils. The canon, therefore, was not determined by some general body of ecclesiastics in council, at some specific date. It simply received official recognition thereby of what already existed in fact. Thus there was no interference of church authority in the forming of the canon. This very noninterference is an evidence of the sovereignty of our New Testament books. The twenty-seven came into their own, not by arbitrary decree, but were authenticated by the sheer weight of their own inherent authority, determined not by official pronouncement of an ecclesiastical body, but by the general acceptance by the whole and every part of the Christian church. We can consequently speak with certainty of the authorship of the books of the New Testament, as well as of the channel through which they have been transmitted to us, and receive them as God's inspired message to us. Let us now turn to the historic or chronological aspect of the writing of the individual books.

From Oral to Written Form

1. Twenty Years of Oral Teaching.—For approximately two decades after the cross there was apparently not a single New Testament book in existence. All the intervening teaching had been oral, as Jesus chose witnesses, not scribes. The apostles were primarily teachers, and only secondarily writers. They were founding a church, not producing a literature. In fact, it was only as opposition developed, the disciples were noticeably advancing in years, and the early witnesses to Jesus began to pass away, that the apostles started to put into permanent form the gospel they had testified. The urge, born of the Spirit, came upon them to *write down for posterity, who would never hear their oral message*, the true record of the Life of lives. (Cf. Luke 1:1-4.) The populace gained their information from public reading or oral teaching. Significantly enough, the Jewish mode of teaching was to repeat over and over in almost precisely the same words. Hence the word-of-mouth method of dissemination prevailed for some twenty years. The apostolic teaching was still too fresh in the memory to be sought in fixed records, and the need of the written form was not yet made evident by corruption of the oral narrative. Moreover the sense of the sovereign authority of the Old Testament was too profound to admit the immediate addition of supplemental books.

It was a mighty transition hour. The old order—the divine plan and marvelous typical system supreme for fifteen centuries prior to the cross—was passing, being superseded by the full and final revelation of redemptive truth, as shadow was displaced by substance, and type by glorious reality. But one thing was lacking to complete the sanctions of Christianity, and to give permanence to the teachings of the apostles. The Jews appealed with boldness to

Year	Period Characteristics	Natural Grouping	Name of Book	Date	Name of Author	
35	BEGINNING PERIOD Laying Foundations Initial Instructions	First Pauline Group (Missionary Epistles)	I Thessalonians	52	Paul	
40			II Thessalonians	53	Paul	
45			Second Pauline Group (Doctrinal Epist.)	I Corinthians	57	Paul
50	CENTRAL PERIOD Building the Superstructure Establishing Faith and Order	First Gospels (Synoptics)	Galatians	58	Paul	
55			Romans	58	Paul	
60		Third Pauline Group (Prison Epistles)	Mark	59	Mark	
60			Matthew	60	Matthew	
60			Luke	60	Luke	
65		History and Doctrine	Last Pauline Group (Pastoral Epistles)	James	62	James
62				Colossians	62	Paul
62				Philemon	62	Paul
62				Ephesians	62	Paul
63			Philippians	63	Paul	
63	Acts		63	Luke		
65	Hebrews		65	Paul		
66	Jude	66	Jude			
67	Peter's Legacy	I Timothy	Titus	67	Paul	
68			II Timothy	68	Paul	
68	CONSUMMATING PERIOD Completing the Edifice Apostolic Leave-takings	John's Legacy	II Peter	68	Peter	
90			John (Gospel)	I John	90	John
91				II John	91	John
92				III John	92	John
93	Revelation			93	John	
96				96	John	

ORAL TEACHING

Place of Writing	Contemporary Events	Roman Emperor	Year
	Pontius Pilate, Procurator Crucifixion, Resurrection, Ascension Pentecost	Tiberius	30-35
	Martyrdom of Stephen Conversion of Saul of Tarsus		
	Recall of Pontius Pilate (Succeeded by Marcellus) Caiaphas Deposed	Caligula	37-41
	Caligula Orders Image Placed in Holiest		40
	Herod Agrippa I, King of Judea Conquest of Britain.	Claudius	41-54
	Martyrdom of James the Apostle by Herod		
	Famine: Paul and Barnabas Bring Relief to Jerusalem		45
	Paul's First Missionary Tour (43-49) (Acts 13, 14. Antioch in Syria, Cyprus, Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, Return to Antioch in Syria.)		45-50
Corinth Corinth	Paul's Second Mission Tour (51-54) (Acts 15:36-18:22. Antioch, Syria and Cilicia, Derbe, Lystra, Galatia, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, Jerusalem, Return to Antioch.)	Nero	54-68
	Paul's Third Missionary Tour (54-58) (Acts 18:23-21:6. Antioch, Galatia, Ephesus, Macedonia, Corinth, Troas, Miletus, Jerusalem, Caesarea With Two-year Imprisonment, Rome.)	(Agrippina, fourth wife of Claudius, poisoned him to bring her son Nero to the throne, but was in turn murdered by him.)	55-60
Ephesus Macedonia Corinth Corinth Rome (?) Palestine Caesarea Judea Rome Rome Rome Rome Italy Babylon Palestine Macedonia Macedonia Rome Rome	Paul at Ephesus Festus Succeeds Felix Paul's Arrest at Temple Rise of the Gnostics Paul's First Imprisonment at Rome (61-63) (shipwrecked en route) Tigellinus Supplants Burrhus Burning of Rome (July 19, 64 A. D.) Persecution of Christians		60-65
	Paul's Second Imprisonment at Rome Jewish Insurrection at Rome	Galbo Otho Vitellius Vespasian	65-70
	Paul's Martyrdom; Nero's Suicide Peter's Martyrdom War in Judea Destruction of Jerusalem End of Jewish State	(Had his son Titus prosecute war against Jews. 60,000 soldiers crowded at Jerusalem. City fell at Passover time. 100,000 led away captive.)	70-75
	End of Sanhedrin		75
	Colosseum Begun	Titus	79-81
	Vesuvius Destroys Pompeii Writings of Josephus	Domitian	81-96
	Cerinthus and Ebionites		85
	Emperor Worship Stressed Second Persecution of Christians	(Brother of Titus. One of greatest tyrants of all ages. When Christians refused to burn incense before statue, became victims of reign of terror.)	90-95
ephesus ephesus ephesus ephesus	Banishment of John to Patmos		95
	Tacitus Several Apocryphal Writings	Nerva	96-117
atmos	John's Death		100

the inspired writings of the old dispensation, and it was essential for the Christian to have a similar body of writings, confirmed by similar evidences of prophecy, miracle, and authoritative teaching.

Paul was evidently the first to commit his message to writing, penning a letter from Corinth to his Thessalonian converts. Then, one by one, the New Testament books came into existence, ending with the writings of John, the last survivor from among the disciples. Furthermore, contrary to popular conception—unquestionably due to the confusing *order* of the New Testament books as found in the Bibles we have loved and read from childhood—the synoptic Gospels (Mark, Matthew, and Luke) were not written for still another decade, during which time a half dozen of Paul's letters were sent forth; namely, 1 and 2 Thessalonians, and later 1 and 2 Corinthians, Galatians, and Romans.

The historical books—the four Gospels and Acts, dealing with the life of Christ and the formation of the Christian church—were very naturally and logically placed first in our Bibles, even though by arbitrary placement at variance with the actual chronological order of writing, as they really form the foundation of all the epistles, and were current *orally* when Paul began to write. But for the purpose of accurate study, we need to know and to follow the precise order of writing, so far as it can be determined. Knowledge of the actual historical order and chronological relationship readjusts one's *panoramic view* of the several parts of the New Testament, but it brings it into harmony with all known facts; and, infinitely more important, makes certain phrases and allusions, as well as its entire message, seem so much more tangible, vivid, and meaningful, as the historic background is supplied. It is so much more satisfying to stand securely on known facts rather than to rest on the inaccurate impressions we inherit from childhood, or a more or less superficial survey in later years.

2. *Circumstances Determine Writing.* — It should also be remembered that the exigencies of the times exerted a determining influence upon what should be written, and when. These inspired writings were organically united with the lives of the apostles. They were given both by and through men. There was perfect confluence of the divine and human, so that the writings were not only the words of God, but also of the intermediary human agent. We should therefore seek to understand the human author, the particular circumstances of the writing, and his individual relation to the special needs of his readers that gave occasion to the writing—in other words, the *historic background*.

We must reckon with these origins, if we would understand the New Testament aright. Only in this way can we ever have a true and accurate understanding of many a difficult phrase, allusion, or emphasis. Had this obvi-

ously sound procedure always been consistently followed, many an unhappy individual misunderstanding, and many a theological controversy in the church, would have been avoided. Approaching the component books from this angle, a veritable floodlight of consistent meaning illuminates them.

The individual books, as noted, came to birth because of certain conditions and needs. Each was first essential for a specific time and purpose. Particular errors were springing up. Gnosticism was rife, Judaizers were active, and perils beset the church on every side; hence the apostles wrote letters of warning and instruction. These were addressed to particular churches, groups, or individuals. The difficulties of transmission, too, were many. Modes of travel were slow and precarious, and there was no regular mail service, as such. So there was more or less isolation or separation of the documents at first.

Paul's epistles, for example, written because of definite, immediate circumstances, were scattered over Asia Minor, Greece, and Italy. They existed first by ones or twos, or at most by small groups, in church chests in Thessalonica, Corinth, Rome, Ephesus, Philippi, *et cetera*. That is doubtless why there is no allusion to them in Acts, though Acts was written after those Pauline epistles addressed to specific churches. It is evident that they were not initially written and sent forth with the purpose of being collected and preserved, but were projected to meet local needs. *However, though the form was local and transitory, they constituted God's chosen vehicle for transmitting, through the instruments of His choice, principles that are timeless and universal.*

3. *Three General Periods.*—The apostles were widely separated, geographically. They never gathered and had a general consultation as to what they would individually write. Yet there is a unity, a simplicity, and a sublimity in the product that is absolutely inexplicable, unless their combined writings be accepted as the book of God, coming from the same source of inspiration, combining history, doctrine, and prophecy into a perfect whole, the one supporting and supplementing the other. The essentials were in perfect harmony. There was agreement, together with individuality. None ever wrote to correct another. Thus there was unity in diversity. We are not, therefore, simply to accept the New Testament as a whole, but should diligently seek to understand *the relations borne by part to part, in their chronological sequence*; that is, the relationships to the historical circumstances and causes of writing. All this should be studied in relation to the development of the church, its order, and its doctrine.

One cannot but be impressed by the obvious dominance of Paul throughout nearly the entire list, until he passes out of view about 68 A. D. Then, after Peter's decease, about the

same time, John fills the last three decades of the first century with his full and gracious messages, which constitute the valedictory of Holy Writ.

The setting of the individual books can perhaps be visualized best by the aid of the accompanying chronological chart, presenting the first century by decades, tabulating the leading contemporary events and persons, and the chronological order of the writings. Thus will be seen, in panorama, the various natural groupings of the writings by periods, and their obviously logical projection to meet local or general conditions. Please observe:

FIRST, in the *Beginning Period*, comes the series of six important epistles from Paul, separated into two groups—missionary and polemic. Thus the first epoch was distinctively Pauline.

SECOND, comes the *Central Period*, introduced by the three Synoptics, followed by another group of Paul's letters, written during his imprisonment in Rome; and these in turn by the history embodied in Acts,—written some thirty years after the cross,—and certain other writings.

THIRD, in the *Closing Period*, we come to the series of impressive leave-takings by Paul, Peter, and John. Surely these natural divisions disclosed a unity and a symmetry that are not only impressive, but reveal the divine hand superintending all.

4. *Progressive Disclosure of Gospel Message.*—Note next the progressive development through these periods. The earlier epistles belong to the infancy of the church. They deal with the simpler, foundational things of the faith, suited to the transition hour from Judaism to Christianity, applying to both Jew and Gentile. Then, the gospel having once become established, new questions press in for solution. The faith, once for all delivered, needs buttressing. Gnosticism lifts its menacing head. Discussion as to the person of Christ, and His relation to the church, ensues. It is characteristic for manhood, or maturity, to wrestle with the philosophy of its faith,—and the issues discussed were created largely by the intrusions of heresy. Hence the pastoral and instructional aspect of this central group.

As to the synoptic Gospels, the argument of silence as to Paul's previous writings, means nothing as to allocation in the chronological scheme; for neither did he mention them. They were current in oral form. The apostles were writing to different and particular groups. As noted, communication and transmission was slow and precarious, and there was no previous arrangement as to who should write, and when, and to whom. The order is all so natural and so real, and so evidently superintended by the Holy Spirit, that we can only marvel as we rest in contentment and praise God for the word provided. The history in Acts, it might be

(Continued on page 22)

THE BETTER WORKMAN

Improvement in Method and Technique

ORDER OF SUBJECTS FOLLOWED BY H. M. S. RICHARDS

THE advertising material used by Elder Richards is somewhat varied in size and form, some being handbills approximately 5 x 8 inches, usually featuring on the front a photograph of the lecturer, also the special music, and giving explicit directions for reaching the tabernacle, together with the date and hour of the *Sunday night* lecture. On the reverse side is given the sermon topic for *each night of the week*, usually including the following Sunday night. Interspersed with these handbills are cards 3 3/4 x 4 3/4 inches, likewise giving on one side the Sunday night topic, the speaker, how to reach the tabernacle, and the special music featured, while on the other side are the topics for the week—but in varied form. On all these circulars attention is called to the fact that Elder Richards speaks over KNX radio station twice a week, giving the days and hour.—EDITORS.

First Week

The Coming World War
The Second Coming of Christ
A Startling Astronomical Prediction Fulfilled
Does the Latest Science Indicate Coming World Change?
A Question That God Can't Answer
Jonah and the Whale

Second Week

Where and What Is Heaven?
Five Hundred Years of Prophecy Fulfilled in Twenty-four Hours
Solomon's Temple Explored by Lantern Light
Why Live Animals Are Not Used in Jewish Temple Service
Who Put On White Robes?
T-E-K-E-L
Why Does God Not Destroy the Devil?

Third Week

365,000 Days in the Third Heaven
Peter and the Rock
Where Did the Bible Come From?
Are Other Planets Inhabited?
Why Was the Virgin Mary the Only Woman on Earth Who Could Have Been the Mother of Our Lord Jesus Christ?
Did Christ Descend Into Hell to Preach to Lost Souls?
Are Insane People Saved or Lost?

Fourth Week

Will the East and West Meet in Armed Conflict? Evolution and the Bible
Why Do We Celebrate Christmas?
— (24th and
— 25th of December)
Are Protestants Beginning to Believe in Purgatory?
Will Hungry Men Battle for Bread?

Fifth Week

Spiritualism: Do the Dead Actually Appear?
Are Angels the Spirits of the Righteous Dead?
The Thief on the Cross
(Watch Night Service)
1931 and Prophecy: What Is Coming?
The Man That God Forgot: Who Was He?
The Seven Wonders of the World

Sixth Week

Will Russia Fight?
What and Where Is Hell?
The Rich Man (in Hell) and Lazarus
Speaking in Tongues
The Book No Man Was Able to Open
Silence in Heaven for Half an Hour: Why and When?

Seventh Week

How the Whole World Went Astray on a Great Vital Truth
A Letter From Heaven Discovered on a Mountain in Arabia
An Inspired Record That Christ Himself Destroyed Archeology Against the Skeptics
Saved by Grace—Without the Works of the Law
Prehistoric Man

Eighth Week

Mussolini and the Turk: Is the End of Time at Hand?
The Jews—The Miracle People
The Greatest Jewish Prophecy of All Time
Will the Prophet Elijah Return in Person to This World Just Before the End of Time?
The Oldest Church With the Largest Membership
The Two Witnesses Attacked by the Beast of the Bottomless Pit

Ninth Week

A World-Wide Search for a Missing Bible Text
The Terrible Tortures in the Secret Dungeons of the Dark Ages
The Wild Beast of Prophecy
Should a Christian Smoke?
Selling Life Insurance
Where Did the Various Denominations Come From?

Tenth Week

United States of Europe in the Light of Bible Prophecy
The Great Red Dragon
What Will Become of the Millions of Heathen Who Have Died?
Are Great Britain and America Part of the Ten Lost Tribes?
Was the Old Covenant Made With the Jews and the New Covenant With the Gentiles?
Did Christ Atone for Sickness as He Did for Sin?

Eleventh Week

Who Claims to Have Changed the Sabbath From Saturday to Sunday?
The Seven Churches and the Synagogue of Satan
The Seven Churches and That Woman Jezebel Between Two Thieves (guest speaker)
Are Eleventh-Hour Confessions Ever Successful?
The Wonders of Nature Prove God (guest speaker)

Twelfth Week

When the Seventh Trumpet Sounds
Has Any Time Been Lost?
Was the World-Wide Radio Broadcast by Pope Pius XI a Fulfillment of Prophecy?
Spiritualism, Do the Dead Actually Return?
The Seal of God in the Forehead: What Is It?
The Thirteen-month Calendar Now Before Congress, in the Light of Bible Prophecy

Thirteenth Week

The Mark of the Beast
The Unpardonable Sin
How to Pay the Preacher Without Using a Cent of Your Own Money
Miracles of Sunshine Rays (health lecture by physician)
Who Should Be Baptized in These Days?
Peter's Religion: What Church Would the Apostle Attend if He Were on Earth Today?

Fourteenth Week

Is the United States in the Bible?
Einstein's Theory: For or Against Religion?
Did the Apostle Peter Go Fishing on Sunday?
— (health lecture by physician)
Should the Protestant Church Have a Confessional?

Fifteenth Week

- Why I Am What I Am
- Battle of Armageddon
- Are We Gods in Embryo?
- The Gospel of Good Cheer, or the Value of a Smile (health lecture by physician)
- The Great Question Robert Ingersoll Could Not Answer
- The President of the United States of the World: Is the Superman About to Appear?

Sixteenth Week

The Seven Last Plagues (topic for week)

Seventeenth Week

- Mussolini and the Turk (Musical Program)
- Great Infidels Night
- The Spirit of Prophecy Versus Spiritualism in the Last Days
- God's Great Memorials: What Are They?
- The Time Is Coming When Men Would Give a Fortune to Hear a Sermon. Is That Time Near?

Eighteenth Week

- First Angel's Message
- Second Angel's Message (Missionary guest speaker)
- The Blessed Virgin Mary
- Must a Man Be a Member of a Church in Order to Be Saved?
- The Resurrection and Second Coming

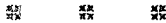


Avoiding Confusion

IN an effort to avoid confusion in the pulpits of large churches, where a number participate in the service, a convenient pad of printed slips similar to the following prevents confusion of parts, forgetfulness of the order, the hymn number, and the like. If printed slips are thought too expensive, a simple mimeographed arrangement would serve the purpose.

ORDER OF SERVICE

- Invocation
- Announcements
- Hymn No.
- Prayer
- Offertory
- Special Music
- Sermon
- Hymn No.
- Benediction



Advantage of Tabernacle in Major City Efforts

BY C. L. LINGENFELTER

EVANGELISM is manifestly God's program for this hour. Every member of the church should engage in soul-winning work, distributing literature, giving Bible readings, ministering to the sick and needy, and holding cottage meetings; yet the program would be obviously incomplete without the public evangelist. There is something about the voice of the Spirit-filled messenger of God when lifted up in earnest public preaching, that stirs and convicts the hearts of men as can no other instrumentality. The mighty preacher of the Jordan was a "voice," and God's closing work on earth will be given with a "loud voice" in the "loud cry." While these expressions refer to the power of the Holy Spirit mightily energizing every agency, yet above all it signifies the stirring voice of the living evangelist, trumpeting the message of warning, of rebuke, of

comfort and hope in halls, theater buildings, tabernacles, tents, on the streets, in the open fields and forest jungles.

In the more important evangelistic efforts there are distinct advantages in the use of the tabernacle. If a suitable location is secured, the tabernacle itself and its construction will be excellent advertising. People will inquire: "What are they building here?" "What is this to be?" "What is going on here?" If they do not find out earlier, the first large sign on the new building will be eagerly read by the passing thousands.

The tabernacle, with its construction work, affords excellent subject matter for interesting news stories for the press. Also, there is the advantage of the unrestricted use of the front and outside walls of the building for large signs, and a bulletin board for the daily advertising of the subjects to be given. The exclusive use of the tabernacle is a great advantage. Seldom can the use of a suitable public building be obtained where things are not constantly disturbed and disarranged.

In the construction of the tabernacle, needed features may be built in, such as a choir loft, rooms for after meetings and baptismal classes, baptistry, and dressing rooms for candidates, nursery room for the small children, literature and book display stand, and suitable quarters for the caretaker. It is an excellent plan to have a man and his wife live at the tabernacle as caretakers, to meet inquirers during the day, and to answer telephone calls. The tabernacle provides not only for the evening meetings, but for workers' meetings and other special appointments.

The tabernacle is valuable also for Sabbath afternoon meetings, where revival services may be conducted and appeals made for interested ones to take a definite stand for the truths presented. It is easier often to persuade people to begin attendance at Sabbath services when they are held in the same place as the evening meetings. A metal baptistry may be installed in the tabernacle and the new believers baptized in the course of these Sabbath afternoon meetings. If the baptismal services are made impressive, they will exert a strong influence in helping other interested ones to make decisions for the truth.

Previous to the baptism of any candidate, he should be personally instructed by a baptismal committee, and thoroughly questioned as to his beliefs. It is wise for this committee to include the pastors of the local churches which are to receive the new converts. In this way the pastors become acquainted with the new believers, and help determine their fitness for church membership. This plan also safeguards the evangelist from any charges that converts are hurried into baptism before they are duly prepared for the holy rite.

Oakland, Calif.

CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

"LORD'S DAY" IN TRANSLATION

BY W. E. HOWELL

THE readers of the MINISTRY are familiar with our understanding and use of the phrase, "Lord's day," as it occurs in the King James and Revised Versions of Revelation 1:10. A brief article in the preceding number of this magazine shows that "Lord's day" is a correct translation in fidelity to the original, and in harmony with Christian usage at the time when Paul applied the word "Lord's" (*kuriakos*) to the Lord's supper and when John employed it to designate the day on which he "was in the Spirit" and received his marvelous "revelation of Jesus Christ." The purpose of the present article is to note certain mistranslations or interpretations of the phrase "Lord's day" in the languages of Western Europe, which persist up to now in certain current versions, but which there now appears some prospect of correcting.

The difficulty lies in the use of a more ancient word for "Lord" in Revelation 1:10, in exception to all others of the numerous passages in the New Testament in which the word "Lord" occurs. That more ancient word is, in the Spanish, Domingo, instead of Señor elsewhere for Lord; in the French, Dimanche, instead of Seigneur elsewhere; in the Italian, Domenica, instead of Signore elsewhere; in the Portuguese, Domingo, instead of Senhor elsewhere. These more ancient words are all derived from the Latin Dominus, meaning Lord. There is therefore no complaint against the original and basic meaning of these older words. The complaint is against the *use* they have come to undergo, namely, to designate the first day of the week as Lord's day. These are the words in common use for Sunday, and are so understood by the people of each language, both in everyday life and in Revelation 1:10.

Some of our workers have made appeal to the General Conference to make an effort through the Bible Societies to have this mistranslation corrected, and this in part because we are contributing annually to the support of both the American Bible Society and the British and Foreign Bible Society. The General Conference Committee, therefore, took formal action courteously requesting these two societies so to revise the translation of Revelation 1:10 that the same word for Lord may appear there as elsewhere throughout the New Testament, as is the case in the original Greek.

In response to our communication the translation committees of both these societies very

considerately gave study to our request. Before making decision on the matter, the British Society consulted "scholars in the Latin countries," and also requested us to suggest a translation that would be satisfactory, which we did. Now official word has come from this society reading as follows:

"After making inquiries, our committee has decided that wherever necessary and whenever possible, a change be made in existing Italian, French, Spanish, and Portuguese versions (except the Sacy and Figueiredo) so that the phrase in Revelation 1:10 may read in the several languages: 'I was in the Spirit on the day of the Lord.'"

The American Bible Society has indicated its readiness to co-operate in this decision of the British and Foreign Society to use in Revelation 1:10 the same word for Lord as elsewhere in the New Testament, namely, "el dia de Señor" in Spanish, "le jour du Seigneur" in French, "nel giorno del Signore" in Italian, "no dia do Senhor" in Portuguese.

It is only fair to say that not all the Latin versions use the older term as pointed out above, though a majority do. Out of five versions in Spanish, all use Domingo in the text, and only one gives Señor in the margin. Out of six versions in French, three use Dimanche and three use Seigneur in the text, though one of the latter inserts in the margin "cest-a dire un Dimanche." In Italian, two texts use Domenica, but one puts Signore in the margin. In Portuguese, one uses Domingo and two use Senhor in the text.

It is gratifying, in the interests of accurate and consistent translation, to look forward to having versions of the Bible in the modern Latin tongues, that render the interesting phrase "Lord's day" with fidelity to the original and to current usage.

Washington, D. C.

* * *

INESCAPABLE clarity, rather than flowing eloquence, should be our ideal and objective in preaching. Many a captivating presentation, when stripped of the charm of the moment, is nothing but empty words. Time soon dissipates the effect, but a compelling thought or an irrefutable reason will cling to the mind for years, molding the life—or at least witnessing to the truth.

VALUABLE QUOTATIONS

BELIEFS REPUDIATED.—Existence of hell as a real place was denied today by sixty-nine of each one hundred Protestant ministers in answer to a Northwestern University questionnaire that disclosed many modifications in religious belief.

That "there is no devil" was the assertion of 54 per cent of the clergymen. A majority of the pastors were opposed to having children taught that so-called God-sent punishment, such earthquakes, fires, and floods, were punishments for sin.

Eighty per cent voted against teaching that "hell is a place of burning."

Of the 500 ministers who answered the questionnaire, only 48 per cent said they would teach junior high school pupils that judgment day is really coming. Thirty-nine per cent said it would not come to pass.

The existence of heaven was doubted by 41 per cent who recommended that it be eliminated from church instructions.—(I. N. S.), *Washington Times*, Feb. 8, 1934.

HEATHEN MULTITUDES.—In all the heathen countries of the world, after a century of missionary work, there are but 1,100,000 members of Christian churches. . . . One fifth of the earth's inhabitants are in the triangular space between the Himalayas and Cape Comorin. There are in this space 175,000,000 Hindus, 50,000,000 Mohammedans, and 50,000,000 devil worshippers. More than 250,000,000 of these are unable to read and write. In China, the Christian churches claim memberships totaling about 45,000.—W. E. Edmonds, in *The King's Business*, February, 1934.

WAR PROSPECTS.—Wars and rumors of war continue to harass the nations. The Far East is a vast tinder box which at any moment may burst into flames. The boasts of braggarts, whether they sit in chancelleries, or gather at village street corners, may always be disregarded with safety, for they are sound and fury, signifying nothing. . . . But when, in the face of obvious hatreds and of conflicting national ambitions, the elder statesmen issue reassuring notes, while pushing forward with frantic energy larger armaments, the field is set for war.—*America*, Feb. 17, 1934.

NUDISM'S INCREASE.—Nudism defies God. Consciousness of nakedness was an immediate result of mankind's first sin; the first clothing acceptable to God, and required by God, was made by Himself for Adam and Eve from "coats of skins," and this shedding of blood foretold Christ's blood sacrifice that men might be clothed in righteousness. Nudism rejects all this, denies any need of either clothing or salvation, and rejects God's Son as Saviour. The strange fact is that it is steadily increasing among cultured people throughout Christian lands (apparently it is rarely found in heathen lands—they have not sunk so low). The *Literary Digest* has brought together startling facts. American nudists within the past year have increased from 2,100 to 130,000. The solemn fallacies of the cult seem unbelievable, yet are facts.—*The Sunday School Times*, Feb. 10, 1934, p. 81.

ORGANIZED ATHEISM.—"Organized atheism" will be the danger challenging the next generation of American Catholics. Already it has taken root, according to Professor Fay. The "strongholds" of the New Atheism are the classrooms of large universities. There are two main centers of the movement, according to the professor,—Columbia University in the East, and the University of Chicago in the West. Minor centers are everywhere.—*Our Sunday Visitor*, Feb. 4, 1934.

WAR IMPENDS.—Peace lovers and peace workers are at this moment beset with a sense of futility for their great cause. . . . Governments throughout the world are peculiarly unstable and precarious just now. Every one of them faces tomorrow with uncertainty. And all are so preoccupied with their own political security and with their domestic economic problems that international affairs cannot apparently gain more than mere formal attention.

Meanwhile, the world hastens toward slaughter. Intermittent warfare continues at this moment in the Chaco and in China. An international war that may involve most of the nations may break out this very year in the Far East. Level-headed observers declare that war is becoming more and more likely in Europe.

And while the peace societies, the councils to discuss foreign affairs, the leagues against bloodshed, and all the rest, continue to represent the peace movement to the United States, the nation itself goes ahead to put public work funds into building up the Army and Navy, to sidetrack the proposal for entrance into the World Court, to lay aside hope for disarmament, and in general to conduct its affairs as though it expected to be involved in war any day.

The peace movement, in this critical hour, is tragically failing to register.—*The Christian Century*, Feb. 11, 1934.

RELIGIOUS DEPRESSION.—There is a religious depression today as well as an industrial depression. Not for four years merely but for four decades at least, the life of the churches has been running out. In all things spiritual as well as material we have been perishing.—*John Haynes Holmes*, in *the Forum*, January, 1934.

MILITARY EXPENDITURES.—Arthur Henderson, former foreign secretary of Great Britain, and the president of the Disarmament Conference, has made this statement: "An average of the military expenditures of sixty-one countries during the last four or five years reaches the immense sum of \$4,000,000,000 annually."—*Harry Earl Woolever*, in *the Christian Advocate*, Feb. 1, 1934.

PROTESTANT DECLINE.—Selecting the Presbyterian Church for the purpose of illustration, because it is a "typical American organization in its government and membership," Dr. Stelzle asserts that contrary to the popular belief the present crisis seems to have reduced rather than increased church membership. One third of the Presbyterian churches in the United States, he finds, did not receive a new convert last year and half the remainder own fewer than five each. The entire membership suffered a net loss of 41,000, with a decline of 23,600 in the number of Sunday school pupils and teachers. A similar decline, says this authority, will be found in most of the major denominations.

From the year 1800 to 1900 membership in the Protestant churches increased from seven in 100 of population to twenty-four in 100, but during the last generation, he says, the church has scarcely kept pace with the increase in population.—*The Literary Digest*, Jan. 20, 1934.

CATHOLIC GAINS.—One of the causes of the many notable [Roman Catholic] conversions in America in recent months is the waning influence of Protestantism. Professor Bernard Fay, authority on American history, in a recent address in Paris, discussing present-day religious trends in America, said: "The fact that the Catholic Church never identified itself with prohibition has given it a great prestige over the Protestants."—*Our Sunday Visitor*, Feb. 4, 1934.

VANISHING INCOMES.—At the height of the boom, the year 1929, there were actually thirty-eight persons paying taxes on incomes of over \$5,000,000 each. For 1932 there was not a single income of this size reported. The \$5,000,000-income man had vanished. Indeed, there was a shrinkage in all the big incomes. Whereas there were 513 incomes of a million dollars and over reported in 1929, there were only twenty in 1932. This table shows how sadly the big incomes dropped off between 1929 and 1932:

Net Income Class	1929	1932
\$1,000,000-\$1,500,000	234	12
\$1,500,000-\$2,000,000	123	3
\$2,000,000-\$3,000,000	67	3
\$3,000,000-\$4,000,000	32	..
\$4,000,000-\$5,000,000	19	2
Over \$5,000,000	38	..

—*The Literary Digest*, Jan. 27, 1934.

FOREIGN MISSIONS.—The year 1933 saw a crisis in the Protestant missions. Money has been lacking for salaries, and it is estimated that more than fifty per cent of the Protestant missionaries have been recalled. To add to this, a spiritual crisis beset them, when the Laymen's Appraisal uncovered a sharp division over mission policy, rooted in the widespread apostasy from fundamental Christianity that has taken place at home. Laymen are beginning to refuse to support missionaries who are Fundamentalists, which most of them are. The idea is spreading that it is better to abandon the religious effort, respect the religions of pagan lands, and confine all effort to medical and social work. The result has been a still further collapse of support.

The Catholic unity of the church has spared us this crisis, and, as was to be expected, we are enjoying an uninterrupted growth in the number of missionaries

in the foreign fields. . . . The medical-mission idea has also caught hold and the Medical Mission Board is sending its own lay missionaries of doctors and nurses as auxiliaries to assist the mission total in the world of 15,086 priests, 5,364 Brothers, and 30,929 Sisters, in 427 mission fields.—*America, Jan. 20, 1934.*

MODERNISM'S BANKRUPTCY.—One favorable outlook on the religious horizon is the undoubted reaction from what has been spoken of as "Modernism." The advocates of this neo-Christianity have not been able to deliver their goods. Their system of religion was advertised as one which was to mediate between Christianity and science, and Christianity and social radicalism. The plan has not worked, and the gulf which they sought to bridge yawns wider and wider. The bankruptcy of Modernism is everywhere apparent, and an awakening, or disillusioned, church is turning upon it as did the afflicted man upon the impostors of Ephesus, when he said to them, "Paul I know, and Jesus I know, but who are ye?"—*Dr. Clarence Edward Macartney, in the Watchman-Examiner, Jan. 18, 1934.*

EVANGELICAL REFORMED.—At Cleveland, Ohio, next June, the final act of organic union is anticipated between the Reformed Church in the United States and the Evangelical Synod of North America. Commissions of the two churches are now making the arrangements. Each church has around 325,000 communicants. Both churches acted with a large degree of unanimity. There will be about 3,000 churches in the merged denomination, which is to be called the Evangelical and Reformed Church.—*The Presbyterian, Jan. 25, 1934.*

RIGOROUS DAYS.—Not in your lifetime will the old safeties, the old securities, the old routines, be restored. You will need to have your wits about you. You will need to have your capacities on the tight rein. You are headed for rigorous days. For your generation, temperance becomes not so much a matter of morals as a matter of survival.—*Glenn Frank, quoted in Sunday School Times, Jan. 6, 1934.*

DECALOGUE BASIC.—If we were to go back to the ten commandments and to the general principles of law as expounded by Blackstone, and if we were to burn every law book that records the thousands of legal restrictions that were enacted after our country was definitely organized, many complications that bar the way to justice would be removed.—*Liberty (Chicago), Jan. 20, 1934.*

PRINTED POISON.—A glance at the illustrated publications openly displayed at almost every street corner in the city, makes one ask if the laws against public indecency have been suspended in New York. . . . To men and women of mature years and settled character, the narratives presented in these publications are not alluring. Without literary art, or pretense to it, they are either cheaply vulgar or, more usually, deadly dull. But the sale of these publications is not confined to persons of mature years and settled character. No one need consult a specialist to ascertain the results, when youth, in whom passion runs high, is the purchaser and reader. The results are known to parents, teachers, and to all who in this age of Sodom and Gomorrah are trying to protect our young people against the debilitating poison of impurity.

Unfortunately, this public assault upon morals and good breeding is not confined to New York. Within recent months these publications have been put on sale even in our smaller towns and cities. We suggest that a demand be made upon all prosecuting attorneys to proceed vigorously against these corrupters of the young.—*America, Jan. 13, 1934.*

NAVAL RACE.—Forty-three per cent of the entire annual expenditure of the government for next year will be for the Army and Navy—the largest appropriation for military establishments ever given by Japan in peace time. The Navy budget is one hundred million yen larger than last year. The total for military purposes is yen 920,000,000, while that for education is yen 152,000,000. This comparison would result, however, in a like disparity between these two national "services" in the case of any one of our "civilized" nations today.

On the day that this budget decision was finally reached in Japan, Secretary Swanson was reported in our papers as having said that the United States must give up its policy of voluntary disarmament, and begin aggressively to build ships until the U. S. Navy is second to none. Thus the naval race goes merrily on. It is impossible to decide who started it; each party to it blames the other, and with good reasons on each side. The important thing is to recog-

nize that in any case the race is on.—*The Christian Graphic, Tokio, Japan, January, 1934.*

FIVE MILLION SLAVES.—After all these years of abolition, the world is awakening to the fact that slavery is still among the major evils affecting mankind. . . . The number of slaves still exceeds 5,000,000. It is greater than the combined numbers set free by Lincoln and Wilberforce. In this twentieth century the slaves held as chattels are as many as the soldiers enrolled as conscripts.—*P. W. Wilson, in the Literary Digest, Jan. 20, 1934.*

BANKRUPT WORLD.—At the moment the world is bankrupt, and it appears to lack both the intelligence and the courage to face that fact and to put itself in the hand of a policy of receivership. The world has, through its governments, national, state, and local, through its banks and business enterprises, through its corporations and through individual citizens, borrowed some \$300,000,000,000, by far the greater part of which is payable in gold. Just now there exists in the world something less than \$12,000,000,000 worth of monetary gold, chiefly gathered at two centers. Therefore, the world as a whole is in the position of a bank in a small country town which has deposits of \$30,000 payable on demand and \$1,150 available cash in its vaults.—*Our Hope, February, 1934.*

ORGANIZED CRIME.—The warfare which the armed underworld is waging upon organized society has reached alarming proportions. Our vigilance must not be relaxed by recent police reports from some of our large cities, suggesting a definite decline in major crimes during the past year. The fact remains that our citizens are being laid under tribute by predatory crime—including racketeering—to such an extent as to demand a vigorous counterattack by the public and by their peace army, the police.

For we are dealing with more than isolated crimes of hatred, greed, or desperation. We are dealing with organized, commercialized, predatory crime; crime as a business; robbery, murder, and blackmail on an efficient wholesale and retail basis.

Predatory crime—deliberate attempts to extract money by illegal methods, such as kidnaping, blackmail, and racketeering—is national in scope. It has outgrown even State boundaries. Today we find a large group of people who are organized to wage war upon law and order, a group which to some extent possesses the aspects of a government of its own.—*Homer S. Cummings, in Liberty (Chicago), Dec. 23, 1933.*

TITHING RECOGNIZED.—The Bible declares that one tenth of our gross income is an obligation that we owe to God, and that a thank offering ought to be given in addition. The law of the tithe, which antedated the giving of the Jewish law, was re-enacted at Sinai, and was commended by Christ and practiced by the early disciples.

The tithe, universally adopted, would be the solution of all the money problems of the kingdom. The tithe is the magic wand that makes giving a genuine pleasure. It makes stingy men generous. The money is devoted. It is the Lord's. The tither is anxious to know the best place to invest his Lord's money. The man who gives him this information is his best friend and truest helper.

The tithe is God's cure for selfishness and covetousness. "The love of money is the root of all evil." "Covetousness is idolatry." No man can devote one tenth of his income to God's work, and give it cheerfully, without learning to be generous. It is covetousness that causes men to pick the pockets of God Almighty. It is worse to steal from God than from men.—*Watchman-Examiner, Jan. 25, 1934.*

JESUIT TRIBUTE.—A tribute from a Jesuit to Martin Luther which he takes from the Italian review, *Fede e Vita* (July, 1933). The author is Father Boeminghaus, and the passage originally appeared in *Stimmen der Zeit*, a well-known German religious publication. "We do not feel impelled," says this Jesuit, "to deny to Luther, who seeks salvation in so simple and touching a way, a special mission for the advantage of the religious and ecclesiastical life of his time. The frightful traffic in sacred things, which was then carried on in full publicity, might well demand severe censure. And why should we not admit that Luther was destined, within the Catholic Church itself, not only to check decline, but to draw fresh treasures of inexhaustible depth from the Christian and Catholic faith, and by his own rich personal life to impress new and valuable characteristics on Christian piety?"—*Dr. Samuel M. Zwemer, in the Presbyterian, Jan. 25, 1934.*



BIBLE WORKERS' EXCHANGE



For More Effective Service

Preparing a Bible Study

BY KATHLEEN MEYER

1. ASSEMBLE Bible, loose-leaf notebook, and concordance.
2. Look up in proper name index, subject index, and concordance all words and texts pertaining to subject.

Process Under No. 2

Words to look up, for example, under "Second Coming of Christ"—

- a. Proper name index: Christ, Jesus, Lord, God.
- b. Subject index: Christ.
- c. Concordance: *Come, coming, cometh, comest.*

Return, returning, returneth, returnest. Appear, appearing, appearest, appeareth, appearance.

Day (of the Lord).

NOTE.—Combined information in texts read will aid in making definite proof statements.

3. Make a list of texts and of the principal thought contained in each.
4. Select and arrange texts under statements.

Suggestions to Guide in Selection of Texts

- a. Illuminate those texts that bear directly upon related subjects.
- b. Choose only the simplest and plainest texts applying directly to the subject.
- c. Arrange the texts, so far as possible, in the order in which the mind would most naturally and easily grasp the various points covered.
- d. Start with a text of outstanding importance to arrest the attention, then see that each succeeding text carries the reader a little farther in logical arrangement.

For example, texts on "second coming of Christ," assembled by the foregoing process:

Matt. 24:27	As the lightning's flash—visible.
Isa. 40:10	The Lord will come—reward.
Jude 14	Enoch prophesied—Lord comes.
Acts 1:9-11	Will so come as He went away.
Matt. 24:36	No man knows day or hour.
1 Thess. 4:16, 17	Lord Himself will descend, righteous raised.
2 Thess. 2:8	Wicked destroyed by brightness of coming.
Titus 2:13	Blessed hope—glorious appearing
John 14:1-3	I will come again.
Ps. 50:3	Our God shall come—fire devour—tempestuous.
Heb. 9:28	Unto them that look for Him—appear second time unto salvation.

Rev. 1:7	Comes with clouds—every eye see Him.
Rev. 22:12	Behold, I come quickly. Reward with Me.
Luke 9:26	Come in threefold glory.
Isa. 25:9	This is our God, we have waited for Him.
Job 19:25	Redeemer liveth—stand upon the earth at latter day.
Matt. 25:31	All angels with Him.
James 5:7-9	Be patient—coming of Lord draws near.
1 John 3:2	When He appears we shall be like Him.
Heb. 10:37	He that shall come will come, and not tarry.
1 Peter 5:4	Faithful receive crown of life when He appears.
Matt. 24:30	Shall see Son of man come in power and great glory.
Phil. 3:20, 21	He will change our bodies when He comes.
Rev. 6:14-17	Wicked cry for rocks and mountains to fall on them at His coming.
1 Thess. 5:4	Righteous not in darkness concerning His coming.
Rev. 22:20	Surely I come quickly.
Ps. 68:2	Wicked perish at presence of God.
Matt. 24:26	He comes not in desert or secret chamber.
Matt. 25:32	Wicked separated from righteous at His coming.
Matt. 16:27	Come in glory of His Father, with angels; reward.

As Organized for a Study

Second Coming of Christ

1. Christ will come. John 14:1-3: "I will come again."
2. His coming will be personal and visible. Acts 1:9-11: As He went away. Rev. 1:7: With clouds.
3. He will come with threefold glory. Luke 9:26: His glory, Father's, angels'. Matt. 17:2: Christ's glory. Ex. 24:16: Father's glory. (Matt. 28:2-4: One angel's glory.)
4. All the angels will come with Him. Matt. 25:31: All angels with Him. Rev. 5:11: Ten thousand times ten thousand.
5. Nobody knows exact time of His coming. Matt. 24:36: No man knows day and hour.
6. We can know when His coming is near. Matt. 24:33: See all these things, know it is near.

General Rules for Giving a Bible Study

1. Cover only one topic in a reading.
2. Open the reading with a scripture that is clear-cut and definite.

3. Avoid texts that require a great deal of explanation.

4. Say just enough between scripture statements to make the principle of truth stand out clearly.

5. As a general rule use but one text to prove a statement.

6. If it is necessary to clinch a controverted point, additional texts should be used.

7. One truth clearly presented and well sustained by evidence is better than many truths not clearly presented.

8. Be careful not to let questions asked by your reader draw you away from the subject.

9. To close a reading use one of the strongest texts.

Washington, D. C.

THE GOSPEL MUSICIAN

Responsibility and Opportunity

The Power of Gospel Song

BY FRANK L. OLIVER

WHERE would one look for a medium that will properly stimulate spontaneous expression of religious emotion comparable to that of the congregational song service? It is a well-known fact that many are led to accept Jesus through the direct power of song.

Musical education in the public schools, and the wide influence of the radio, have resulted in an entirely new musical taste, as compared with that of twenty or twenty-five years ago. Some feel that because of this our church music should be as modern and as catchy in melody and rhythm as a popular secular tune. But we should always remember that our beautiful hymns are the epitome of devout and sincere religious expression, and serve today as a steadying influence, counteracting tendencies toward trivial church music, ragtime, and jazz.

Nearly every hymn has great instructive possibilities, and the wise minister will study his hymns from this viewpoint. The language of our hymns is direct, concise, and easily understood; and when repeatedly sung to a tune equally concise and easy of comprehension, serves to bear in upon the mind the truth the hymn is designed to convey.

It is the failure of many evangelists and ministers to recognize the power and value of our best hymns, that leads them to turn to the modern catchy song of lilting rhythm in the hope of interesting and holding the attention of the people, especially the youth. This is an all too common mistake, and we as gospel workers should take it upon ourselves to correct it. Nothing can be substituted for the dignified hymn as a didactic agent when attractively presented.

In evangelistic campaigns the responsibility of proper music rests upon the music director. It is therefore his duty to see that the dignity of our beautiful hymns is upheld. The casual, chance consideration some leaders give to the hymns sung by their congregations accounts for much of the indifference to congregational songs in some churches; the careless, lifeless singing of others, and the resort to a cheap, rhythmical type of hymnody in which the momentary influence of a marked rhythm is accepted as a substitute for the spirit of deep reflection produced by our best hymns. Two main factors constitute the basis for most of these difficulties,—the failure to give the hymnal its larger place in the life of the people, and the absence of a program of education in church hymnody and in its appreciation. The leader's preparation for carrying on this work in a quiet, effective way will bring a reward as definite as it is certain, not only in terms of better singing, but in the increasing ability of the congregation to appreciate fully the message of its hymns.

Pasco, Wash.

Who would not prefer honest, though mistaken, effort to stagnation, silence, or inaction?

THE QUERY CORNER

Sundry Ministerial Problems

The "Swan" of Leviticus 11

Is the "swan" of Leviticus 11:18 (and Deuteronomy 14:16), identical with the swan of today? Is our present swan of the same "kind" or family as the duck? And is the flesh of this family of fowl objectionable?

The bird or fowl rendered "swan" in both Leviticus and Deuteronomy is from the Hebrew *tanshemeth*. This term, according to Strong's Exhaustive Concordance, is the name of two unclean creatures—a lizard and a bird. The identity of the bird cannot be fixed with certainty, save that it was obviously not the swan of today. The swan is very rare in the Holy Land. On the other hand, the water hen and the ibis were common, and manifestly unclean. The A. R. V. renders the word "horned owl;" but it probably referred to the glossy ibis—an omnivorous feeder, living on reptiles and young birds. Its flesh is rank, coarse, and dark. Our commonly known swan, on the other hand, is a bird of the duck family. The feeding habits of this "kind" are aquatic, and the flesh is not in the Mosaic list of the unclean and forbidden. Our choices today, however, should not be determined by those permissive flesh foods extended to Israel when they lusted after the fleshpots to which they had grown accustomed.

L. E. F.

The Message of Habakkuk

(Continued from page 5)

to an equalization, and the establishment of a just order. Meanwhile, a life of faithful, steady doing what is right will change "the tragic sense of life" to a psalm of joy and strength (note 3:17-19; the entire third chapter is in the form of a psalm), to a freshness of life filled with active power and confidence (3:19; cf. Ps. 73: 23-28) drawn from God, who is good though inscrutable.

College Place, Wash.

The Formation of the New Testament Canon—No. 4

(Continued from page 14)

added, was now written in the consciousness that the foundations had been securely laid.

Now that the church was soon to be left to self-government, Paul, Peter, and John write their parting messages to the church. So we come at last to John's Gospel of love, and to the Apocalypse, opening to the church's view the course and the conflict, together with the surety of final triumph for the church of God. Thus the canon closes. The full provisions of the New Testament faith have been delivered, hope has its foundations rooted in irrefutable fact, and love's divine revelation is complete.

5. *Chronological Order of Writing.*—As is universally conceded, the order of the books as placed in our New Testament is frequently misleading, from the chronological viewpoint. Various orders have prevailed at different times and places. But, as has been shown, acquaintance with the actual historical order of writing is essential for close or complete study, as it enables one to trace the progressive development of divine counsel, and clarifies many a perplexing problem that otherwise obstructs. Moreover, we should bear in mind that the *italicized statements appended* to several New Testament books, offering information concerning the place of writing, did not originate with the inspired authors, but were appended later. These data differ on the various Greek manuscripts and versions, and are in cases inaccurate, as reverent scholars testify.

Some may not agree with the allocation of certain books on the accompanying chart. But the works of some fifty of the most learned of the conservative scholars have been painstakingly studied and compared, and the preponderating evidence tabulated on disputed points as to dating—such as that of James, Galatians, the Synoptics, and the relation of Jude and 2 Peter. Absolute certainty cannot be claimed by any one on a few of these points, but the key books are securely anchored as to time of writing, and the essential outline is dependable.

With this general bird's-eye view as an intro-

duction, we will trace in condensed form in the concluding section, the evidence on the individual books in the probable order of writing, six of which are addressed to individuals, ten to local churches, and five to groups of churches or believers. The notations will reveal the date, place, and occasion of writing, and throw light on historic conditions or incidents involved, and consequently illuminate the significant background of the individual writings. Thus each treatise finds its proper place in the chronological listing, and the Book of books lives anew for us.

L. E. F.

(To be continued)

Why Is There Not More Personal Work?

(Continued from page 3)

There are some who frankly haven't time to listen to others' troubles. In their way of thinking the message has been given: let the individual accept and take his troubles to God. But such do not understand human nature, nor do they enter into the spirit of the Master, of whom it is written, "A bruised reed will He not break, and a dimly burning wick will He not quench." Isa. 42:3.

There are, of course, here and there individuals who have a sentimental desire to be labored with, and those who seem to delight in telling their troubles without any deep longing for help. Such need to be dealt with tenderly and firmly, but let it be clearly understood that there is real help for burdened souls in sharing their problems. Often when a troubled person begins to explain, the difficulties somehow explain themselves away, and the sky clears. There is a healing balm in Gilead for troubled souls, and the true minister for God is the dispenser of divine remedies.

Washington, D. C.

Wise as Serpents and Harmless as Doves

(Continued from page 1)

from strength to strength; they must be men who, while being wise above the worldly men of their day, are not influenced by nor subject to the worldly tendencies of their environment.

It is in spiritual things that God's men are to be wise as serpents. They are to be separate from the world. They are not to seek nor assume superiority; but they are to be superior in fact. Their counsel is to be as the counsel of God. They are to speak for God and are to feed the flock, guiding the church as wise statesmen guide the affairs of nations, so that the church shall grow in spiritual life and power. The men of God are to be spiritual leaders. Their wisdom, their policies and lead-

ership, are to be manifested in promoting the best interests of the kingdom of God as worldly statesmen advocate laws and regulations that will bring prosperity to their constituencies.

Many seem to think that vision and planning belong to only a special official few,—that *their* own humble duty is cheerful obedience. In God's work this must never be. Every preacher should be a statesman, and think and see what is best for the church. The wisdom of many is far superior to the wisdom of a few. The church is a democracy, and it must be educated to think and plan and grow. The preacher is not alone to be a teacher, but he is to be a seer, a prophet, and must help the church to work in unity and to preserve its own existence. He should teach the church how to keep the peace in Christian fellowship and to increase in strength. Every church should strive to perpetuate itself. It should early be taught that it should labor to bring others to Christ. It takes wise planning and continual struggling and effort to attain growth. Missionary endeavor and personal labor must be put forth by every member in a church in order to increase its membership. Then church finances must be fostered. The church is to be taught the obligation of tithing and of making freewill offerings. Prosperity in spiritual things is not total indifference to material things. A spiritual church will be a giving church.

The minister is to be wiser than his fellows in meeting emergencies. These will arise. No community of believers will escape them. We are in a sin-stricken world; wolves are all about the flock. The preacher is to be wise as a serpent in handling difficult problems in the church. He is to seek wisdom from above, so as to be able to counsel the church aright.

Many a church has been rent and torn because of the lack of wisdom on the part of some preacher.

It is the duty of the minister to keep peace in the community of believers. This cannot be done by partisanship. It must be done in the love and spirit of Christ. The true minister knows no favorites; he is just to all on all occasions, and leads the church into unity and Christian fellowship. He can never decide the right and wrong between brethren without looking at the difference from a nonpartisan standpoint. It takes wisdom to do all that must be done to keep a church spiritually strong and growing in the grace of God. No wonder Christ commanded, "Be ye . . . wise as serpents, and harmless as doves."

The dove does little harm. It is peaceful. It is quiet. It is restful and attractive. So while the wicked and vicious are all about us, we must not forget that, as "sheep in the midst of wolves," we need to have the gentleness of the dove. It is as essential as the wisdom of the serpent. Without the harmlessness of the dove, the wisdom of the serpent may do harm. More souls are saved by gentleness than by wisdom. But Christ would have both in the hearts of His people.

What a precious promise is given us in the epistle of James! "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

No ministry ever needed wisdom as do we who are preaching this message. This is the last message of mercy to a perishing world. We shall soon see our coming King, and we need to do our work well.

Shall we not seek for wisdom and gentleness, fervent faith and holy zeal? I. H. E.

CONTENTS OF THIS ISSUE

WISE AS SERPENTS AND HARMLESS AS DOVES	1
POEM: Press On	1
PANEL: Self-Glory	2
MESSAGES FROM OUR LEADERS: Why Is There Not More Personal Work?	3
DELVING INTO THE WORD: The Message of Habakkuk	4
THE LARGER OUTLOOK: Let Us Foster Laymen Efforts—A Chaplain in the CCC Camps—A Visit to Chaplain Hulse	6
DON'T	6
NOTES AND NOTICES	8
HOMILETIC HELPS: Prophecy: God's Beacon Light—Memorials of the Bible	9
ANALYSES OF NEW TESTAMENT BOOKS: The First Epistle to the Corinthians ("In Christ Sanctified")	10
EDITORIAL KEYNOTES: The Formation of the New Testament Canon—No. 4 (Chronological Order of Writing)	11
CHRONOLOGICAL CHART: Panoramic View of First Century, With Chronological Order of New Testament Writings	12
THE BETTER WORKMAN: Order of Subjects Followed by H. M. S. Richards—Avoiding Confusion— Advantage of Tabernacle in Major City Efforts	15
CONFIRMING THE FOUNDATIONS: "Lord's Day" in Translation	17
VALUABLE QUOTATIONS	18
BIBLE WORKERS' EXCHANGE: Preparing a Bible Study	20
THE GOSPEL MUSICIAN: The Power of Gospel Song	21
QUERY CORNER: The "Swan" of Leviticus 11	21
EDITORIAL POSTSCRIPTS	24



FAIRNESS!—Let us extend to all other religious groups the same fairness in statement of their beliefs that we rightly desire for ourselves. Citations used should be representative and authoritative, and should be so quoted as to represent the intent of the writer or the organization. Transgression here is inexcusable.

ILLUSION!—Things are not what they seem. Sinister forces manipulate back of the human figures on earth's great chessboard, crowding mankind on to the debacle that impends. There is a master mind beyond their ken that moves the pawns. This we, as gospel workers, should ever recognize. Our eyes, anointed with heavenly eyesalve, should therefore see in sinning, sorrowing humanity, the victims of sin's ruin, needing pity, understanding, and rescue.

AID!—It makes all the difference in the world when one has fallen off the old ship Zion, through carelessness, apostasy, secret or open sin, whether the helping hand is extended to save, or thrusts and chidings smite the ear of the struggler in the waters of despair. It is the difference between a push and a pull. The backslider, the unfaithful, and the apostate are of as much concern to God as the sinner who has never heard of His grace. It is when a former member or preacher is down, that help is needed. A sympathetic understanding, an active interest, and an earnest effort may save a soul.

STANDARDS!—The winning of the largest number of souls possible should be the passion of every gospel worker. But a subtle danger attends competition in goals for souls,—if men succumb to the temptation to lower standards of admission to the church in order to baptize a larger number. The tobacco question, health reform, Spirit of prophecy, tithing, adornments, and similar points of the unpopular sort are unwelcome to the natural heart; and the tendency and practice of some is to slight or soften them down from their distinctive place. But the very purity and distinctiveness of the remnant church is at stake in the faithful inculcation of all phases and principles of present truth. Unfaithfulness here is serious. Ponder the tragic blurring of clear lines of demarcation following the distinctively apostolic church that opened the way for the great apostasy; and the similar breakdown of the great Reformation churches after their formation period. Better ten one-hundred-per-cent converts who will be pillars in the church and guardians of the flock, than twenty partially instructed and half-converted additions that will weaken the morale, lower the standards, and bring confusion.

IMPERATIVE!—The time of greatest relative power and advance in the Christian church was in its beginning period, when organization was simplest, procedure direct, persecution obstructive, communication difficult, the Scriptures rare and governmentally proscribed; but when the Holy Spirit was paramount, the spread of the faith the burning passion, and the attractions, pleasures, conveniences, and customs of the world negligible. A revival of this "primitive godliness" is imperative.

SCHOLARSHIP!—Not all are qualified or called to work in scholarly lines for the advancement of our message; but he who makes any pretense at scholarship, or ventures into its field, must—to be respected—abide by the recognized laws and canons of scholarship. His motive must be the truth, the entire truth, and only the truth. This recognized principle of procedure involves admission only of trustworthy testimony; insistence upon accredited sources, with refusal of secondary evidence except for its subsidiary place; thorough investigation of all sources; and the drawing of a true, unbiased conclusion therefrom. Scholarship scorns a partisan approach, all manipulation or suppression of evidence, and biased and distorted conclusions, for it is based on the ethic of Jesus, who is the embodiment of pure truth.

CONTENTMENT!—That distance lends enchantment is a sage old saying. Far fields look greener because rocks, barren spots, and briars fade out under the perspective of distance. Applying this principle to our work, let us ask: Does another conference look more attractive because we are unacquainted with its local problems? Does some distant worker seem more suited to your conference needs because his personal quirks are unknown to you? Radical changes are sometimes most wholesome, but a change of scenery does not automatically change human nature. Realism senses the barren spots in distant pastures. Let us cultivate contentment and exercise charity while recognizing the imperfections of all, far and near.

LOOSE!—It seems difficult for some to relate an incident, or to repeat a written or oral statement, without varying materially from the original and actual. Possessed of a vivid imagination, such unconsciously enlarge or adjust, and the instinct to dramatize leads to playing up features which prove effective in oral or written presentation. But the result is a distortion. It is such looseness of statement, and carelessness as to fact, against which this journal constantly inveighs.

L. E. F.