

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 9

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No. 7

## CHURCH FELLOWSHIP FOR MUTUAL STRENGTH

AN EDITORIAL



THE body of Christ must be directed by its head, Jesus Christ. The church receives a fullness of blessing as the Holy Spirit dwells within its members and the overflowing of the life more abundant outflows to the world, each member receiving and imparting more strength than he could hope to receive or impart alone. The command is, "Pray one for another." It is not enough that an individual pray alone by himself or for himself; the prayers of many avail more than the prayers of one. Said Christ, "I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:19, 20. James commanded:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:14-16.

This cannot be done when one is not connected with the body of Christ. Church membership is vital for Christian growth and spiritual power. How can the elders be called to anoint a sick person in the name of the head of the church, Christ, when the sick one refuses to be a member of the body of Christ? The injunction, "Confess your faults one to another," is to church members regarding their relations one to the other. So also is the admonition of Paul: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called

Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:12-14.

How can such a command be obeyed outside the church? Where is there fellowship in solitariness and in refusing to belong to the church—the body of Christ? How can there be comfort in communing with the brethren, love for them, or bearing of one another's burdens, outside church membership? How can we join in hymns and spiritual songs, in teaching and admonishing one another, except in the church—the body of Christ?

Now if the church is so united with Christ that it is termed His "body," no Christian can afford to be without membership in that body of Christ. The Scriptures do not teach that the man outside the church is of the body of Christ. The body of Christ is always the church. How can one who professes faith in the name of Jesus, be content to be separated from His body, simply because he chooses not to be a church member? Why must the policy of the General Conference providing for the transfer of members from one church to another be so worded as to prevent members' retaining their letters of transfer? Why should there have been 2939 more members added to the churches by letter from 1930 to 1934 than were granted letters by the churches during that time, if those previously voted letters had been faithful in seeking church membership?

If salvation is worth anything, if eternal life is worth our faith, how can members fail to apply for membership in the church nearest the place they are going to live? What Bible hope of heaven have they when they choose to be separated from the body of Christ? Is partaking of the body and blood

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# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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We may well avoid those names and phrases that needlessly impede progress in speeding forward our great gospel commission to all nations. The term "world missions," for example, is preferable to "foreign missions," which latter term is increasingly offensive to many in other lands, emphasizing as it does that nationalism which is often one of the very real obstacles to successful evangelization overseas. Such labels, we repeat, as provoke the very things we are anxious to avoid, may well be shunned. "Heathen" is another term that arouses resentment, when used to describe adherents to the ethnic faiths of non-Christian lands, especially in the great East. Such often taunt us of the West with the fact that their ancestors enjoyed a highly cultured civilization while our ancestors were offering human sacrifices. We may well guard our use of the term. After all, isn't "non-Christian" much better? And this neither involves nor implies any shade of compromise or capitulation. It is simply the application of Christian courtesy and kindness in our approach, that we may the more successfully win men of every nation and station to the Lord Jesus Christ. The Baptist *Watchman-Examiner*, speaking of this latter term, "heathen," says:

"It can easily be seen that cultured people, who cling to the ethnic faiths in Japan, China, India, and elsewhere, and have learned English, strenuously object to being called heathen. The word carries with it in its implications, not simply lack of the knowledge of God, but lack of culture and refinement. Among these people are large numbers who have received their education in Christian schools without becoming Christians, and have come to this country for collegiate courses. One can hardly blame a doctor of philosophy of one of our great American universities, who sits at a banquet in his dinner jacket, for not relishing being called a heathen. Certainly, if we are to cultivate the good will of these people with a view to winning them to Christ, it is not sensible to start off by estranging them through the use of a name that they have learned to repudiate."

CATHOLICISM's characteristic reaction to Fundamentalism's platform and defense, as presented in Dr. J. Gresham Machen's new and important book, "The Christian Faith in the Modern World," as disclosed in a Roman Catholic book review, appears in *America* (March

28). With pitying praise for Doctor Machen's futile sincerity, defense is made of tradition's paramount place in Catholic belief. Here is current evidence of her unchanging attitude that we should never forget:

"Painfully aware of the doctrinal chaos in the various Protestant churches, he meets and refutes from the Bible the chief forms of error or skepticism that for years have been sapping the vitality of Protestantism and have brought it to its present state of helplessness and indifference.

"As a modern, courageous, and able defense of the essentials of faith, his book deserves sympathetic reading. Its great fault is due to the original sin of Protestantism in rejecting the authority of Christ's church and proclaiming the Bible as the only rule of faith and conduct. . . .

"The most patent fact in the modern world and in religious history since the days of Luther is that the attempt to get along without the infallible guidance of the true church leads only to heresy and disunion. In true Protestant style Doctor Machen cheerfully claims to solve every spiritual problem by the Bible. But he fails to see that the Bible does not give him that initial principle and that it does not even tell him what books are to be included in its contents. On the contrary, it is very clear in its teaching that Christ established a church for the preservation of unity in doctrine and in its warning that the Scriptures can readily be twisted to a man's own destruction. . . .

"No one valued the Old Testament more highly than the apostles; gradually, to meet special needs, they themselves put part of their teaching into writing. But nowhere do they direct searching souls to seek light only in the pages of a book which of its very nature needs explanation to be rightly understood. After Pentecost it is the living, teaching church that fills the pages of the New Testament."

THE wail of despair from a hard-pressed Fundamentalist echoes in the March 19 Baptist *Watchman-Examiner*. Modernism's relentless march goes on apace.

"I admire your strong faith and profound loyalty and the fact that in our section you are daring to stand alone for the things of Christ. On the other hand, I very much fear that you are fighting a losing battle. Keep on fighting until you fall in the battle line. Poor Christianity is being opposed today by almost irresistible forces. God alone can give the victory."

THE predicted parade of false prophets in the last days marches on. This time "Elijah," in Poland, has his dupes, according to the *Jewish Chronicle*, reprinted in the April *Religious Digest*:

"There is a group of fifteen hundred people in Poland who are followers of a religion known as 'New Jerusalem.' These claim to have been ordained by the prophet Elijah to work for the deliverance of the Jews, whom they must love like brethren. Until five years ago these people were members of the Russian Church. Then one day, as one of the 'apostles' who came to Warsaw to propagate the new religion relates, Elijah appeared to a peasant woman, and disguised as a peasant, began to teach the inhabitants of the village of Zazryca the elements of the new religion. Elijah still appears to this woman, it is claimed, and calls her the 'Mother of Zion.' Twelve 'apostles' have been appointed to spread the new creed. They visit the synagogues and preach of brotherly love, strict observance of the Sabbath, and vegetarianism. They follow the law blindly, and have taken over parts of the New Testament. However, Elijah, and not Jesus, is their master."

MODERNISM's Sadducean attitude toward the resurrection, and its denial of the literality of the New Testament record, is boldly set forth by a Methodist minister in the *Christian Century* for March 25. The pitiful collapse of Protestantism and its infidelity toward literalism of the Bible as the inspired word of God, is more appalling than many are prone to think. The wistful groping without any found-

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## MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

### OUR RELATION TO FINANCIAL GOALS

BY J. K. JONES



THE last days of earth's history are described by the apostle James as a time when men will resort to all sorts of schemes to amass riches. The mad rush for possession of money has caused the world to lose its sense of spiritual values, by making money its god. It is this love of money that destroys the love for spiritual things. The enemy of souls, knowing full well how necessary money is for the spread of the gospel in this last generation, is doing all he can to tie up the means among our people as well as in the world. He is trying to make it exceedingly difficult for our people to get hold of sufficient funds for the prosecution of the work.

This scarcity of money seems to make it necessary to call frequently for offerings from our people, as well as to project large financial endeavors, such as Harvest Ingathering, Missions Extension Fund, etc., to secure money from the people of the world. The raising of these large sums requires many weeks and months of faithful labor, from both ministers and churches; so it is most essential that we see in this great gathering of means something far greater than a mere campaign for dollars.

I believe in the raising of funds for our work through these various endeavors, but I know of nothing that will bring greater ultimate disappointment to church members than to take part in such efforts, merely with the thought of reaching a certain money goal, unprompted by hearts filled with the love of Christ for lost souls. Unless we have constantly in mind the thought that such lines of service as Harvest Ingathering afford us excellent opportunity to acquaint the people with the work of our denomination and the truths we advocate, and also with the broad work of mercy we are carrying on for the unfortunates in the dark places of earth,—unless this is the prompting motive, the raising of certain goals will bring money into the church, it is true, but will not do much to develop us in the spiritual life so essential to salvation.

#### The Peril of Rivalry

From experience and observation, I fear a tendency is creeping in, at times, to see in the setting of large financial goals the opportunity of getting ahead of some other church or some other conference. Where such is the case, soul winning is subordinated, and practically all the

people get out of the campaign is the thought that certain churches and fields made a higher record than others. It seems to me that this is similar to the offering brought by Cain. He doubtless worked hard, assembling his materials for his offering, which probably had a higher monetary value than that of Abel's lamb. But Cain was bringing an offering without any reminder of Christ.

Our financial goals have their place in this message, and we assuredly need all the money we can raise, but working hard for financial records, without constantly keeping our hearts filled with the love of Jesus, and without giving special thought to the soul-winning feature of the campaign, may put us ahead on the score board, as it were, but it will bring us leanness of soul.

Personally, I believe that we as ministers should never launch our churches into these large financial campaigns without first leading our people into a deep spiritual experience in the Lord, so that they will enter the campaign with the primary thought of bringing the truth to the homes they visit, and of acquainting men and women with our work as a denomination. When such visits are accompanied by an earnest appeal for financial assistance, it places us far above the thought of merely seeking to gather a certain number of dollars, and at the same time brings real joy to the worker.

We wish our people to do their full part in the raising of mission goals. It is right for the minister to desire that his district carry its proportionate share of conference responsibility; but if a worker fails to have his people see the spiritual side in these financial efforts, he is signally failing to exert proper leadership among the people. The calls for means will doubtless increase, and money will be harder to secure. Unless we lead our membership to see the spiritual phase of these efforts to secure means for the work, we will not only ultimately fail to gather in sufficient money, but we will find a smaller number taking part each year. A sure way to dry up our funds is for the churches to get the impression that our main concern is the reaching of a certain financial goal, rather than the winning of souls.

As the work closes, the gathering of money will be more difficult, but when we go forth

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# A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

## COMMUNITY BIBLE SCHOOLS—No. 1

BY A. A. CONE

EVANGELISM must be the dominant note, not only of every preacher's life, but of every lay member's as well, if the preacher and the lay member are to survive spiritually. Some one has well said, "The church has really been an army of occupation instead of an army of conquest. Instead of marching out against the enemy, she has been hiding in church trenches and behind ecclesiastical embattlements, and singing, 'Hold the fort.'" If this is to any extent true regarding the church as a whole, it were thrice sad should it apply to its ministry, for we are told that we must "evangelize or fossilize."

As a minister, I know the temptation to permit the constant pressure of goals, campaigns, and the multiplicity of cares incident to supervising a group of churches, so to consume one's effort that with difficulty he finds time to devote less than a third of each year to evangelism. Then there are local conditions, such as shortage of funds for evangelism, and seasons of the year when weather conditions are unfavorable for large tent or hall meetings. All these factors conspire to consume about two thirds of the minister's time, leaving one third of the year, or less, for aggressive evangelism.

Thus comes the temptation to plan for only sporadic evangelism, and that when weather conditions are most favorable. Personally, I believe it to be an artful trick of the enemy to keep us so engrossed in secondary enterprises as to divert us from the real work to which the Lord has called us. "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world."—"Testimonies," Vol. IX, p. 150. If we ministers, and the laity, took this instruction more seriously, the cause of God would be materially and rapidly advanced.

There are, we find, successful methods of evangelism which can be carried on fifty-two weeks in the year, with almost no expense to the conference, and which permit the minister to supervise properly the churches under his care, and to give strong leadership in the various campaigns. Having written at length in the *Review and Herald* of February 6 concerning the advantages of personal evangelism, I now write more particularly concerning the Community Bible School method of evangelism, which we have been following with increasing success.

We heartily agree with the author of the book, "The Art of Personal Evangelism," that "*personal evangelism is an art* requiring both knowledge and skill," and that this "knowledge is acquired by the application of deep study to *every detail* which may in any measure effect the desired result. Skill is acquired by thoughtful practice, and a *careful attention to the details* which give efficiency." In no phase of personal evangelism is this more true than in conducting what we are pleased to call the "Community Bible School."

In every workers' meeting or public gathering where I have heard these Bible schools discussed, I have noted the almost universal tendency to conclude at first that these Bible schools are the same as the Bible reading or cottage meeting as we know them. This is far from being the case. We have observed that the worker who goes out with that idea in mind, to start holding Community Bible Schools, usually has very poor results, and soon abandons the idea of working in this manner. It is because of this wrong conception of the Bible school method of evangelism, as we follow it, that we find it much easier to do the actual work than to explain how to do it.

It would be unfortunate, we think, should our whole ministerial force, or any major portion of it, turn to these methods of evangelism exclusively. We are convinced, however, that a large number of ministers, and lay members as well, could most profitably work in this manner and win more souls annually than they have been bringing in by means of their public efforts, and with far less expense. But if workers are to succeed with the Community Bible School method of evangelism, our experience has taught us that "skill is acquired by thoughtful practice, and careful attention to the details which give efficiency."

### Methods Naturally Progressive

It will be impossible, in the space available in the MINISTRY for the consideration of this subject, to enter into all the details which make for success in this line of endeavor. We shall therefore touch but a few of the general principles which we have found, through several years' experience, to be vital to success.

If others follow the methods we have followed, they will find that in the matter of providing new members for enrollment in new

schools, the Bible school is entirely and abundantly progressive. As an example, I cite our recent experience here in Providence, Rhode Island, where public evangelism is both difficult and expensive.

In November, 1935, we opened two Community Bible Schools, each with a somewhat smaller enrollment than we usually have. But we had decided to "launch out" with what we had, knowing from past experience that after our Bible schools were well under way, new interests would spring up as if by magic. At this date, March 17, we are conducting eight Bible schools weekly, with as many different groups of deeply interested people, every one of whom knows he is studying with a Seventh-day Adventist instructor, and we have on our waiting list the names of many others who are anxiously awaiting the time when we can open new Bible schools so that they can enroll.

We receive inquiries over the telephone from people we have never met, asking about "those Bible schools," whether any will be opened in their community soon, and what they will have to do to become members, etc. Four homes of very influential people are now open to us, in which they have asked us to open Bible schools as soon as possible, and they promise to make up the enrollment required from among their own friends and relatives. While writing this article I received a telephone call, telling me that another man and his wife wish to enroll in a Bible school we have just opened. Next Tuesday night being the last night this school will be open to receive new members, six have applied for admission that night, in addition to a goodly number who enrolled at the first class meeting. (We never permit our enrollment in any Bible school conducted in a private home to exceed twenty.)

### How to Get Started

Secure from members of the church, colporteurs, or any other sources, names of people known to be interested in the study of the Bible at least. If possible, arrange for persons who have had previous contact with them to inspire them with the idea of improving this wonderful opportunity to attend a most interesting and helpful Community Bible School soon to open in their section, and have these persons make an appointment for you to call and acquaint them with the plans. Then call *personally*, and stimulate further this idea. Arrange for them to be there the opening night, even if you have to call and get them and take them home again. You will, of course, arrange to have a suitable home where the school will be held. The importance of using great care in this particular arrangement cannot be overstated.

In the meantime, select and organize for service ten or fifteen consecrated, dependable

church members; assign a definite territory to each; teach them just what to say, *and what not to say*, and start them out to cover their territory each week with *Life and Health* tracts. When they have covered their territory each week till they have given out about half the tracts in the series, have them add a copy of *Present Truth* each week, following this plan till the entire number of *Life and Health* tracts are given out. Then, if you are ready to gather in the interested ones into Bible schools, visit them and make the arrangements. If you are not yet ready, continue giving out *Present Truth* each week, thus holding your interested ones till you can take care of them. However, avoid using the copies of *Present Truth* that cover strong doctrinal subjects. If necessary, follow by lending the interested ones a twenty-five-cent book each week. This is an excellent way to weed out those who are not sufficiently interested, and to find those who will readily become members of your Bible school.

After getting one or two Bible schools under way, if they are properly handled your question will not be where you are going to get new members for your next school, but how you can possibly care for all the interests that are springing up.

This again emphasizes the necessity of having a class of lay members in training. We now have a class of about sixty of our church members who are attending our Bible workers' training class every week, earnestly studying and preparing themselves to be of service.

As the interested ones spring up here and there, you will find many who are not able to get out and attend one of your Bible schools, and who cannot have a school in their home. You will find that in certain localities there will not be enough interested ones who can be brought together to make a group of sufficient size to make it advisable for you to devote your time to them. It is for just such opportunities that we have about sixty of our lay members in training at the present time. Not all of these will probably qualify for this particular line of service, but out of the class we will find a number who will.

Some one has suggested that the Bible school method of evangelism is not spectacular enough to advertize our message properly in a city. But note this:

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

As you prepare to open your first Bible school, seek the Lord for that burden for men

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## TACT AND KINDNESS WITH CATHOLICS

BY STEMPLE WHITE

WHO would think of plucking beautiful, fragrant flowers, and after delicately arranging them in an exquisite bouquet, carelessly crushing them out of shape before presenting them to friends or strangers? Similarly, how extremely careful should we be in preaching the gospel to blood-bought souls, lest the beautiful glad tidings be marred in our hands.

In the winning of souls to Christ, the minds of men and women must of necessity be changed. Appealing evidence must therefore be first presented to accomplish this. And the basis of such evidence is the word of God, for the Spirit of truth uses only the two-edged sword of the word of truth.

Here are vital principles worthy of study:

"The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected."—*"Gospel Workers,"* p. 90.

"Christ reached the people where they were. He presented the plain truth to their minds in the most forcible, simple language. The humble poor, the most unlearned, could comprehend, through faith in Him, the most exalted truths. No one needed to consult the learned doctors as to His meaning. He did not perplex the ignorant with mysterious inferences, or use unaccustomed and learned words, of which they had no knowledge. The greatest Teacher the world has ever known, was the most definite, simple, and practical in His instruction."—*Id.*, pp. 49, 50.

The Light of truth, only, can dispel the darkness of error. "A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."—*Id.*, p. 122.

Whether the soul winner labors among unlettered native tribes eager for the truth, in highly civilized centers where religious denominations and cults are legion, among highly educated philosophers, scientists, captains of industry and finance, or among the merely curious, the prejudiced, or the keenly critical, he must place himself in the position of his hearers, and kindly, frankly, patiently, sympathetically, and prayerfully guard lest a single drop of gall or an unnecessary verbal thrust should dull the sword of the Spirit.

Years ago, in the very center of a certain large city where the daily streetcar riders could read it by day and by night, stood a neat, lighted bulletin board in front of a tented pavilion, "SEVENTH-DAY ADVENTIST BIBLE CHAUTAUQUA TENT." A certain young man and his wife crowded in under the canvas to hear the announced subject, and to see illustrated, "The Seven Seals of the Apocalypse." There is no other prophecy that so clearly explains the rise, work, and nature of

the Papacy and the need of getting back to the word of God, as does this very subject, dealing with the four horsemen. And this young man and his wife were devout Roman Catholics, knowing well that attendance at a Protestant service was supposed to be confessed to the priest, though they afterward said that since the meeting was held in a tent, it did not seem like going into a church.

This man had just passed a civil service examination and expected to begin the following Monday morning as a postman in the city. He and his wife attended that night at the earnest invitation of her sister, who was a Seventh-day Adventist, purposing never to attend again. Back in Bible times some one had invited Lydia of Thyatira to that open-air service on the Sabbath, so one service is often the turning point in life.

I spoke that night as to a full tent, in which were many Roman Catholic adherents, though I knew nothing of the presence of this particular couple. I well knew that if I had been reared from childhood as a Roman Catholic, and were unfamiliar with these wonderful truths of the Bible, what a terrible shock it would be to hear some Protestant explain and illustrate this prophecy. Especially would it anger me if the speaker went out of his way to deal, in any manner, with personalities rather than principles of truth. I knew that I would also be devoutly following priestly teaching of catechism rather than reading the Bible for myself. And I stated just such convictions, and similar ones, to that audience at the beginning of my sermon. Not a soul left the tent during the sermon.

I used the Douay Version also, to show clearly that it really is very similar to other versions, and used a few catechisms to show that the Douay Version and the Catholic catechisms did not at all harmonize. Every one present that night could clearly see, without further explanation from me, why the catechism was used in confirmation catechising, instead of the Catholic version of the Bible, and also why the Catholic laity are warned not to attend Protestant services where the Bible is taught.

After the crowd had left the tent with their free literature, this couple lingered near the pulpit. After very friendly greetings, the husband asked if he could get the texts I had read in the Douay Bible, and see the catechisms. I kindly satisfied all his requests. He had never owned a Douay Bible, but knew well his catechism. I asked him if I had in any way misrepresented Catholic teaching. He frankly replied, "You told the truth, and I shall come tomorrow night." He purchased

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# THE BETTER WORKMAN

Improvement in Method and Technique

## LINCOLN TABERNACLE CAMPAIGN

BY E. L. CARDY

EVANGELISTIC meetings have been held here in Lincoln a number of times, but none recently, until the present campaign began a little more than a year ago. We finally found a place suitable for building a tabernacle, so situated that the city would grant us permission to build a frame structure of the size required. We had planned on a building 70 x 130 feet, but finally had to make it 60 x 120 feet, to suit the limitations of our lot. It was heated with four large gas furnaces. The tabernacle was located in a very fine part of the residential section of the city, and was only a mile from the center of the city. We greatly feared that this would militate against a large attendance. This may have been true to some extent, yet on the principal nights we had capacity audiences of 1,500. At the close of the first six weeks our combined attendance was over 35,000, which made an average of nearly 1,000 at each meeting.

From the very first, a wonderful interest was manifest on the part of the people. Hundreds handed in their names, requesting literature and desiring visits. A company of our brethren and sisters took over the burden of visiting these people, and God blessed them wonderfully. We have all felt that the Spirit of the Lord has truly been poured out upon this city. We have now held meetings in this building for nearly a year and a half, dropping out the three months of the summer of 1935. At this writing, April, 1936, three distinct series have been held in the tabernacle in the one location. During the first series we had but one paid worker connected with the effort—a singing evangelist. After six weeks of this effort had passed, we had the help of a good Bible worker, who is still with us at the present time. The net results, thus far, have been about two hundred baptized and brought into the church. Most of these were instructed for many months before they were baptized; consequently, we have lost but one through apostasy. This shows the value of continuing a series of evangelistic meetings long enough to thoroughly establish the people.

During our second effort, the General Conference was kind enough to furnish us the assistance of Walter L. Burgan, of the Press Bureau, who wrote a synopsis of each day's sermon, which appeared in the two city papers. Thus the message went through the press covering this entire end of the State.

### Construction of the Tabernacle

I have been asked to give a word about the construction of our tabernacle, and the method of advertising. As stated, the building is 60 x 120 feet, with eight-foot walls, and a height of fourteen feet at the peak of the building. A series of posts fifteen feet from either side, set twelve feet apart, support the roof. Thus in the center block of the building, which is entirely free from posts, about eight hundred people can be seated. Sixty feet back from the front we have our motion picture and stereopticon booth, which is built up near the roof—high enough to prevent its obstructing the view of people sitting back of the booth. The choir loft seats seventy-five singers, and is placed in the corner of the tabernacle, at the speaker's left. On the speaker's right is a room for the ministers and the choir. This is separated from the auditorium by curtains. Back of the rostrum, and three feet from the back wall, we have erected a false partition—plastered and white coated—which furnishes our stereopticon screen, and also forms a sounding board for the voice. The space back of this affords a passage for the use of the choir in reaching the choir loft.

Four weeks before the effort began, members of the church placed *Present Truth* in 6,500 homes each week. This, I believe, helped greatly in securing a good attendance. Our plan has worked well. Many professional people came to the meetings night after night. In all, people of the finest class that we have ever been privileged to bring in have accepted the truth here. The interest is still good. A new church building has been erected in Lincoln, and about \$4,000 spent in repairing the College View church, which about seventy-five of the new members joined. The tithe increase for 1935 was nearly \$4,000, and offerings increased accordingly. Thus is proved again how effective evangelistic efforts are in building up a church and conference financially, as well as in membership.

Lincoln, Nebr.

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THE present economic situation is automatically eliminating a number of excrescences from our work. It has forced readjustments of some things that had unwisely crept in during the years of abundance. Although they were deemed necessary at the time to stimulate interest, their proper category has been found.

# CHURCH EXPENSE APPORTIONMENT PLAN—No. 2

BY G. A. ROBERTS

## A Typical Set of Letters

As suggestive to any who may wish to attempt this method, the following four letters were used successfully in introducing and conducting for the first year this plan for the raising of church expense funds. It has been successfully employed for some twenty-six years in America and elsewhere. When fully carried out as set forth in these mimeographed letters, it has never failed to cover all expenses without making Sabbath calls for church funds.

### Letter No. 1

DEAR BROTHER —:

As a member of the — church family, we know you will be pleased to learn of the new financial plan adopted by the church. One principal object of this plan is to eliminate the necessity of making a call for *church expense funds* on the Sabbath. This plan, known as the "apportionment plan," is not a new one, for many churches have used it with marked success for years. The secret of its success is that *every member has a part*, and this is as the Lord would have it, for we read in the "Testimonies," Volume IV, page 18: "Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest." We are sure your heart accords with this statement.

At a recent business meeting of the church, the "apportionment plan" was adopted, and it was voted to ask the Church Council to go over the church list and apportion to each church member—old and young—a suggestive amount to be brought in each month for church expense. This "apportionment plan" for church expense is in no wise intended to interfere with the present church school fund arrangement. *Those now paying tuition or pledges will continue to do so*, and the regular tuition and pledge plan for the support of the school will continue. However, the fact that some are paying tuition or pledges has been taken into consideration by the Council in apportioning the church expense.

The amount for church expense for 1935 which has been set opposite your name is only — per month. *If this is less or more than you feel you ought to give*, please notify the church treasurer, and he will set opposite your name the amount which you signify. If we do not hear from you, we will consider that it is agreeable to you to give — per month for regular church expense, and the church will gratefully receive this amount from you monthly.

Owing to the fact that we have apportioned only a small amount monthly to each person, it is the earnest desire of the Church Council that each one who can do so *will increase the amount* above what we have suggested. Doubtless some will desire to give a full year's apportionment in advance. When you bring your expense offering, *it should not be placed with the loose change in the collection basket, but in the envelope and marked "Church Expense," with your name signed.*

We are sure you will see the wisdom of this plan, for it places on no individual a burden heavier than can easily be carried. This plan gives to members who live out of town and who cannot attend church regularly, the opportunity to do their part in keeping their church home in good order. Those who have not had the privilege during the past year, or years, of giving to the local church expense fund, will no doubt, in addition to meeting the small monthly apportionment for 1935, gladly seize this opportunity to make a liberal offering covering the past.

Once each quarter a news letter will be sent to each member of the church, and at that time we will report to you personally your standing on the expense fund, according to the amounts you have placed in the envelopes for church expense. Trusting that this year may be filled with spiritual and temporal blessings for you, we remain

Yours in service,

..... Pastor.

..... Treasurer.

### Letter No. 2

DEAR BROTHER —:

How fitting it was for the first quarter of the year to close in celebrating the ordinance service with such a large number taking part! On such occasions our minds are drawn back to the first advent of Christ, as well as forward to His second coming, which means so much to every advent believer. Before that day comes, the gospel message is to be given to the whole world to make ready a people, and in this message we are all to have our part in *praying, working, and giving.*

During the quarter the church treasurer has received \$4,006.98 tithe, or an average of \$9.54 per capita; mission funds, \$2,043.68, or an average of 37½ cents a week per member; on the school fund, \$1,027.51; and on the apportionment fund for church expense, \$645.05, which is one of the largest quarter's receipts ever received by this church.

Through the instrumentality of the Sabbath school, the deep spiritual tone of the young people's meeting, the increasing attendance at the midweek prayer service, the interest in personal missionary work, and the development of the medical missionary activities, there is developing a deeper consecration preparatory, we fully believe, to the "loud cry" of the third angel's message. That all may share in this experience, each one needs to recognize his personal responsibility to God and faithfully fulfill His appointments in his daily experience.

According to our promise in the letter of —, we are herewith reporting to you concerning the "apportionment plan" and how it is succeeding. From the report given us by the church treasurer, the members are responding heartily, and more funds are coming in than ever before. Any new plan requires cooperation, careful planning, and time for adjustments. Reports expressing confidence in this plan are coming to us from the members, and

we believe it is solving the financing of the church work without overburdening any one; and it is doing this without making calls upon the Sabbath for church expense funds. Some have responded by paying the full year's apportionment in advance. Every member, young or old, will assuredly desire to have a part in this endeavor.

In the former letter it was suggested that you contribute — a month for this purpose, which amounts to date to —. You have paid —.

In view of the nearness of the end, let us all pray for a revival and reformation.

Yours in service,

..... Pastor.

..... Treasurer.

Letter No. 3

DEAR BROTHER —:

It is written concerning Hezekiah, king of Judah, "In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." What a favorable comment on a devoted life! With the same devotion we may be assured of the same blessing of prosperity.

Since our last letter to you, two schools have closed very successfully—the academy and the home school of nursing. A medical missionary class of fifty-four completed the course. The medical unit is functioning two days each week, involving no expense to the church.

Daily it is being evidenced that where all share in the financing of the church work, more is accomplished, the burdens are more easily lifted, and the blessings distributed. The apportionment plan is succeeding well. Each month more of our members are uniting in this plan. Since the apportionment plan was started, we have been able to meet our current bills promptly. We have paid off several hundred dollars of old accounts, as well as assisted materially in the support of boys and girls receiving a Christian education.

In looking over the treasurer's records we find that the amount suggested as your apportionment of — a month, totals — for the first six months ending June 30, and that — has been received.

In a few instances envelopes containing tithe, mission offerings, and church expense have been dropped into the basket without any name. This oversight may have occurred with you. It is very necessary that the name be placed upon the envelopes so that proper credit can be given.

With the rapid advancing of the third angel's message to all lands; with the evidence that the "latter rain" is beginning to fall in the heathen fields; with the ominous signs in the physical, the political, and the social world pointing to the soon return of the Master, shall we not arise and with the help of the Lord press the battle to the gates by our prayers, our activity, and our financial support?

Yours for the finishing of the work,

..... Pastor.

..... Treasurer.

Letter No. 4

DEAR BROTHER —:

We have closed an eventful quarter. In the midst of it was the camp meeting, where for ten days the people of God enjoyed the rich blessings of this annual convocation. It was a season of refreshing, and the timely instruction brought to us from day to day from the treasure house of the word of God will long remain with us.

Another item was the opening of the academy on the fourth day of this month; and the gathering in of our boys and girls on the opening day was an interesting sight. At the present time forty-eight are enrolled from the — church—the largest number for some years.

The medical unit is a busy place on Tuesdays and Thursdays of each week for the ladies, and on the corresponding evenings for the men.

The midweek prayer service is well attended, and

(Continued on page 22)

THE FIELD SAYS—

Through Our Letter Bag

Presentation of the Message to Ministers of Other Denominations

WE often think of the ministers of other denominations as our enemies, because many do bitterly oppose our message. Doubtless in many instances this opposition is due to ignorance of what we really believe and teach. At any rate it seems reasonable that we should always assume a friendly attitude toward other Christian ministers, and should earnestly strive to get before them in a favorable light the blessed truth which God has given us for the whole world. In a personal letter, Dr. H. C. Menkel, who has for many years labored as physician and preacher in India among the English and high-class Indians, tells of a very interesting experience with a group of other ministers. He says:

"In Simla there is a ministers' fellowship, in the form of a monthly meeting of the ministers from the different local denominations who meet at one another's homes in turn during the season and discuss topics of interest as pertaining to ministerial work. Last Tuesday it was our turn to entertain the fellowship, and I had been requested to lead the discussion by presenting a paper on eschatology, and giving a review of our denominational position on these matters. This has been my first experience in presenting a subject of this nature to a critical group of ministers representing different denominational groups.

"The discussion following the paper was very frank and free. You can judge of the interest developed from the fact that we were together for three hours developing this subject. Quite naturally it led to many questions about our understanding of the nature and relationship of Jesus in His mediatorial position, the nature of man, his condition in death, the resurrection, the understanding of future life and occupation. In fact, we covered so many aspects that the ministering brethren gained a fairly good concept of our teachings. They expressed themselves as being most pleased over the meeting and the better understanding which it had given them.

"This experience convinces me that it would be well worth our while to try to cultivate the fellowship of other ministers and to look for opportunities to bring before them the Biblical basis of our faith. We have had several other almost equally interesting experiences during the present season."

M. E. KERN.

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RELIGIOUS ANOMALY.—We have the best preaching in American history today, with the least results. We have better prepared preachers, and their influence in the total life is constantly diminishing. We have the finest church buildings that ever existed on American soil and fewer people know they exist.—*Religious Digest*, April, 1936. (Reprinted from *Evangelical-Messenger*.)

## GLIMPSSES OF "ELMSHAVEN"

The Custody and Use of the Ellen G. White Writings

### VIII. THE WORK OF THE "ELMSHAVEN" OFFICE TODAY\*

BY ARTHUR L. WHITE

IN BRINGING to a close this series of articles dealing with the writings of Ellen G. White, and the responsibilities of the trustees appointed as custodians of these writings, we should speak briefly of the work as it is being carried forward today.

The original five trustees were W. C. White, C. C. Crisler, A. G. Daniells, F. M. Wilcox, and C. H. Jones. Of these, two have passed to their rest, Brethren Daniells and Crisler, and Brother Jones resigned because of ill health. According to the terms of the will, the trustees fill vacancies. They have appointed J. E. Fulton and J. L. Shaw to take the places of Brethren Jones and Daniells. No one has yet been appointed to fill the vacancy made by the recent death of Elder Crisler. Elder W. C. White is secretary of the trustees, and his son, Arthur L. White, is assistant secretary and treasurer. Elder D. E. Robinson also assists in the work of the "Elmshaven" office.

Although the work of the Ellen G. White Estate, like that of all denominational agencies, is administered by its own board, those chosen to carry these responsibilities recognize the close relationship of this work to our denominational work in general. The trustees sense keenly the grave responsibilities resting upon them and welcome the counsel of their brethren in responsible positions in the work of God. Tasks of major importance are undertaken in counsel with our denominational leaders, thus bringing to bear a wider range of experience and counsel than would be possible if the trustees worked alone.

Documents prepared for general circulation, such as compilations from the E. G. White writings, and especially those not heretofore published, or statements dealing with Mrs. White and her work, whether issued under the authorization of the General Conference Committee or the Ellen G. White Estate, receive the careful consideration both of the trustees and the responsible leaders of the General Conference Committee. In this co-operative effort in which the trustees and the General Conference officers join in giving care-

ful study to the needs of the field and to the instruction available to meet those needs, there is great benefit to our world-wide work.

As stated in an earlier article of this series, the work of the White Estate naturally falls into three general divisions,—the promotion of the E. G. White books in the English language, together with the preparation of the compilations or reprints, or any new publications concerning the work of Mrs. E. G. White which involve the use of the sources contained in the "Elmshaven" vaults; the selection of matter for, and the promotion of, the publication of the E. G. White writings in foreign languages; and the continuing custody of the manuscript files.

"THE IMPENDING CONFLICT." This is the title of a 96-page book recently published, composed of eight selected chapters from the closing portion of "The Great Controversy." It is the conviction of the publishers, who requested the use of this material, and of the trustees, who compiled it, that it will have a large circulation. Thousands of Seventh-day Adventists are uniting in its distribution. It is hoped that as the readers see the fulfillment of the scenes portrayed in this book, many will be led to seek further light, and will ultimately accept the message in its fullness.

"SELECTIONS FROM THE TESTIMONIES." In 1933, in counsel with the General Conference Committee, plans were formulated for the issuance in the United States of selections from the nine volumes of "Testimonies for the Church." During the past two years, the trustees and the General Conference Committee have united in the task of selecting about one third of the matter appearing in the "Testimonies," for publication in a three-book edition of "Selections From the Testimonies." It is expected that the "Selections" will be enthusiastically received as a means of giving a much wider circulation than has been heretofore possible, to instruction and counsel of inestimable value to every Seventh-day Adventist.

"SKETCHES AND MEMORIES OF JAMES AND ELLEN WHITE." Early in 1934, in response to urgent and continued requests, W. C. White,

(Continued on page 21)

\* This article, drafted nine months ago, was brought up to date just before publication, that the latest information concerning the present work and plans of the Estate, and the personnel of the trustees at this time, might come before our readers.—EDITOR.

## EDITORIAL



## KEYNOTES

## BAPTIST FOREIGN MISSION RETRENCHMENT—No. 1



THE tragic story of Baptist foreign mission decline is told in the "Foreign Missions Number" of the *Watchman-Examiner*, the "national Baptist paper," dated February 20, 1936. The leading editorial is headed, "The Foreign Missions Crisis," and is followed by several supporting articles, two of which are significantly titled, "Crisis Closes the Century," and, "Shall We Celebrate the Centennials With Slaughter?"

The startling facts and figures disclosed may well be studied. We need a clear and accurate understanding of the situation in the contemporary Protestant world, for this has a definite bearing upon our own responsibilities, and brings before us a sobering lesson as to factors responsible for the Baptist crisis. This will be noted later; but first observe the pitiful story of "disintegration," as it is frankly called. Here follow, without comment, paragraphs from the editorial cited:

"Our foreign mission situation should cause grave concern among our people. For years we have been curtailing our program. Contributions have steadily declined. Receipts from the united budget have grown less and less.

"From the time of Adoniram Judson to the beginning of the decline, the record of our Northern Baptist foreign missions was one of expansion. We continuously lengthened our cords and strengthened our stakes.

"Modern missions trace back to two great pioneer Baptist missionaries—William Carey and Adoniram Judson. The awakened missionary zeal of those early days spread to other denominations. The stimulus of Baptist example started a crusade of world evangelization.

"We are fast falling from our preeminence in the foreign missions enterprise. That which concerns us is not simply a matter of denominational prestige. We are distressed over the tragic fact that Northern Baptist foreign missions are weakening all along the line. We have two foreign mission agencies . . . The combined missionary personnel of these in 1920-21 numbered 844; of these, 603 were supported by the General Society and 241 by our Woman's Society. Today our missionaries number 590; of these, 426 belong to the General Society and 164 to the Woman's society. A decline in personnel of 241 since 1920-21 can signify only one thing,—as a world evangelizing enterprise we are disintegrating.

"The financial facts are doubly alarming. In 1920-21 our people contributed for foreign missions through both societies \$1,916,042.37. This figure represents donations from Northern Baptists in the year stated, and does not include receipts from permanent funds, legacies, or annuities. Receipts for 1934-35 from our people, in the same category, totaled \$661,522.70. The normal and peculiar extenuating causes for the decline are not sufficient to explain the situation. It is that alarming fact which troubles us the most.

"To this must be added the consideration of the fact that we have sent out only a few new missionaries in recent years. What is the effect? The frontiersmen of the kingdom who went out in earlier years are, in large numbers, approaching the retiring

age. The work of a lifetime must soon be left by men and women who have exhausted themselves in establishing the work of Christ in foreign lands."

Next, from "Crisis Closes the Century," the same general story is told in slightly different form and figures:

"We have closed the tenth decade of the 1835-1935 centenary, marked by the beginning of four great missions. It is well to take stock. This last decade presents a startling picture in the homeland. One wonders what those blackcoated committeemen of one hundred years ago would say of it. The impetus and power of the great movement continue abroad. But at home—there has been no decade like it in the entire century. . . .

"The tenth decade of the century closes in a crisis marked by a devastating decrease in missionary staff, the number falling from 845 in 1923 to 590 in 1935. The drop is due to a decrease in contributions from individuals and churches, amounting to a cut of considerably more than half in donation income. In 1923 the receipts were \$1,100,324.94. In 1935, \$438,936.47. . . . Missionaries can be kept at work only as the churches provide the funds. Reserves have been exhausted, and increased income alone can save us from a further staff reduction of seventy."

Passing over the third article named, we quote from another entitled, "Open Doors in Telugu Land," under the subhead, "Northern Baptists in Retreat:"

"Now this is the situation out at the front—wide-open doors on every side. But what do we find at home? . . . Northern Baptists today, numbering 1,500,000, are giving to the Unified Budget \$2,000,000 less than five years ago. Year by year the contributions of the churches have been falling off until last year they were 47 per cent below the mark of 1930-31. Last year a tremendous effort was made to check the downward move. Many churches responded splendidly, even increasing their offerings; but in spite of all efforts, the total amount from churches and individuals fell \$180,000 below that of the previous year.

"How has this affected our Foreign Mission Boards? Five years ago [1931] our Foreign Mission Boards received through the Northern Baptist Convention in donations from churches and individuals \$807,000. Last year they received only \$438,000—a decrease of nearly one half in five years."

And finally, we quote from the pitiful official "Appeal." The repetition of these facts and figures in varying forms for emphasis, indicates the vital character of the crisis, and the recognized urgency of some remedial action, without, alas, sensing the significance of it all, which is of greatest concern to us. The "Appeal" says:

"Your Foreign Mission Board makes this extraordinary statement to you about the gravest crisis in your foreign work for more than half a century. In 1923 we had 603 missionaries. Today, thirteen years later, we have only 426, and we face the seemingly inevitable necessity of cutting off 70 more missionaries and a substantial part of the work in the next three years. How to do it after the successive cuts of the last thirteen years we frankly do not know, but we must begin the process now.

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## AROUND THE WORLD CIRCLE



The Great Commission in Operation

### III. THE FOREIGN MISSIONARY'S BEHAVIOR

BY FREDERICK LEE

THE life and behavior of the missionary has very much to do with his success or failure. We must remember that a long journey does not change one's disposition. The fact that a person has chosen to live a life of service in a distant mission field, does not make him any different in disposition than he was in the homeland.

Somehow a certain halo has been placed upon the brow of those who are willing to give up home and loved ones and go out as foreign missionaries. Of course we would expect that the one who is willing to do all this would most certainly have a strong Christian experience. But let us not forget that many a man has given up home and gone into lonely places and endured privation merely for the sake of gain or adventure.

In my travels about China I have been surprised to see representatives of tobacco or oil companies, and traders of various kinds, who were enduring trials as great as or even greater than those many a missionary endures. There are many motives that may urge one to accept sacrifices without a murmur. The fact that one has been willing to leave his homeland and its comforts does not necessarily change his temperament. Only Christ can change the life, and unless this change has been very definite, the old life will show up in the daily conduct of the man or the woman in a mission field, just as much as, or perhaps even more than, in a land where one is surrounded by many helps to Christian living.

So no one should manifest surprise when I remark that many a missionary career has been wrecked because of some peculiarity in the temperament of the man, or the fretful and injudicious disposition of his wife. Not only have much time and expense been lost because of a lack of proper Christlike adjustment on the part of the missionary to his surroundings, but many souls have been lost.

If a man or woman is discontented, tactless, uncouth, impatient, selfish, imprudent, jealous, or grasping in the homeland, you may be sure that these traits of character will be manifest tenfold in the mission field. If one is inefficient, lazy, careless, or unsuccessful in a conference at home, do not think these weaknesses will be corrected by placing him on some lonely station in Central Africa. He will then be in a position where he can more freely follow his inclinations.

A missionary must have the incentive of right-doing within him when living alone, or perhaps with one family in a mission compound. There are few looking on and checking up on his daily life. The division president or union superintendent has a vast field of responsibility, and is not often present when work must be done. There are few workers' meetings in which corrective instruction can be given. The standards of life about the missionary are often lower than his own. It is easy to sag into careless indifference, if the spring of action is not kept alive by constant personal checkup and a keen working conscience.

What sad consequences result from any carelessness in the selection of candidates for a mission field. If a man has been a failure in a home conference, if he is found to have little efficiency in his work, you may be sure that his deficiencies will be multiplied when he finds himself on his own initiative. Not only is there a sad ending to such an experience for the person, but the work in a place of importance and great need is thus retarded.

In most mission fields we now have a trained native ministry, a well-organized educational system, and churches which are developing good local leaders. It is becoming more and more true that only efficient, wide-awake men and women of ability, tactfulness,

### God Will Provide

BY A. N. ANDERSON

O'er, shame that Israel spurned such bread—  
The perfect nutrient, richly spread!  
Gushed from the rock a surging flow,  
That all abundant life might know.  
By Cherith's limpid waters still,  
His promise true God did fulfill.  
The oil ran down the cruse's side  
At Zarephath; God does provide,  
God will provide.

A lad's slim budget, slender store,  
The hung'ring host supplied—and more.  
Each fragrant flower, each bird in air,  
Do sweetly tell God's constant care.  
When earth-made refuge there is none,  
The remnant wait in caverns lone.  
A table's spread by One who died,  
But ever lives; God does provide,  
God will provide.

*Aizu-Wakamatsu, Japan.*

and good vision can be useful in a mission field.

Permit me to mention in a very definite way some points in connection with the life and behavior of a foreign missionary.

**APPRECIATION.** No one should take up work in a foreign field who feels unable to appreciate what is good among all races of people. The one who goes abroad with the spirit of superiority and condescension toward people not of his own race, might far better turn back before he takes ship to go abroad.

No longer does the so-called "heathen world" look upon Christendom in an attitude of awe and reverence. The World War shattered all that, and the collapse of the Westerner's economic world has brought disillusionment to many peoples.

The missionary must believe in his soul that God has "made of one blood all nations of men," and he must live as if he believed it. Racial equality is not a question for the missionary to discuss. There should be no question about it. All men are our brethren, and though some may have been unfortunate in having been born amid superstition and ignorance, yet when the advantages of a Christian environment and enlightenment come to them, we see the same graces manifested in them as in those who have been born under more advantageous circumstances.

A man in search of light and truth does not want pity, but appreciation. One who stands high up on a pedestal, and does not come down and mingle with the people in friendly fellowship, does not follow the example of the Master who "counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant." Only as we follow in the way that Christ marked out, can we become true soul winners.

The missionary should remember that so-called Christian lands have nothing of real or eternal worth except the knowledge of Christ, and that knowledge is available to all men. Never should one make tactless comparisons between the way of life in one nation and that in another. Never should one speak disparagingly of the customs of the people for whom he is working. In no case should idol worship be ridiculed or pictured in a flippant manner. Such an attitude will not breed respect for the worship of the true God. Preach truth, and let error fall to pieces of its own weight. Preach Christian living, and Western culture need not be mentioned. Only as one is constrained by love will he be able to live this life of appreciation and humble service.

**PATIENCE.** No quality among all the Christian graces is needed more than patience. One's patience will be tried at every turn. In the first place, other people have not imbibed the spirit of haste which makes America the most restless nation on earth. A momentary delay, a postponement of work, a careless attitude toward the passage of time, an easy indifference toward sudden difficulties, —these are the things which breed impatience in the missionary.

One urges the wheelbarrow man to come at six o'clock the next morning. He pleasantly consents. An early start must be made. The journey is long and an appointment must be met. The man turns up at eight o'clock, two hours late, but happy and unthinking. The missionary is, to say the least, worked up to a very nervous state. It is then the very easiest thing in the world for the missionary to explode in a very unchristian manner, if he is not on guard.

Again, one arrives at a railway terminus. Baggage must be transferred to a boat. There is little time for delay. One is alone and must depend on coolie help. The wide-awake coolies who must earn their living by their wits at once see the predicament of the missionary. They are anything but kindhearted and obliging. There is no reason why a handsome profit should not be made out of the situation. The price asked for the transfer of the goods is outrageous. The missionary appeals to a passing railway police. He, however, calmly walks on with folded arms. The situation is most trying. What can be done? How easy it is to raise the voice and shout in tones of authority. But this has little effect upon the calm exterior of the extortioners. Nothing can ruffle them or make them yield. Threats are made, and perhaps hands are raised to strike at this form of injustice. Onlookers watch the scene. Let us, however, draw the curtain upon this, lest we see something not at all becoming to a missionary.

Never should a hand be laid roughly upon any person, whether he be of lowly or high

## He Rules the Storm

BY ROBERT HARE

No frost unbidden nips the verdure of the years,  
No burden yet unmeasured meets thy little strength;  
Our God wills kindly, and the darkest storm  
Must work out good for thee at length.

Bring closer when the ruder blasts of wrong assail,  
Lean harder when the thorny way is steep and long.  
Trust on more truly; He will guide and yet  
In goodness fill thy life with song.

For earthly friendships die, His love is changeless still;  
And if life's joy departs, His peace and truth abide;  
No tempest rage unbidden can destroy—  
Jehovah rules above the tide.

Innumerable worlds, obedient to His sovereign will,  
Move ever onward, timed to all eternal years;  
His hand enfolds thy littleness, His love  
Will sometime wipe away thy tears.

Wahroonga, N. S. W.

estate. Never should an angry look be fashioned upon the countenance. Such a manner not only fails to reveal the spirit of Christ, it fails to accomplish one's purpose. Nothing can so quickly turn a situation such as the one above mentioned, as a calm exterior, a pleasant smile, and an easy, indifferent manner. Even a coolie has a sense of justice, and when he sees that he cannot ruffle the feathers of the foreigner, his better nature yields to pressure, and the bargain is soon made.

A rough exterior, a hasty motion, loud talking, will only work great harm, and will accomplish nothing. There is never provocation enough to excuse the missionary for losing his temper. If one finds it impossible to live the life of a foreign missionary without constant demonstrations of impatience before the people for whom he is working, it were better if he packed his belongings and turned back to the homeland as soon as possible.

**HARMONY.** There should ever be harmony in the home and in the mission compound if Christ is to be preached effectively. One person who is outspoken in criticism, who is sensitive to slights, who is selfish and wants his or her own way, can wreck the peace of an important mission station, and cause the light of truth to be greatly dimmed.

Never should one complain to a native worker or believer concerning the attitude or action of a fellow missionary. Never should one reveal or hold any spirit of resentment or retaliation toward a fellow missionary. Far greater damage is done through lack of harmony in a mission compound than through lack of harmony in a conference office at home.

Imagine the situation as it is viewed from the angle of the native worker or believer. He no doubt thinks as follows, "Here are men and women who have crossed land and sea, who have been selected as representatives of a great world work, and who profess to be the ambassadors of heaven. Surely they must be outstanding in their Christian qualifications. How can it be, then, that these people are acting in a manner unbecoming to Christians? Can it be there is power in the religion of Christ to save us who have had but little knowledge of the truth?" The cause of God is thus brought into disrepute and the damage is far reaching.

**CONSIDERATION.** Nothing can so quickly ruffle one's feelings and wound one's spirit as a lack of consideration for his viewpoint. The foreign missionary is told that he must be tactful in dealing with the people to whom he is going. But some seem to feel that tact is a grace not given to many, or an art acquired only by specialized training. Hence I am using the word "consideration" instead of the word "tact."

There is no one who does not understand

what consideration means. It is nothing more than thoughtfulness for the feelings of others. Consideration is bred of respect, and respect is born of esteem. Is it possible for a missionary to truly help one whom he does not esteem? Will he be thoughtful and considerate in his attitude toward one whom he does not respect?

There is gold beneath the roughest exterior. There is value in every man or woman to whom God has given the breath of life, it matters not whether he be clothed in rags or in robes of purple and fine linen. The missionary must first recognize the true value of a person before he can save him.

If the missionary on every occasion had this appreciation of the value of the people whom he is addressing or with whom he is dealing, few mistakes would be made. On the other hand, a disrespectful attitude, a slighting remark, an inept comparison, a dictatorial manner, a belittling decision—these are the things which drive people from us.

In China we speak of "saving" a man's "face." We Americans evidently do not believe much in that. We believe in saying what we think, and we look down on the person who will not accept it bravely. Our aggressive and restless natures will take little time to consider another person's feelings. There is work to be done. There are decisions to be made. There are goals to be met. There are standards to be reached.

With the aggressiveness that clothes us, we leave a trail of wounded spirits and bewildered souls behind us, especially in a mission field. All too often we fail to give consideration to the other person's viewpoint. We hasten to condemn, or we hurry with our decisions before we inquire what is best under the circumstances, to win unity and create confidence.

Every missionary should pray daily, "Lord, give me an understanding heart. Awaken my mind to the value of every one with whom I have to do this day." If such were the life of the missionary, how few difficulties would arise, and how many souls would be won!

**CONCLUSION.** We can find no better advice in the Bible for the new recruit, or for the old missionary, than the words written to the youthful Timothy by Paul, the veteran missionary: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:12-16.

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LET US, in disciplinary work, not censure all in order to reach the needful few. Courage and tact will point the way, if we are but willing to follow it.

## A MORE EFFECTUAL MINISTRY

### THE REQUISITES OF TRUE MINISTRY—No. 2

BY C. H. WATSON

**M**Y speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2:4.

Let us keep Paul's statement in our hearts whenever we think of methods. Method is a thing that should properly suit the individual who uses it. My method will never be suited to you, and very often your method will not at all suit me. I have to use the method that God can make the most helpful in my service. And you must use that most helpful in yours.

When I see our great cities with their vast multitudes of humanity yet to be reached with the message for this time, I know that the methods we use must, of necessity, be varied. God uses a great many men and a great many different methods in service. But we must always bear a message that is in harmony with the objectives and character of our work, and employ no method of preaching or labor that misrepresents the gospel we preach. If I find a man using a method different from that of his fellows, however impossible it might be for me to use his method, if he is being blessed of God and is truly winning men to Christ by his method,—if he is bringing sinners from darkness to light,—then I am going to pray for success in the use of that method in that man's service. Instead of criticizing him, I shall pray for him and rejoice with him over the fruit of his earnest labor.

The apostle Paul had a definite objective before him in his work. Observe his statement in 1 Corinthians 2:5: "That your faith should not stand in the wisdom of men, but in the power of God." Paul recognized that the gospel may be preached in such a way that men's faith shall stand in the wisdom of men. He recognized also that there is a way to preach the gospel so that their faith shall stand in the power of God. The difference between these two results is revealed in the preacher's life, in his method of labor, in the message that he gives, in the spirit in which he gives that message, in the purpose for which he gives it. In order that the faith of our converts shall stand in the power of God, what did Paul feel it necessary to do in his work?—To declare the testimony of God, centering that message in Jesus Christ and Him crucified, in demonstration of the Spirit and of power, that their "faith shall not stand in

the wisdom of men, but in the power of God." The secret of keeping our church membership lies just there. If they do not come to know the power of God in accepting Him, they have nothing in their experience to which their faith may cling in the hour of test.

To bring souls from the ways of the world into the power of God, is to introduce them to a new set of trials in their lives. It is a shameful thing for a gospel minister to bring human beings to such an experience, and not prepare them in the power of God to meet those trials victoriously.

Church experience is not all rejoicing. Of course there is victory, but before victory there is conflict. When souls are brought into fellowship with others in the church, they experience a great change in their lives. That is to be expected. In that new experience they can rely on nothing which nature has given them. Faith in God and His Son Jesus must supply all the strength they need and establish them in the truth. It is necessary, therefore, that their faith shall stand in the power of God. Whether it shall or shall not is decided in large measure by the kind of ministry that we offer to God in bringing them to Him.

There is no possibility of their reaching victory in that new experience if their faith stands only in the wisdom of men. Church rules are all right in their way and their proper place, but they are poor, feeble things to put in the place of God's power. It is necessary that church rules be obeyed, but obedience to church rules comes without any difficulty whatsoever from those whose faith stands in the power of God. On the other hand, if we have members in a church whose faith stands in the wisdom of men, there are in that church potentialities of division and strife, and all that is needed to destroy the peace and blessedness of harmonious and helpful church relationships.

The apostle next reminds us that the work of the gospel minister is a spiritual work. The natural man, working in the wisdom of men, cannot perform it acceptably. Undertaking God's work with natural forces is a perilous thing. Laboring in the wisdom of this world instead of in the wisdom of God, is tragic. It led to fearful results in the efforts of the religious leaders in Christ's day. In the eighth verse, Paul informs us that it was because those men knew not the wisdom

of God that they crucified the Lord of glory. He then makes clear the fact that men labor for others in the wisdom of God only through the Holy Spirit.

It is the Holy Spirit that brings to our minds an understanding of the things of God's wisdom. It is therefore necessary that we have the Spirit of God in order that we may have knowledge of these things. This cannot be brought to us by natural means. Naturally, we understand by what we see or hear or sense by the feelings of the heart. But "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." These God has revealed unto us by His Spirit, "for the Spirit searcheth all things, yea, the deep things of God."

There are limitations and possibilities brought to our thought in this teaching of the apostle Paul, that we would do well indeed to study. What a range of knowledge is accessible to us through the Spirit of God, seeing that "the Spirit searcheth all things, yea, the deep things of God"! And what an impoverishment of service there is connected with a ministry that is neither instructed nor empowered by the Spirit of the Lord! Surely, since "eye hath not seen, nor ear heard," nor the heart felt, it is impossible for man to gather spiritual power from natural sources or by natural means.

The Spirit of God must be in our hearts, controlling our thoughts, instructing our minds, and ordering our speech, as we endeavor to lead souls from sin to righteousness and from this world into the kingdom of God. Because in coming to the church they are coming to a life that is ordered by the wisdom of God, they must have that wisdom through the Holy Spirit. They cannot receive it by natural means if their hearts have not been changed, for the natural heart cannot discern it. They must therefore have a change of heart. They must be born again.

In order that they shall have understanding of all this, the man who acts as minister, bringing God's eternal truth to their souls, must himself be born again, and have faith that stands in the power of God. Otherwise his service will be unsatisfactory. The wisdom of man is worthless, and does not belong in the life of God's people. The spiritual man is spiritually instructed. Therefore, if our faith and the faith of our people is to stand in the power of God, we must have the wisdom of God.

(To be continued)

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WHY are we so critical of one another? Should we not allow for varying personalities? Should we not recognize differing gifts, even if another's conviction fails to coincide with our own?

## THE MINISTER'S BOOKS

Reading Course and Reviews

### Study Suggestions for "History of the Reformation"—No. 3

BY F. A. SCHILLING

#### 7. The Element of Personal Experience

Concepts and ideas dwell in the minds of living individuals. The actual experiences of those persons exert a formative influence on their ideas, however abstractly these may be conceived. It is a mistake to study the history of theology apart from the personal experiences of the theologians themselves. To overlook the influence of personal experience in Luther's work would be to disregard the really dynamic and masterful force in his life and work. In these personal experiences we can see in part the divine guidance which, after all, was what directed Luther.

##### a. Moments of Spiritual Illumination

Unbiased students of Luther's life are ever and again reverently impressed by the remarkable experiences which came to him, experiences in which he received sudden revelations of light that for him were epochal in significance. Such important moments are narrated on page 155 (where reference is made to the influence which German mystics had on Luther), on pages 156, 157, 193-205 (where is sketched Luther's life through early stages of education and the monastery experience, and in which reference is made to incidents of the kind under consideration here), on page 203 (where the revelation to Luther in the Erfurt monastery is compared with Paul's experience on the road to Damascus), and on page 432ff.

##### b. The Influence of Personal Experience on Luther's Views and Teachings

It is one of the admirable traits of Lindsay's volume, that he places adequate stress on this important aspect of the Reformer's work. On pages 190-193 he gives a veritable classic of an answer to the question, "Why did Luther succeed?" Here he makes this significant statement, "Men could see what faith was when they looked at Luther." On pages 256 and 426ff., is set forth and ably demonstrated the thesis which rightly interprets the Lutheran Reformation, "The Reformation did not take its rise from a criticism of doctrines, but from religious need." Notice on page 434 the significant statement, "Doctrines indeed are never the beginnings of things; they are at best the storehouses of past and blessed experiences." And again, "We must be in touch with God to know Him in the true sense of knowledge." On page 474 and onward is further demonstrated the close connection of doctrine and experience in Luther in connection with the interpretation of "The Person of Christ."

## 8. Providences

It is scarcely probable that a devout student of Biblical and church history, would fail to see the manifestations of God's providences on behalf of those who have sought to serve Him faithfully. In Luther's life and in the course of his movement, such providences are not hard to recognize. First of all, in the conversion experience of Luther (page 197), then in his rescue on the return from Worms and his safekeeping in the Wartburg (page 297). At times when Charles V had made preparation to advance against the Lutheran forces and crush them with his army, he was repeatedly prevented from doing so either by the oncoming Turk (page 374), or by friction and even open hostilities with his own religious allies, France on the one hand (pages 341, 342) and the pope on the other (pages 342, 343, 378).

## 9. Miscellaneous Items

A careful study of the above-enumerated aspects of the German Reformation will result in a fair understanding of it. However, the interested student will undoubtedly wish to investigate items of special interest to himself which are probably not listed here. Unfortunately, the Lindsay volume omits the treatment of Luther's views regarding the Sabbath and the advent, but does give ample material on other topics of special interest to us. Such may be the topics of faith, justification, preaching, sacrament, church, scripture, etc. The pages for these various items may be found in the index.

The foregoing suggestions have been made from the viewpoint of one who is greatly interested in the significant period of the Reformation and for the purpose of arousing a similar interest and understanding in those who will approach it through the medium of the Ministerial Reading Course selection of the Lindsay volume. It is hoped that this volume will receive the wide and thorough study which it truly merits.

*College Place, Washington.*

## DELVING INTO THE WORD

### III. The Institution of the Lord's Supper

BY N. J. WALDORF

We will now call attention to the Lord's supper. Very little need be said in regard to it, since this ordinance is so well known. However, a few suggestions may be helpful. When Jesus had blessed the bread, He gave it to them and said, "Take, eat; this is My body;" and when He had given them the wine He said, "This is My blood of the new testament [covenant, A. R. V.], which is shed for many." (See Mark 14:22-24.) Note the following points:

1. There was no need for the Saviour to explain further what He meant by His "body" and "blood," for they fully understood it, according to Peter's own testimony.

2. The Passover lamb, slain in Egypt, had its blood sprinkled on the lintels and door posts of the homes of the Jews as a sign of faith in a Saviour from the plagues of Egypt. The body of the lamb was eaten without the blood. Blood was forbidden to be eaten by the Jews.

3. Christ is the antitypical Passover Lamb. (See 1 Cor. 5:8.) His literal blood was not shed when He instituted the Lord's supper. He never said that the wine was changed into His actual blood when He blessed the cup before giving it to the disciples. On the contrary, He recognized it as wine still, for He said, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark 14:25. There is not a trace of transubstantiation here.

4. The whole ordinance of the supper is a symbolic representation of the sealing of the law of God in human hearts, for the real blood was shed on Calvary's cross, and that blood sealed forever the perpetuity of God's law, and His promise in the new covenant is to write His law in human hearts. That this is the case we learn from Paul.

#### Paul's Exposition of the Supper

The apostle gives a short description of the Lord's supper in 1 Corinthians 11:23-31; we quote verses 27 and 29: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." If eating and drinking unworthily of this bread and cup brings damnation to us, the important question is, What is the meaning of "not discerning the Lord's body"?

To answer this question, we quote from Psalms 40:6-8, which is partially repeated in Hebrews 10:4-6: "Sacrifice and offering Thou didst not desire. . . . Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Hebrews 10:5 says, "A body hast Thou prepared Me."

This is a prophecy relating to Christ, and it conveys to us the truth that the law of God was written in His heart, or in His body or life. He was the Mediator of the new covenant, and as such He came to demonstrate that it was possible for a human being, by the grace of God, to have the law written in the human heart by the Holy Spirit. God's promise to do this was sealed by the blood of Christ on the cross of Calvary.

The Lord's supper is not only a memorial of the cross of Christ, but every one who partakes

*(Continued on page 21)*

## VALUABLE QUOTATIONS

Extracts From Current Literature

**REDUCED CONTRIBUTION.**—Protestant church members in America reduced their contributions to their denominations from \$532,868,714 in 1928 to \$304,692,499 in 1935, a total drop of 43 per cent, says the research staff of the Federal Council of Churches. This means a per capita contribution, for all purposes, of \$12.10 in 1935 as over against \$23.30 in 1928. Per capita contributions for congregational purposes fared only slightly better, with a drop of from \$17.30 in 1928 to \$9.98 in 1935. The only hopeful aspect of this situation is the fact there was, during the past year, and for the first time since 1928, an actual per capita increase over the preceding year. In 1934 this was \$12.07, and in 1935 it was a bare three cents higher, \$12.10.—*The Christian Century*, April 1, 1936.

**WHISKY ADVERTISING.**—In an exceedingly interesting compilation, *Editor and Publisher* presents the newspaper advertising-lineage records of 302 principal companies in the United States. As might be surmised, General Motors, with twenty-eight products, leads the list with 20,666,031 lines during 1935. Closely following are Chesterfield and Camel cigarettes, and then Ford, and then Chrysler motors, with Rinsolux-Lifebuoy soaps and Lucky Strikes and Old Gold bringing up the procession. But after those well-known advertisers comes something new. From time to time this Review has warned of the unrestrained liquor ads which dot the pages of our newspapers and magazines. The figures here presented fully justify our warning, and go far to substantiate our oft-made prediction that if this continues, the liquor interests will bring upon their heads and that of a defenseless country the old curse of prohibition. Seven corporations dealing in whiskies had between them no less than 24,410,027 lines of advertising merely in the daily and Sunday newspapers of the nation. These advertisements publicized ninety-eight different brands of whisky and gin. How many more millions of lines of space they bought in the magazines it is impossible to say, but it is safe to estimate that they exceed even the newspaper advertising. Moreover, the thing is on the increase, for the newspaper figures for 1935 are 13,000,000 lines in advance of those for 1934, an increase of 100 per cent. If this keeps up, and if intensive advertising really, as is claimed, pushes consumption to great heights, then we are fast becoming—ominous sign!—a nation of hard drinkers and automobile drivers at the same time. It will be no wonder if a wave of reaction follows.—*America (R.C.)*, March 28, 1936.

**APOSTATE STEPS.**—It is said that when Ralph Waldo Emerson was a pastor, he told his church that wine was not necessary to observance of the Lord's supper; that water could be as well used. And so they used water. After a while Mr. Emerson told the church it was not necessary to partake of the water and the bread; that they could get the same spiritual benefit by sitting in their seats and contemplating the water and the bread. After a while Mr. Emerson told the church that it was not necessary to put the water and the bread on the table; they could get the same spiritual benefit by sitting in their seats and thinking about Christ. Finally the Lord's supper was eliminated. After he had once departed from the Scriptural example in substituting water for wine, Mr. Emerson's course was strictly logical.—*The Watchman-Examiner*, March 19, 1936.

**BIBLE DISTRIBUTION.**—The number of Scriptures cleared through the New York Bible Society during the year 1935 is, whole Bibles 21,985, New Testaments, 53,897, Gospels and other Bible portions, 701,565, making the total 777,447. This is an increase of 20,596 over 1934. When this number is added to the distribution during the preceding one hundred and twenty-five years, the grand total rises to 20,477,022.—*The Watchman-Examiner*, March 19, 1936.

**ST. SOPHIA CHURCH.**—St. Sophia Church in Constantinople has recently been closed by order of Mustafa Kemal, and the building will be reopened as a museum of culture for the whole world. For the building of this church, the whole Roman world was ransacked for marble, alabaster, jasper, and gold. Thirty-six tons of gold went into the building of the cupola, arches, and vaults. Ten thousand masons worked for five years in the building. It was the

great Christian church of the early centuries. In 1453 it was converted into a Mohammedan mosque. There is a tradition that someday Christ will descend on Mt. Sophia, and from then on the world will be Christian.—*Religious Digest*, April, 1936. (Reprinted from *Evangelical-Messenger*.)

**CIRCUIT RIDERS.**—Circuit riding was introduced into the United States about 1771. Early minister-riders sometimes covered 5,000 miles a year, and often preached more than a dozen sermons per week. Before 1800 they furnished their own horse and received about \$65 a year.—*Religious Digest*, April, 1936. (Reprinted from *Literary Digest*.)

**TRAGIC JERUSALEM.**—Originally a city of Chaldea.  
Capital of Abraham.  
Captured by Egypt.  
1400 B.C.—Captured by Jebusites.  
1058 B.C.—Capital of David.  
622-332 B.C.—Frequently destroyed in warfare and rebuilt.  
322 B.C.—Taken by Alexander the Great.  
168 B.C.—Stormed by the Romans, who killed 12,000 Jews.  
54 B.C.—Looting of the temple.  
70 A.D.—Destroyed by the Romans.  
148 A.D.—Razed again by the Romans.  
325 A.D.—Restored to old dignity.  
637 A.D.—Captured and churches destroyed by Caliph Omar, a Saracen.  
1006 A.D.—Captured by the Crusaders.  
1187 A.D.—Retaken by Saladin.  
1226 A.D.—Recaptured by Crusaders.  
1244 A.D.—Ruled by Egyptian sultans.  
1291 A.D.—Christians expelled from all Holy Land.  
1517 A.D.—Seized by the Turks.  
1917 A.D.—Recaptured by British under General Allenby.—*Religious Digest*, April, 1936, p. 5.

**CORRUPTING MOVIES.**—Not all the missionary schools in China do as much to Christianize that country as the American motion pictures are doing to corrupt it. Eighty per cent of all the films shown in China come from Hollywood. Some of those that cannot pass even the loose censorship in America are exported to the Orient by conscienceless producers.—*The Christian Advocate*, March 19, 1936.

WHAT makes a sermon dry?  
Deficiency of prayers and tears,  
The wilt of long-repeated years,  
The fever-heat of itching ears,—  
These make a sermon dry!

—*Religious Digest*, April, 1936.

**COMMERCIALIZED HYMNS.**—Decency sets no limit in these days to devices of the advertiser. St. Paul's pulpit on a recent Sunday, described it as a peculiarly insidious form of exploiting the religious life. He felt that the hymns which are expressive of the highest, tenderest, and most sacred emotions, were to be skillfully associated with the name of a brand of groceries in such a way that the listener could never hear or read the hymns again without having that brand of groceries intrude upon his consciousness. He says: "What is likely to go on in the office of this food corporation? Probably something like this. Smith says, 'How do you feel, Jones, about the sales appeal in 'Jesus, Lover of My Soul,' or 'Nearer, My God, to Thee,' or do you think 'Come, Holy Spirit, Heavenly Dove,' or 'Must Jesus Bear the Cross Alone?'" would be more profitable?" "You may be sure that the program will be arranged for an emotional reaction with a sales-compelling value.—*The Christian Advocate*, Oct. 17, 1935.

**"TWO DATES."**—Today is the best day we have. But a better day is coming. Let us use the best while we have it, and let us rejoice in the better to come. Dr. Northcote Deck is quoted in the Keswick Calendar with this pertinent comment: "It has been said that Paul knew only two dates in his calendar. They were 'today' and 'that day.' 'Today' to be passed and packed full of blessed service and worship; and 'that day,' the appointed time for giving account, toward which all his energies were bent." If we remember that "that day," while it will bring us the unspeakable joy of face-to-face fellowship with our Lord, will also bring us to that time when "we must all appear before the judgment seat of Christ," that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10), we shall be challenged and spurred to use "today" so that we may not be ashamed in "that day"—*The Sunday School Times*, Dec. 14, 1935.

**PRESENTING CHRIST.**—Today the one who would present Christ to the Moslem heart should be an expert in avoiding argument. This is a more difficult science than at first appears. Not only the clergy and the intellectuals, but the ordinary Mohammedan would about as soon argue as eat.

From the Christian standpoint little good is liable to result from argument. The proponent of Islam will either feel that he has won the discussion and his pride will make him still more difficult to reach, or he will feel that he has lost and will leave, not to return, or to devise new methods of attack.

Our task involves not only the winning of the intellectual consent to the truth of Christianity, but the far more difficult problem of winning the heart and will also for Christ.—*J. Christy Wilson, in Religious Digest*, December, 1935. (Condensed from the *Moslem World*.)

**KAGAWA'S MISSION.**—In a recent statement by the Secretary of Agriculture, Hon. Henry A. Wallace, made in an address before the Union League of New York, it was revealed that 36,000 families at the top of our economic structure received as much income as 11,000,000 families at the bottom. Such a division of wealth does not deserve to be called a system, not even a capitalist system, except for the few at the top who are receiving the benefits.

The cooperative movement [advocated by Kagawa] seeks to bring forth a better distribution of this income by legal, peaceful, democratic processes. It will not be accomplished in a short time, but must of necessity be a matter of long duration and experiment. It is not like any of the nostrums of our feverish time. It offers no immediate panacea or utopia. It is not a short cut out of the depression by means of getting something for nothing. It is not a gamble. It makes exploitation impossible. It is a foolproof method of starting at the bottom of the economic ladder and gradually working up by self-help and cooperative work, and not by legislation or political maneuver.—*Zion's Herald*, Feb. 19, 1936.

**POLISH JEWS.**—In September a conference met in London representing the 6,000,000 Polish Jews in the world, 3,500,000 of whom reside in Poland. Between the years 1918 and 1934, 404,220 Jews left Poland, 153,011 leaving in 1934, thus revealing how the fearful pressure on Polish Jewry grows. "In Poland," says the *New Statesman* (July 27, 1935), "the Jews are subjected to a silent economic persecution so severe that we are authoritatively told that at least a million never have enough to eat. The new race of Pharaohs have this advantage over the old,—they are ready to let the Jews go without the compulsion of the plagues."—*The Sunday School Times*, Jan. 4, 1936.

**AMERICA'S YOUTH.**—The length to which liquor interests have promoted advertising in an endeavor to make drinkers of America's youth, causing consternation among some of their warmest supporters, drew from Federal Administrator Joseph Choate, Jr., a rebuke, and called forth from Senator James Hamilton Lewis in the United States Senate a vigorous speech, warning that the present methods of the liquor interests would bring a return of prohibition more stringent than the Eighteenth Amendment.

However, when a church college paper stoops to carry beer advertising, it shocks to the very core one's faith in the youth of our church colleges quite as much as some of the things I have witnessed in certain of our State universities. It is shocking and deplorable!

In a Western city, the seat of the State university, twenty-five students were expelled for a shameless drunken debauch. Today's morning *Arkansas Gazette* tells of the expulsion of seven University of Arkansas students, some of them members of the football team, after a drunken and immoral orgy; and also reveals that a young coed made expulsion for her unnecessary by leaving the college in shame. Now, would the liquor interests duplicate these things in our church schools?—*Zion's Herald*, Jan. 8, 1936.

**CHRISTIAN BROTHERHOOD.**—The Washington, D.C., Federation of Churches has just voted unanimously to invite the Negro churches of the city into membership. Only a few years ago this same organization refused to admit one of the Negro churches. This changed point of view did not just "happen." It is the result of long and patient work on the part of a few individuals who believe that Christian

brotherhood can really be achieved.—*Federal Council Bulletin*, January, 1936.

**PRESBYTERIAN SCHISM.**—The background of the controversy in the Presbyterian Church is doctrinal. There are two wings of the church, one of which is Fundamentalist, the other Modernist, or Liberal. Ever since the open warfare within several of the protestant churches, fifteen years ago, over the infallibility of the Bible as the rule of faith, there has been a gradual subsidence of strife, except in the Presbyterian Church.

Professor Machen, a man of scholarship and a militant churchman, after theological difficulties in Princeton Theological Seminary became the leader of the conservatives. He aided in the founding of a new theological school in Philadelphia, and in the organization of an independent board of foreign missions to oppose the established and official board. More recently he has been a dominant figure in the creation of the Presbyterian Constitutional Covenant Union, which is really a new Presbyterian Church in embryo; and to carry the war into the church he is also a prime factor in the new journal of the right wing, the *Presbyterian Guardian*, the first issue of which appeared in October.

It is admitted that Professor Machen represents the literal and authentic faith of the Presbyterian Church, as handed down from the sixteenth century. But his opponents say the conservatives follow the letter and not the spirit of the church fathers. There is no denial of the marked change in many phases of doctrinal belief in the Presbyterian household, as in most of the other Protestant denominations. But it is not yet stated as plainly as it should be that the central issue is whether or not God is the object of faith. Will the conservatives be able to maintain their charge that the Modernists among the Presbyterians have abolished the God of the Confession of Faith and of the New Testament? Out of this foundational belief everything proceeds. If the conservatives are not satisfied with a new affirmation of theistic faith by the Modernists, they will proclaim themselves the true Presbyterian Church, which they say they are going to preserve at all costs. They make this explicit in the new constitution of the Covenant Union. That is, the present division may become schism.

Although the number of conservatives and their sympathizers is not more than ten per cent of the Presbyterian Church, they are so active and zealous that the affairs of the denomination are constantly disturbed. The administration work has been impaired, contributions have suffered severely, there is no peace among the congregations and the ministers in some sections of the church. All in all, the conditions are distressing.—*Albert C. Dieffenbach, in the Presbyterian*, Nov. 28, 1935.

**CIGARETTE DECEPTION.**—Bunk reaches its climax in modern cigarette advertising. "Not a cough in a carload," writes the advertiser on the newspaper page, on the billboard, and across the sky, whereas he knows and every one knows, what any honest physician will tell you, that inhaled cigarette smoke irritates the throat, and must make the inhaler cough before he has smoked even a carton.

"They satisfy!" barks another salesman, though he well knows that, like other narcotics, tobacco, instead of satisfying, creates a craving for more. If you doubt it, watch the nervous girl at the next table, who lights her cigarette before she orders her meal, casts it aside, half-smoked, to light another, and another. The more she smokes, the farther she is from being satisfied.

"Stimulating, but never irritating," is the legend accompanying a picture of a young woman, as beautiful as the dawn, who is sprinting along the beach at the water's edge, the embodiment of health, vigor, and charm. The obvious suggestion is that it is the cigarette in her fingers that gives the "stimulus" to this lovely action. Yet if one were to ask any athletic trainer in America if he recommended such "stimulants" to his runners and jumpers, he would answer that he would drop from the squad any athlete who smoked a cigarette. The trainer's word against that of the advertiser who insinuates that "smokers say they get a pleasant stimulation from this extremely mild cigarette."

Another cigarette advertiser coaxes his customers to "get a lift with a ——" Whereas it is an established fact that the more tobacco one smokes, the less lifting he will do, whether of physical or mental weights. Does the cigarette advertiser, in his frenzy to outsell his rival, ever pause for one sober minute to consider the truth; or is he like jesting Pilate, who said, "What is truth?" and would not stay for an answer?—*The Christian Advocate*, April 11, 1935.

## NOTES AND NOTICES

Items of Interest to Workers

(Continued from page 2)

dation is saddening. These struggles to support the pagan thesis of inherent immortality present a strange spectacle:

"You Christians enjoy the consolations of immortality; we know nothing about that. When our loved ones die, we have no hope.' So wistfully confessed my Jewish friend. I heard him in silence and sadness, for I was not unaware of how deeply the 'acid of modernity' has been eating into our once radiant faith in the deathlessness of personality. Scientific habits of thought fight against trust in *supernatural revelation, and no tangible evidence* is forthcoming from that 'bourne whence no traveler returns.' Furthermore, historical research has complicated the problem for many people by disclosing that the Bible borrowed its original conceptions of a future life from sources such as Egypt and Persia. Is man's vision of immortality only a product of wishful thinking after all? . . .

"Yet we are battling to retain our faith. In one breath we confess our belief and secretly pray for help against our unbelief. How irreparable the loss if genuine confidence must give place here to groping skepticism! But we are attempting to fortify ourselves against such a possibility. It is an old proposal to sublimate the desire for personal survival into a passion to leave an abiding influence in the relatively enduring society of which we are now a fleeting part—the 'choir invisible' idea. . . .

"The New Testament is our one adequate literary witness to the Christian doctrine of immortality. But at the present moment in history it is a stumbling block in the way of that doctrine to most minds nourished in our contemporary culture. To them the New Testament has been presented as a literal record of facts, but if they must consider it as such, they can no longer believe in it. Who can honestly say that he believes the eleventh chapter of John if this story of the resurrection of Lazarus must be read like a newspaper dispatch from Bethany? Comparable to it are the New Testament reports of the resurrection and ascension of our Lord, Stephen's dying vision of the open heavens with the glorified Jesus at God's right hand, and Paul's mystical experience on the Damascus road. If required to consider these as literal reports, the modern reader has no choice but to dismiss them as fiction. There is, however, another possible way of regarding them. They may be considered as attempts to reveal a level of reality which can only be hinted at in our materialist language, which is built up on sensuous impressions, with only a figurative extension to even our most familiar non-sensuous experience. We cannot talk even about love without danger of confusing it with the physical. We are still more sense-bound when we begin to think about life. . . . We shall have firm rational ground for faith. Let us see."

LIBERAL Judaism's hopeless bewilderment and commitment to the godless and infidelic spirit of Modernism is revealed in stark outline through an article by Rabbi Philip S. Bernstein, of Rochester, New York, in the *Christian Century* of April 1, 1936:

"I do not believe in absolute religious truth. I do not believe that God revealed Himself once and for all time to a certain group and that the rest of humanity is denied knowledge of Him. Rather do I feel that religion is an evolutionary phenomenon, and that insight into the nature of life and the universe and the power that sustains them has been granted to various persons and peoples at various times and places in human history; that the different religions represent historic searching for the truth; that we are all, as it were, climbing a mountain toward its summit. Some go one way, others choose another path. Some prefer the well-worn trails, others choose to smash their own way through the underbrush. Sometimes the summit is clear, and at others it is obscured by cloud and mist."

In 1535, Miles Coverdale, a former Augustinian friar who had become a reformer, published the first whole Bible printed in English.

And the Protestant observance of this quarter-century of the English Bible stirs the Roman Catholic press to challenge the basis of the celebration. Curious are her claims in the light of the historic facts. For instance, the *Catholic America* (October 26, 1935) states:

"But for the Catholic Church, Tyndale and Coverdale would never have heard of the Bible. In the early centuries of Christianity the Catholic Church had gathered the books of the Old and New Testaments and proclaimed them to be the word of God. It was the Catholic Church which made the Book important in the minds of Europe. It was the Catholic Church which translated the sacred pages into every European tongue, and which guarded and preserved them through the turmoils of fifteen centuries. It was the Catholic Church which brought the Bible to England and taught the English people to reverence it. Only for the labors of the Catholic Church, an appeal to the Scriptures in the early sixteenth century would have had as much authority as an appeal to the Talmud.

"The innovators determined to exploit the English reverence for the Bible, and by this means to destroy the church which created that reverence. They purposed to set up as the sole religious authority in place of the church the very Book which that church had made what it was. Tyndale, Coverdale, and their fellow apostate priests, began making the Bible say things it had never said before. Their volumes were filled with violently anti-Catholic prologues and commentaries, with newfangled interpretations. The sacred text was twisted and distorted to support their views, and wording helpful to the Protestant ideas was smuggled in. Passages were omitted; special key words of supreme importance were altered. . . .

*"What is really being commemorated in this year's celebration, then, is the appearance of the first printed anti-Catholic Bible in English."*

MINISTERS who have profited personally by reading the F. D. Nichol volume, "God's Challenge to Modern Apostasy," in the current Ministerial Reading Course, could most advantageously bring this important book of the hour to the attention of their local elder associates. Our active laymen as well as our ministerial leadership need the clear vision of present involvements in the religious world, brought through this work, to more fully sense our bounden obligation as God's messengers of final warning and entreaty to the world in this critical hour. It will prove most profitable for the defense of the faith in times of challenge, and it provides evidence not heretofore available in print.

**The Sermon.**—One weak point may injure ten strong ones.

The Bible reiterates the same things again and again.

Great sermons are given, not made.

Harshness will produce resentment; gentleness, contrition.

The strongest part of all great sermons is the close.

More depends on the last two minutes than on the first ten.

The aim of our sermons should be to reform the heart rather than to inform the mind.

Every sermon may be your last.

No sermon is a success which does not touch the heart and move the will.

Make men remember the text.

It is God's word, not our word, that convicts and converts.

Some can only be won to God by love, some can only be driven from sin by fear: use pleading and threatening as the Scriptures do.

Value truth more than taste, souls more than symmetry.—C. H. Spurgeon.

## KINDLY CORRECTIVES

Better Speech and Conduct

### Church Etiquette

1. COME early.
2. Never pass up the aisle during the reading of the Scripture lesson. You distract others and destroy the effect of the Word.
3. If the sermon has begun, take a seat near the door, even if you are a prominent member.
4. Be devout in every attitude—the church is not a theater. You come to worship God, not to whisper, lounge, or sleep.
5. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of a pew and expect others to crawl over you to reach a seat.
6. Help strangers to find and follow the service in the hymnal. If they have no book, share your own with them.
7. Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit you in your own home.
8. Never put on your wraps during the last hymn—they will still be there after the benediction.
9. Never rush for the door after the benediction as though the church were on fire.
10. Remember at all times that you are in the house of the Lord.—*Religious Digest*, April, 1936. (Reprinted from *Northwestern Lutheran*.)

### Institution of the Lord's Supper

(Continued from page 17)

of that supper worthily, is openly confessing that he is allowing the Holy Spirit to write the law of God in his heart, the same as it was written in the heart of Christ when He was on earth; whereas, he who comes to the Lord's table with a guilty conscience, harboring unconfessed sins, eats and drinks damnation to himself, for he publicly pretends to be what in reality he is not. Hence the apostle exhorts us, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Self-examination should precede the partaking of that bread and that cup. All known sins should be confessed, and the heart and soul made one with God.

The reason for writing this exposition of the supper was, as the apostle says, "For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11:30. They did not understand the Lord's supper. It is not only a commemoration of the death of Christ on the cross of Calvary, but it is a renewal of the seal of the new covenant, that God will through His Holy Spirit write His law in the hearts of all who submit to Him.

The "body" of Christ was the instrument through which He gave expression to His holy,

self-sacrificing life. And that divine-human life was sacrificed for us on the cross of Calvary. Hence the apostle admonishes us, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. To "partake," therefore, of the "body" of Christ is the symbolic expression of the experience of partaking of His life, which is imparted to us through the Holy Spirit. We publicly affirm that we do this "worthily," or with a guiltless conscience, when we so partake of the bread and wine.

Our next article will deal with the history of the eucharist from the time of Christ to the time when the dogma of transubstantiation became law in the Catholic Church. The Lutheran theory of consubstantiation will also be dealt with, together with the significance of the idolatry of the mass.

(To be continued)

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### Baptist Mission Retrenchment

(Continued from page 11)

"How comes it, some are saying, that you have suddenly arrived at such a drastic reduction of our missionary force? . . . This has happened because of the yearly steady decline of the donations from living givers from \$1,345,597 in 1920-21, the peak of the New World Movement, to \$438,936 in 1934-35, the last fiscal year. We cannot support the full force of missionaries and their work when receipts drop like that. . . ."

"We have tried, and still shall try, to increase our income. Today we are compelled to decrease further our outgo. We can delay it no longer. We have delayed it too long already. Our considered plans call for both increase of income and decrease of outgo, with a budget lessened by \$250,000 and balanced in three years. But this involves the cutting off of seventy missionaries and a substantial part of the work."

"How can we make such large additional cuts? We frankly do not know. It is a Gethsemane for the staff and the members of the board and the devoted missionary-minded among our constituency. Much more real and acute will be the suffering of the missionaries who have devoted their lives to this work, and have labored with great self-sacrifice and success." L. E. F.

(To be continued)

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### "Elmshaven" Office Today

(Continued from page 10)

with the assistance of the other members of the "Elmshaven" staff, under authorization from the trustees, undertook the preparation of a series of biographical and historical articles for publication in the *Review*, presenting the part that James and Ellen White were called to take in the Seventh-day Adventist movement, and how they were used by God in a singular manner in building up this work. These articles are based on contemporary sources, supplemented in minor detail by Elder W. C. White's personal knowledge of events. These articles are based on the historical data found in diaries, correspondence, back numbers of the *Review*, and published reports stored in the "Elmshaven" vaults.

In concluding this series of articles present-

ing the work of the trustees of the Ellen G. White Estate, may we extend an invitation to our workers who have opportunity to do so, to visit the "Elmshaven" office at St. Helena, California? We assure you that the custodians of the vaults will take pleasure in showing the writings and historical treasures stored there, and in explaining the work of the Estate.

\* \* \*

## Church Expense Plan

(Continued from page 9)

the earnest prayers offered and the testimonies borne indicate a deep moving in the hearts of our people. From week to week we have been praying for definite things, and the Lord has heard and answered.

Up to date we have received on the Harvest Ingathering for missions \$1,080.49, which is over \$300 more than at the same date last year. All are watching the *thermometers in the church with much interest*. If all will do their part, we shall reach our goal of \$3,000 for the needy fields beyond.

The finances of the church are coming along nicely, and each succeeding month finds more joining in the apportionment plan. With some necessary roof repairs amounting to \$100 or more, the renewing of insurance, putting in the winter fuel, and other items, making our burden heavier, we are anxious that all members share, to the extent of their ability, in the regular expense of our church budget.

Since the first letter sent to your address in January, announcing the apportionment plan and the amount suggested, two letters have followed, one at the close of each quarter, giving information concerning the plan and how it is succeeding. We request again, if the amount suggested in the first letter is more than you can pay or less than you wish to give, that you designate the amount you are willing to contribute each month. You may place a card in an envelope and drop it into the plate or hand it to the treasurer. Your suggested monthly apportionment is . . . . . a month, totaling to date . . . . . You have contributed . . . . .

Appreciating your cooperation in this respect and soliciting your prayers in behalf of the work of the church, we are

Yours for service,

\* \* \*

## Tact and Kindness With Catholics

(Continued from page 6)

a copy of the Douay Bible the following day, as I had suggested, and never missed a meeting of the rest of that series, which lasted fourteen weeks. In due time he accepted the truth, was baptized with his wife, joined the church, and became a worker in the cause of God. I have a copy of the letter he wrote to the priest who had confirmed him, and to whom, as a friend of former days, he gave *Bible* reasons why he left the Catholic Church.

*Davenport, Iowa.*

\* \* \*

## Our Relation to Financial Goals

(Continued from page 3)

to raise funds with hearts filled with the love of Jesus, to acquaint the people with this last message of mercy, not only will we be successful in raising a reasonable sum of money for missions, but we will go forth with true joy and happiness because of the consciousness in our hearts that our soliciting is lifted out of the professional, commercial class that has

brought such reproach upon many of the so-called religious organizations of the world.

*South Lancaster, Mass.*

\* \* \*

## Community Bible Schools

(Continued from page 5)

and women that will thrill your soul with even a "one-soul audience," as you are thrilled when standing in a tent or hall filled with people. Then you will be prepared to teach the truth with enthusiasm to the group of ten, twelve, or twenty. Remember that the per cent of interested persons before you will be greater than in any public meeting, and the number you will baptize, if your schools have been properly conducted, will come nearer reaching one hundred per cent than in any other form of evangelism.

Provide yourself with charts, so that you can illustrate the various subjects to be studied. "By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the word of God."—"Testimonies," Vol. IX, p. 142.

As the success of your entire Bible school depends largely upon the success of your first meeting with the class, and your method of approach to the studies that are to follow, I will devote considerable space to details that have to do with this first class night.

Bear in mind that when your people come together for the first lesson, there will be more or less of a feeling of restraint and embarrassment. Some will be apprehensive lest they are getting into something that is going to embarrass them in some way. Some will be suspicious that there is going to be religious discussion and controversy, or that, after all, there is going to be some financial "catch" connected with the plan. Others will be fearful lest they are going to be taught some strange religion, contrary to the doctrines of their church. You will have denominational prejudices, fixed religious opinions, and popular religious customs and observances to meet and deal with at every step of the way.

If ever you need to pray for tact and sanctified common sense, it is when you begin conducting these Bible schools, and all the while you are conducting them. Prejudice and misapprehension must be broken down in this first meeting with the class, and you must send them away feeling relieved of doubts and fears, and inspired with the idea that they have "gotten in on" something that is not open to everybody, and is the greatest thing they have ever heard about. If they do a little boasting to their friends, giving them the idea that the school they have joined is quite exclusive, it will not at all hurt the future of your work.

Remember that the thing that is known to be "free for all" does not make a strong appeal to the very class you wish to reach with these Bible schools. And one of the great advantages of this method of evangelism is that you gradually work up to where you are reaching the very finest class of people in the city. The results I am talking about will not be obtained by merely holding a cottage meeting, in the accepted understanding of the term.

(To be continued)

\* \* \*

## Church Fellowship for Strength

(Continued from page 1)

of Christ in the communion service of so little worth that we prefer to remain outside the pale of the church rather than to enjoy all there is for us in fellowship and helpful service and communion in the church?

It is a serious mistake for a child of God to remain outside the church, whether through carelessness or by choice, or because of some overt sin which has not been confessed. Can such a one be sure of retaining a Bible hope of heaven? When a member has gone so far in sin that the church feels compelled to dis-fellowship him for his sinful action, what is his position in Heaven's sight? If the church action has been taken under the leadership of the Holy Spirit, the answer is clearly set forth in the word of God: "Let him be unto thee as a heathen man and a publican." In disciplining members who have wronged others, we have Christ's own command:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be

bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:15-18.

Great authority is vested by Christ in His church. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19. "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20:21-23.

Thus Christ identified Himself with His church on earth. To it He gives the authority to deal with its own members in questions of morality. One great church organization has delegated this power to one man. He is regarded as the head of that church and claims to be the vicar of Christ. God gave this authority to the church, and never authorized the church to delegate its authority to one man or to a committee. But to have the approval of Heaven, the church must be guided by the Holy Spirit. Unless the Holy Spirit leads, the church cannot expect God to approve. It should be a unit in all discipline. The presence of the Holy Spirit makes for peace and unity. When the church is divided, Satan triumphs. But a church action, taken under the guidance of the Holy Spirit, is sanctioned in heaven.

This action should not be merely a recommendation of a committee appointed by the church, but it must be the action of the church as a church, even when the recommendation so to act is worded by a committee. Now when the church speaks, led by the Holy Spirit, how can any Christian be content to remain a disfellowshipped member from the church? It becomes the most serious condition that confronts a professed Christian. I. H. E.

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**EXPEDIENCY!**—That expediency that will twist a fact or shade a truth into a misleading distortion to win a point or gain a questionable advantage, is not one whit behind, nor different from, the notorious principle that the end justifies the means. Indeed, the higher the profession of truth, the greater the odium of such an expediency. And the purer the church in which it appears, the more onerous the iniquity of the thing. Let us smite the unholy thing whenever and wherever it lifts its head among us.

**LEADERSHIP!**—True statesmanship is broad in its vision and generous in its confidence. It is never petty nor partisan. It inspires confidence and injects an infectious loyalty. It rallies strong men of conviction about it, utilizing their strength and profiting by their independent ideas. It recognizes and avoids sycophants and patronizers. And it delegates responsibility to capable associates, thus relieving itself of detail for the larger tasks and mandates of leadership requiring every ounce of energy and moment of time.

**REMEDIES!**—Some men are prolific with their warnings. They are forever pointing out dangers. They analyze the situation keenly, and admonish gravely against its perils, which are very real. But their work is chiefly negative. They close lamely with their warnings, but do not present any adequate remedy or constructive program to really meet the situation. Admittedly, this is much harder to do. It takes no great skill or insight to present the warning, but it does take divine wisdom and grace to give the remedy. This kind cometh forth only with tears, and prayers, and consecrated study. But it is this that we need.

**APART!**—As Israel of old was a nation apart, peculiar, and not reckoned among the nations, so we too are to be a church separate and apart from all others in the world about. Nor does this imply or involve isolation from personal contact, which is all too prevalent. But it does emphasize the need of guarding against an increasing tendency, and indeed a subtle pressure, of patterning after other religious bodies, whose attitude toward truth and whose penchant for federation at the price of surrender, is utterly foreign to the whole genius of this distinctive movement, and subversive of its divine objective. To ape their phraseology, their form of service, ritual, music, or changing emphasis, is to turn from the proffered wells of salvation to drink from the tainted pools of earth. Our course of unique isolation is clearly marked out. Let us follow it with fidelity.

**MUSIC!**—Sacred music is—or should be—an integral part of divine worship. As such it should ever be kept on a plane commensurate with its high purpose. Cheap, undignified music in the religious service, music with a secular spirit, or music with a toe-tapping rhythm, is of the earth, earthy, and is out of harmony with God's exalted, spiritual purpose for worship in His church.

**SCHOLASTICISM!**—This journal stands for a scholarly as well as an ardently evangelical ministry. It lifts its voice against any and all carelessness, superficiality, and incompetency. God's ministers should be sound, clear, careful thinkers. They ought to be most thoroughly informed. They should be giants in the Word, and stalwarts in history. Snap judgments, false premises, and faulty reasoning are not consistent with our heavenly calling. Nor is this standard incompatible with the deepest spirituality; rather, it is its true counterpart. Thorough initial training and unceasing study throughout life are therefore requisite to the highest ministry. But let us at the same time beware of becoming ecclesiastics or isolationists, and of burying ourselves in the intricacies of doctrine, dogma, and form, *as some have done, to their ruin.* Indeed, this has been the curse of great sections of the historic Christian church. We live in a world of dire need, and we lose the evangelical passion only at the peril of spiritual life, just as we abandon the ceaseless quest for truth only at the peril of stagnation or spiritual death.

**FOUNDATIONS!**—If the foundations are destroyed, the rest is well known and conceded. But if the foundations are never laid, is there not as great peril and likelihood of catastrophe? Without Christian education for some of our children and youth, is it any wonder that there is a growing uncertainty on the part of such as to the essential integrity and importance of this movement and its unpopular truth and practices? And what of the worker whose own children go to the public school? How can he ask other parents to do what he himself does not do, or his words carry any weight if he preaches what he does not practice? And in some lands children even go to school on the Sabbath. How can they possibly, under such circumstances have regard for the Sabbath as a vital principle? No wonder there is laxity of standards under such sad circumstances, and a shakiness on principles that yields under pressure. Surely we as ministers are accountable to God for our counsels and practices as regards Christian education for our youth.