

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 10

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No. 1

OUTLETS FOR SPIRITUAL POWER*

By J. L. McELHANY, President, General Conference

THE work of the church is to prepare men and women for the coming of the Lord. That is a spiritual work, and it can be done only with spiritual power. Every line of activity in the church ought therefore to be an outlet for spiritual power. When we look upon our departmental activities in that light, they assume a very decided importance. These activities naturally take definite shape in particular lines of service. We cannot visualize our young preachers, for example, and their preparation for work in the cause of God, apart from our educational system.

To me it is always a mistake to look at a department as being merely an office with a desk, some secretaries, and some people busy doing this and that. The real department is out there where the work is being done. The Department of Education, for instance, is out in our schools—church schools, academies, junior colleges, senior colleges, and our Advanced Bible School. But all look to the General Conference Department of Education for inspiration and leadership. And the same is true of every other department, such as the Sabbath School Department, the Missionary Volunteer Department, and the Publishing Department. All are a part of the sacred activities of the church itself in preparing men and women for the coming of Christ.

We have no Department of Spirituality. It would be an odd thing, wouldn't it, to propose

the organizing of such a department? Every department ought to be a department of spirituality, an outlet for spiritual power. I hope that all down the line, in our union and local conferences, we can help our associate departmental workers to understand that the work which they are doing is a spiritual work, and that it is a direct contribution to the great work of preparing men and women for the coming of the Lord and the setting up of His kingdom.

It is good that we can get together, and it is our plan and our hope to have meetings of this kind at intervals, as we can plan for them, so that ideas and plans and suggestions may be exchanged. And I want to say to you that I believe that the greatest service we can do for the cause as a whole, the greatest contribution we can make to it, is for each one to do all he can to build up and strengthen and help the various lines of service.

We send men out to the far ends of the earth. The problems out in these fields are many and varied. When a man goes out, he finds himself, before he is aware of it, surrounded, perhaps, by conditions with which he is not familiar. He learns that he must be a many-sided man. He must learn to give counsel on many problems. When Brother C. E. Weakas was down in the Caribbean Union not so long ago, he had to preach a sermon at the dedication of a church. "What," you ask, "is that the work the Publishing Department secretary is supposed to do?" Why not? First of all, he is a minister of Jesus Christ, and preaching a sermon ought to be just as much a part of his work as talking about selling our literature.

I have always tried to encourage our departmental secretaries to look at their work in that broad way, and to feel that it consists of more than merely talking about their special departmental work. As a conference leader I have often taken this attitude on campgrounds where

* This stenographically reported talk was given by Elder McElhany at a recent joint meeting of the General Conference departmental secretaries and associates—the first gathering of its kind under the new administration. Outlining the spiritual ideals and the vital objectives of departmental work, this talk fittingly introduced a series of informal, but informative, statements by the recently elected department heads. The meeting was called specifically to foster sympathetic understanding and unity of purpose among the departments, and to give an insight into their future plans and their relationship to the movement in its entirety. It was to enable "each man" to better "help his neighbor" in the common task of finishing the work assigned under our divine commission.—EDITOR.

(Continued on page 23)

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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

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MANY are the expressions of approval over the MINISTRY index, with its threefold tabulation—by author, title, and department—appearing in the December issue. It is purposed that this shall be a permanent feature at the close of each year. Bound volumes of the MINISTRY for reference, either secured from the publisher, or bound locally, will have their value enhanced by this provision.

MODERNISM'S easy disposition of divine realities, through mystical interpretation, goes on apace. Thus Harold Paul Sloan, editor of the New York *Christian Advocate*, writing on "The Last Judgment," says:

"St. Peter's representation of the passing away of earth and heaven is an Oriental description. It may be figurative, as were Jesus' descriptions of hell."—*Religious Digest*, October, 1936, p. 15.

THE growing acknowledgment, by different Protestant groups, of the Biblical obligation of tithing is of deepest interest to us as Adventists. We can use a statement like the following, from the Baptist *Watchman-Examiner* (April 16), to very definite advantage in presenting this Biblical principle to non-Adventists:

"There is a growing consciousness among many Baptists that something is wrong with the system employed by our churches in financing the cause of Christ. The fact is that we are doing this most important work in a most clumsy, impractical, and unscriptural way. Yet our failure to adjust ourselves to the scriptural method of finance, which is the tithe, has presented us with a most distressing and discouraging problem. It has paralyzed many of our churches and has hampered all missionary and benevolent causes of our Convention."

"We have sought to foster the work of our denomination in our churches through the medium of the every-member canvass, soliciting a weekly voluntary offering without any reference to God's plan to tithe as a minimum of giving, as taught in the word of God."

ROME's influence in Protestant circles, together with a Romeward trend in theology and form, is increasingly observable, as in this editorial, "Prayers for Our Beloved Dead," in the Methodist *Christian Advocate* (August 13). Natural immortality is the master deception that will become the uniting influence between Romanism, apostate Protestantism, and Spiritism—that evil coalition of the last hour.

Doubtless the Roman doctrine of purgatory is artificial, though clearly the Bible does reveal an intermediate state between death and that consummation of world history we know as the second coming of Christ and the resurrection of the dead. During this intermediate period, when some of us are yet on this side, and so many of them on that, what should be our attitude toward our beloved and sainted dead?

Protestantism seems largely to have forgotten them. We have neglected them in our petitions, and too often also in our thanksgiving. I believe this attitude is seriously defective, and that it has been an impoverishment to us.

Unquestionably, probation is consummated at the revelation of the Infinite, which is inseparable from the death experience; but apart from this one change, loving relationships remain the same, and both intercession for the increase of these beloved lives, thanksgiving for their truth and faithfulness, anticipations of blessed reunion with them are properly subjects for our prayers.

If those translated do not themselves have the power of knowing our minds, the infinite God is certainly able to disclose our love and thanksgivings to them. . . .

Let us then bring our beloved dead back into the hopes and struggles of our earthly lives. Let us send messages of love to them through the Father of Love. Let us even pray for their increase in the glory of His holy purpose.

NOTHING becomes so dangerous and deceptive as a little knowledge. A superficial acquaintance with matters often creates a false feeling of confidence, and leads to a cocksureness of assertion that would be sharply modified had there been full study of all the facts and factors.

**PROPHECY
SPEAKS**

The Bible Unveils the Future

Evangelists and pastors may be justly proud of this beautiful and impressive evangelistic advertising design, in eleven colors, now in course of preparation. It will be available in billboard-poster size, 5 x 10 feet, and in window-card size. Samples will be on display at the approaching North American union conference sessions and institutes. There is also possibility of an intermediate size. Other designs should follow. This project holds forth great possibilities.

MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

RESPONSIBILITIES OF INDIGENOUS LEADERSHIP

By N. C. WILSON, Vice-President, Southern Asia Division

FOREWORD: One fundamental requisite for the ultimate success of our world mission program is the development of a sense of responsibility for self-support on the part of the converts in mission lands. Prerequisite to any measure of success in self-support, however, is the necessity of placing an increased responsibility for leadership on these same converts. In some mission fields, our leadership has been slow to recognize the potential ability of their indigenous membership, and the strength which could come through the use of this ability. We believe that committees in all mission divisions will do well to give consideration to this phase of their work, for in so doing the membership would be strengthened, and increased funds would become available for new work.

The following article, by N. C. Wilson, sets forth the advantages to be gained through this attitude toward the convert. We commend it to our readers, particularly to those in our mission divisions. This was first presented before the Missions Round Table at the recent General Conference, on June 2, followed by a profitable discussion by mission-land representatives.

E. D. DICK.

THIS topic is one of deep interest to all of us, and one which we have often discussed in committees and at our councils. I recognize that there are many shades of opinion regarding it. Conditions in various countries differ so much that any general rule or statement is rather difficult. The development of the work is not at the same point in any two divisions, nor in different parts of any particular division. But surely there is a great need that at this world conference we face anew with open and sincere hearts this very important problem.

In the early church it was the custom to develop strong local leadership wherever the gospel was preached. "Ordain elders in every city," was the apostle Paul's instruction to Titus. The success of the church in that day depended on the development of local leadership. It is evident that the local leadership of the church in apostolic times was placed on the shoulders of the new converts just as quickly as possible. It is said that the apostle Thomas went to India, and in a few years succeeded in winning a large group to Christ, and in training a local leadership. As a result, we find today a Christian community of several million people who for all these centuries have withstood the influences of Hinduism and other destroying forces.

Though it is true that an exchange of workers and the presence of the foreign missionary are a blessing to any field, it is equally true that failure to develop local workers of strength and ability is a great hindrance to the work in the field where such a condition obtains. Strong, consecrated local leaders are a great blessing to any field. Should we not recognize that it is only right and in harmony with the spirit of the gospel that the people of any country where we may be laboring should quickly be trained and prepared for places of responsibility?

Consecration and ability should be recognized wherever they are found. And surely it is a great blessing to the work of God, from every viewpoint, to encourage and develop the leadership of the people of all lands. A spirit of holding back the people of any country and depriving them of the opportunity of growth into responsibility is certainly not the spirit of the advent movement. The spirit of this movement calls for a comradeship and fellowship which know no barriers of nationalism or racial feeling.

We are simply standing in our own light and are defeating the purpose and ideals of this movement when we fail to strengthen and train our indigenous fellow workers for strong leadership in the church. It should be the delight of every foreign worker, whatever his position may be, to so train and develop local workers that they may qualify to stand by his side and help bear the burden. It may surprise us to see how much better some of these men may do than we expect. True, we shall be disappointed at times. However, our disappointments are by no means confined to indigenous workers. A spirit of trust and confidence on the part of the foreign worker will inspire in the heart of the local worker a like spirit, and will call forth from him a strong determination to be worthy of the confidence placed in him.

The condition in some countries today makes it impossible for any one to carry on mission work except by the nationals of the country. In other countries the authorities have required that the number of foreign workers be greatly reduced. With the spirit of nationalism growing in every land, we may soon find ourselves largely dependent upon local workers in many places where foreign workers are now located. Should not the present situation and our understanding of events soon to take place cause us

to think most seriously and plan most carefully for the stability and continuance of the work the world around?

In some parts of the world several of the very large mission societies have traveled much farther along this road than we have. It may be that in some cases they have gone too far in the pursuit of a local-responsibility policy. In some cases an unfortunate spirit of nationalism and independence has crept in. However, judging from their reports, these societies have felt that the local-leadership policy has been a great help, and they have no idea of modifying or abandoning the plan. In several parts of Southern Asia, certain of the large mission societies have placed upon the indigenous church the entire responsibility for existing work. The foreign workers are thus released for strong, aggressive evangelistic activities. It is, of course, essential in whatever steps we take, that absolute unity of the church throughout the world be maintained.

Training to Bear Responsibility

How can some of these desirable and necessary ends be attained? May it not be that we should give very much more attention to conducting local church officers' meetings? In these meetings we can come very close to the local church leaders and help them to feel the burden of the world task and teach them how to help us carry the load. In many places we are losing much because we fail to train in local church officers' meetings those who are willing to work, and who have ability.

Then may it not be that much more careful attention should be given to training our indigenous people through the home missionary and Missionary Volunteer departments? These two departments provide a means of training our entire church membership, and if more detailed attention were given to organizing and promoting their work in some of our fields, it would result in great blessing to the indigenous churches. Under the pressure of many needs, we are in danger of failing to capitalize the strength and blessing of these departments in the upbuilding of our mission program.

Should we not do much more for our indigenous workers in institutes where in a very definite and careful way we can train and inspire these men, many of whom have capacity and ability for efficient work? We cannot over-emphasize the importance of ministerial institutes and times of counsel with the local workers.

The foregoing program is sure to do much toward encouraging self-support on the part of our people in mission lands. Our people in these distant fields will never get under the financial burden as they should until they know that something very definite is expected of them. The indigenous leader is a wonderful help, too, in encouraging his fellow countrymen to get under the burden in every way.

Our only hope of extending the work in the vast mission lands as rapidly as we should is by helping the believers in these places to feel a very personal responsibility for the upbuilding of the work in their own country, as well as elsewhere. Just as quickly as possible they must square themselves to the task of supporting their own preachers, teachers, and other workers. We must lead them away from the belief, which is unfortunately so widespread, that America, or some other home field, has sufficient men and means to finish the work without definite sacrifice on their part. The goal of ceasing to be receivers and of becoming contributors instead must constantly be upheld. A consistent policy of training and developing the people of mission divisions as responsible workers and leaders will do much to encourage the indigenous church to assume an increasingly large burden in self-support.

We offer the following suggestion: Each local mission field at the time of the distribution of the annual budget should prepare two budget sheets—one covering the strictly indigenous work and the other covering the foreign workers' salary and expense. Each indigenous worker and local leader should be given a copy of the budget for his field or station. The local mission-field officers, at the time of general meetings and through printed promotion material, should make frequent explanations and appeals to the indigenous membership in an endeavor to bring in sufficient funds from their churches to care for the financial needs of the indigenous church.

Positions of Responsibility and Leadership

It would be a great blessing to the cause in many places if we had more indigenous workers who were so trained that they could act as strong local church elders, heads of mission-station schools, station directors, colporteur leaders, district and field superintendents, or departmental leaders, or could serve in other positions of trust. Wherever and whenever possible, indigenous workers should be placed on local and union committees. If necessary, the committee and agenda can be arranged in two sections. Thus the time of the indigenous committee members need not be taken for items wholly relating to foreign work and workers. When problems of an indigenous nature are under consideration, the counsel of our local brethren on committees is necessary. Such counsel may save us from serious mistakes.

We have not prepared the King's highway nor built solidly for God in other lands until by God's grace we have sought out and encouraged indigenous workers capable of solid constructive work and leadership. Before the work is finished, many of our local fellow workers will bear heavy burdens and responsibilities in their own country. May God help us in training and encouraging them so that they may be ready for such responsibilities.

THE BETTER WORKMAN

Improvement in Method and Technique

THE ALCOHOL PROBLEM*—No. 1

By JULIUS GILBERT WHITE, Madison College, Tennessee

WHEN planning to consider the problem which alcohol presents in the world today, we should first get a view of the whole subject and consider all of its multiple phases. We should discern which are the most important, and place our greatest emphasis upon these. Although every phase is of course important, it is easily possible that some have not received as much attention in proportion to their value as others have received.

For the purpose of analysis, the subject may be divided into seven sections:

I. Alcohol in the Bible

This is disputed ground. However, some very careful work has been done by devoted Bible students to reveal the harmony of the Bible concerning this matter, and to show that it teaches total abstinence from intoxicating drinks. But this does not prove anything to the general public.

II. Quotations From Noted People

These statements are helpful, but they settle nothing. We should go deeper into the subject than this.

III. Statistics on Crime and Accidents

We might easily devote all our space, time, and energy to the study and recital of statistics on accidents and sordid crimes resulting from the use of beverage alcohol. These happenings occur every day, and are ever increasing in number, so that a fresh article discussing them could be written every week. This is an easy phase of the subject to talk about, as it makes an appeal to the emotions, and thus is very popular with those who write and speak on the subject of alcohol. But we ought to go deeper into the problem than that.

Discussions that stir the emotions are very popular in religious circles. Some workers may overindulge in this feature of the work because it is so easy to stir the people. But the emo-

* The alcohol problem is one that faces inescapably every worker in this movement. It is therefore incumbent upon us to have acquaintance not only with all the essential facts and factors, but to distinguish between fact, propaganda, fancy, fiction, and distortion. To this end of placing reliable facts and arguments before our workers, we invited J. G. White, competent investigator and lecturer in this field, to place his findings before our MINISTRY readers. And prior to putting them into type, we had them scientifically checked by able physicians, that our readers might have a double sense of security in their use, as so much distortion appears these days in discussion of the issue. Our evangelists and pastors can have confidence in the facts hereinafter appearing.—EDITOR.

tional appeals are highly objectionable to students and educators, and are almost obnoxious to the scientist.

IV. Methods of Control

Again, we could devote our attention largely to a discussion of methods of control, such as prohibition or license, government revenue, law enforcement, the relation to prosperity, bootlegging, the greed of the liquor interests, the relation to politics, and the matter of personal liberty. It is easy to gather material on these points. These phases are continually before the public eye, and are aired in the news prints.

However, some of these are disputed points, and some of them lead directly into the realm of politics, which is forbidden territory in educational institutions. Furthermore, the discussion of these disputed points often leads to dissension and disunion, and is therefore more or less unprofitable.

V. Alcohol as a Social Evil

We could easily devote all our time to the influence of alcohol upon the home, the parents and their posterity, upon society and the human race. This is both interesting and vital. But, once more, this phase is capable of furnishing intense emotional appeal, and care should be exercised not to overwork it.

VI. Physiology

Then, too, we could enter the realm of physiology, and study the effects of alcohol upon the human organism. To do this leads us directly to the following subdivisions of the subject:

- (a) The food value of alcohol.
 - (b) Alcohol as a medicine.
 - (c) Moderation or total abstinence.
 - (d) The effects on posterity and on the race.
- This field of investigation involves a thorough study of the relation of alcohol to good health and the processes of regeneration.
- (e) The temporary and permanent effects upon the various organs of the body. This leads into every nook and corner of the body and to the study of both the psychological and physiological effects.

This section on physiology is difficult to handle accurately and thoroughly. It requires scientific preparation. This may be the reason why it is so much neglected. However, I be-

lieve that this is the phase of the subject which deserves the most attention and the most thorough elucidation. Educators and students, ministers and church people, physicians and nurses, and the general laity are delighted when this phase of the subject is presented in a simple, straightforward, accurate manner. It arouses the least dissension of any part of the subject, and yet has the strongest influence and does the most good. I am glad to share with our workers some of the material gathered through years of work and study.

VII. Alcohol and Character

When the student of science is also a believer in God as the Creator, such belief will bring him face to face with the will of God as revealed in the scientific study of the natural laws of life, and with his accountability to God, and the consequences to be met in the judgment day. This conception, coupled with the psychological and physical effects of alcohol as revealed by science, constitutes the strongest and most effective presentation that can be made. This establishes total abstinence where all other lessons fail, because this enters the realm of loyalty to God, and the conscience is called into action and takes control of the life.

This is Christian temperance, which can be taught and practiced only by the Christian, and for this reason can be promoted only by the Christian church. This is a divine obligation which rests upon the church as squarely as any other part of the gospel of salvation which saves from sin, which is the violation of the will of God in any particular. This presentation deals with the formation of character, which is the only ultimate goal in all the activities of the advent movement. Therefore this aspect of the subject should always be kept in mind, and all that is done in teaching alcohol education should be made preparatory to this ultimate end.

A thorough, scientific presentation of the effects of alcohol upon mind and body constitutes the basis upon which the religious or spiritual study of the subject must rest. The usual presentation of the subject of alcohol is weak in its physiology. This is where it should be the strongest, because physiology shows where and how the will of God is violated. Therefore this series of studies will give more attention to physiology than to any other feature of the subject.

(To be continued)

* * *

LITTLE faith is required to walk by sight. When the provisions needed are all in evidence, when the supplies essential are in our possession, we instinctively trust to these, forgetting the Source, and our relation thereto. Faith must come more and more to the forefront in the multiplying exigencies of these last days.

File for Sermon Material

By E. E. BEDDOE, Pastor, El Reno, Oklahoma

AFTER long experimentation with various methods for filing sermon material, I have found one that is satisfactory. And after having tested it for two years, I am still of the same opinion. I pass on the idea that it may possibly help other workers to solve this problem that perplexed me so long.

The plan is simple, and therein doubtless lies the secret of its real value. The file consists of a set of clasp envelopes of heavy-weight paper, size 6½ x 9½ inches, with an end opening such as is commonly used for mailing purposes. The flap is turned inside, and the title of the subject material it is to hold is placed on the front in the upper left-hand corner. These envelopes are arranged alphabetically, according to titles, in a desk drawer that is ten inches deep. I now am using 162 of these envelopes, which make a row eighteen inches long. I always carry an extra supply, so as to be ready for new subjects that I may wish to include in the file.

There is an envelope for practically every doctrinal subject, as well as for many sermons on practical subjects. Besides these, I have found it most convenient to keep material for other things besides sermons and Bible studies. So I have in this file, envelopes for the following subjects: Astronomy, Advertising Material, Atheism, Blackboard Suggestions, Calendar Reform, Camp Meeting Materials, Biblical Chronology, Church School, Church Bulletins, and the like. I also have one for each of the seven churches over which I have supervision.

It surprised me to find how convenient this system proved to be. I can now lay my hands on material in a few seconds when otherwise it might consume considerable time, and even then perhaps I might not be able to locate it. Material may be quickly filed, as there are no holes to punch, nor other loss of time. Simply locate the proper envelope, and drop the material inside. These envelopes will hold a great deal of material. The size of the envelope will take a sheet of typewriter paper folded once. The system is especially handy for filing newspaper or magazine clippings. It is very satisfactory to file everything pertaining to one subject in one envelope,—notes, clippings, illustrations, etc. Then when you wish to prepare a sermon on that subject, all your material is there together, and can be easily segregated and corralled.

* * *

RUSSIA'S ANTIRELIGION—The antireligious movement in Russia, according to the *Religious Telescope*, maintains twenty-three magazines in fourteen different languages, and has published in one year for free distribution as many as 37,000,000 pamphlets directed against religion.—*Zion's Herald (Meth.)*, Sept. 9, 1936.

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

EVANGELISM AMONG ROMAN CATHOLICS

By N. H. KINZER, Missionary, Colombia, South America

TACT is the outstanding factor requisite in dealing with any person or group, of whatever religious persuasion. But this is particularly true in winning Roman Catholics to present truth. Paul's admonition, found in 1 Corinthians 9:19-23, should be put into practice in all the evangelist's personal and public contacts.

Seeking to apply this principle, I have for years successfully used the following list of subjects in evangelistic efforts in our own church buildings, as well as in rented quarters. In case the effort is being held in a city where we have no organized work, or where our doctrine is little known, I refrain from having public prayer and congregational singing for the first two weeks. This is done with the purpose of winning the friendship and confidence of the Catholics before too much of a religious atmosphere is formed.

Many Catholics are so prejudiced that they hesitate to even come inside a building where a religion different from their own is being taught. So, for the first four weeks I try to present those subjects upon which they will agree with me. Then I introduce the more difficult doctrines as we proceed. The list of subjects here presented is used in a twelve-week effort, from Sunday on through to Thursday night each week. The subject is indicated, rather than the precise title I use, simply to show the approach, the scope, the sequence, and the ground covered.

I. SUBJECTS FOR BREAKING DOWN PREJUDICE AND MAKING FRIENDS (First Week)

- Sun.—A Trip to the Stars.
- Mon.—A Trip to the Sun.
- Tues.—A Trip to the Moon.
- Wed.—Are Other Planets Inhabited?
- Thur.—(Sermon on some nature subject.)

II. COMMON-GROUND SUBJECTS (Second, Third, and Fourth Weeks)

- Sun.—The Virgin Birth and Life of Our Lord.
- Mon.—Promise of Our Lord's Second Coming (based on the Catholic Creed).
- Tues.—Signs of His Coming as Found in Matthew 24:6-8.
- Wed.—Are We on the Verge of Another World War?
- Thur.—Talking Peace, but Preparing for War.
- Sun.—Christian Temperance.
- Mon.—Modern Science and the Next War.
- Tues.—Events Connected With Our Lord's Return.
- Wed.—What and Where Is Heaven?
- Thur.—New Jerusalem and the New Earth.
- Sun.—Daniel 2—The Everlasting Kingdom.
- Mon.—The Devil: His Origin, Work, and Destiny.
- Tues.—Archeology and the Bible.
- Wed.—Where We Got Our Bible—Inspiration.
- Thur.—(Another sermon on health or temperance.)

III. MORE DIFFICULT SUBJECTS (Fifth, Sixth, and Seventh Weeks)

- Sun.—The Conflict Between Capital and Labor.
- Mon.—Why the Devil Was Not Destroyed.
- Tues.—Plan of Salvation From Fall to Our Lord's Death.
- Wed.—Blood of Lamb in Old Testament Times.
- Thur.—Blood of Lamb of God—Passion of Our Lord.
- Sun.—A Document Written and Printed in the Divine Press.
- Mon.—A Study of Law in Detail, Showing What Sin Is.
- Tues.—Whole World Gone Astray on a Vital Truth (Sabbath).
- Wed.—Sunday in the Time of Our Lord and His Disciples.
- Thur.—Is God Particular? Does He Mean What He Says?
- Sun.—Daniel 7—Change of the Sabbath to Sunday.
- Mon.—Continuation of Daniel 7 and Change of Sabbath.
- Tues.—Seal of God and Mark of the Beast (Care in use of word "beast").
- Wed.—Modern Attempts to Obscure and Change the Sabbath (Rev. 13:11-17).
- Thur.—True Baptism.

IV. SUBJECTS DIRECTLY OPPOSED TO CATHOLIC BELIEF (Eighth and Ninth Weeks)

- Sun.—Where Are the Dead?
- Mon.—Spiritualism. Do the Dead Actually Live?
- Tues.—Hell, Purgatory, Limbo—Where Are They?
- Wed.—The Thief on the Cross—Did Our Lord Descend to Hell?
- Thur.—Hope in the Resurrection.
- Sun.—The Keys of Peter—The Foundation of the Church.
- Mon.—Mass—Auricular Confession.
- Tues.—Our Lord's Supper—Transubstantiation.
- Wed.—The Worship of Saints and Relics.
- Thur.—To What Church Would Peter Belong If He Were on Earth Today?

V. PROPHECIES OF REVELATION—ESTABLISHING CONFIDENCE (Tenth and Eleventh Weeks)

- Sun.—Why the Virgin Mary Was the Only Woman on Earth Who Could Become the Mother of Our Lord.
- Mon.—The Book No Man Was Able to Open.
- Tues.—The Great Red Dragon of Revelation 12.
- Wed.—Revelation 13:1-10, 18—666 (using Catholic version).

- Thur.—Seven Last Plagues.
- Sun.—Revelation 14:6-12.
- Mon.—The Advent Message to All the World—Revelation 18:4, 5.
- Tues.—The Seven Seals.
- Wed.—The Great Judgment Day.
- Thur.—A Thousand Years Without Sin and Death.

VI. DECISIVE SUBJECTS (Twelfth Week)

- Sun.—The Unardonable Sin.
- Mon.—The 2300-Day Prophecy and Rise of the Advent Church.
- Tues.—The Gift of Prophecy in the Remnant Church.
- Wed.—How to Pay the Priest or Preacher, Not Using Your Own Money.
- Thur.—Will God Protect and Provide for His Own? (Stress the promises to Sabbathkeepers and tithepayers.)

Do's and Don't's in Reaching Catholics

Refrain from putting anything in your advertising matter which might suggest that you are a Protestant, or even a religious worker.

Try always to overcome any feeling of prejudice by being friendly.

Keep on common ground with them until they are prepared for more difficult matter.

Don't talk about the faults in their religion, or against the clergy of their church.

Don't argue with them.

Respect their sincerity.

Mention the virgin Mary often in your first sermons, even calling her the "blessed among women." Always be respectful in the use of the name.

If you use slides, it is well to show pictures often of the virgin Mary; also our Lord as a babe.

Mention some Catholic friend or friends you may have.

Speak often of the good things in the Cath-

olic belief (especially in private studies or conversation); namely, their charity work, their desire and endeavor to maintain world peace, etc.

In your first public prayers, make use of the Lord's prayer according to the Catholic version of the Scriptures.

Use the term, "Holy Scriptures," and not "Bible."

Use the Catholic Creed, and make common use of the Catholic version of the Scriptures.

Call Jesus "Our Lord," and Peter "Saint Peter," etc.

Sing and teach songs that have no tendency to arouse prejudice.

When quoting from or referring to magazines or newspapers, make use of some of the local Catholic organs.

REACHING THE MASSES OF A CONFERENCE—No. 1

By H. E. LYSINGER, President, Georgia-Cumberland Conference

A CONFERENCE facing the task of warning a population of nearly four million people who reside in 205 counties, 174 of these counties without a Seventh-day Adventist church, presents a need and an appeal that no conference can lightly consider. With this picture before us, and with the solemn realization that "this gospel of the kingdom" must be preached in every corner of every conference before the work can be finished in all the world, the Georgia-Cumberland Conference at the beginning of this year turned to literature distribution, and particularly to the Bible Study League plan, as a means of reaching our constituency.

In organizing our field for this literature campaign, we endeavored to make it very clear that the extent to which any church might participate did not depend upon its ability to pay for the literature it needed. On the other hand, we emphasized that the amount of literature which we would provide depended entirely upon the capacity of each church to use the literature judiciously. Following this plan, all our churches and isolated believers have been supplied with as much literature as they could use, regardless of their ability to pay.

Types of Literature Used

First, we used prepared tracts on practical subjects of a nature that would not arouse prejudice. These tracts were small, and were furnished by the publishing house at the rate of three-fifths of a cent for fifteen copies. About 650,000 of these small leaflets have been used by our people, largely in a general way. Many were placed in parked automobiles on Saturday nights; others were placed in office buildings; and many thousands were used in connection with the Harvest Ingathering campaign. Each tract carried an advertisement of the book "Prophecy Speaks." As a result of this distribution, a number of these books have already

been sold, and over one hundred fifty inquiries have been received for further literature, mostly from persons living in the small towns.

Good News, the second type of literature, has been used in a systematic way for the purpose of obtaining a large number of names of interested persons. That its distribution might cover as large an area as possible, we prepared four different numbers of the Good News and had 110,000 copies of each number printed. Our people were asked to distribute carefully and systematically one copy each week for four weeks, covering the same territory. At the close of the four weeks, our members were asked to change to a new territory and start all over again until their entire community should be covered. These four numbers, in the order given out, were on Daniel 2, the second coming of Christ, the new earth, and the way to Christ.

On the front page of the first number of our Good News, we printed an introductory letter which called attention to the fact that arrangements had been made by the Bible Study League for them to receive Good News for a brief period without cost or obligation on their part. The letter closed by saying:

The Bible Study League through whose courtesy you are receiving Good News is a department of a world-wide organization, the purpose of which is to encourage and aid in the study of the Bible. It is supported by the liberality of its members and seeks only the welfare of humanity in the practical understanding of God's word. Trusting that you will thoroughly enjoy the reading of Good News, and requesting that you will carefully note the last paragraph on the last page, we are, very sincerely yours, BIBLE STUDY LEAGUE.

The back page of the Good News carried an advertisement on "Prophecy Speaks" and the following brief statement:

Those desiring free literature on subjects such as the one treated in this Good News will be supplied, without obligation, a subscription to a periodical, by writing to the BIBLE STUDY LEAGUE, Box 4929, Department G, Atlanta, Georgia.

Finally, when the fourth and last number of Good News was distributed, a letter from the Bible Study League was again printed on the front page on the subject of "Christian Unity," the last paragraph of which letter read thus:

It is this type of unity that the sponsors of this little paper are promoting. We are sure you will agree this is the more excellent way. Please read the following article, study it closely, especially note the important announcement appearing on the last page.

The announcement on the last page called attention to the fact that the reader held in his hands the last issue of Good News to be left at his home, and urged all to use the enclosed "we-pay-the-postage" post card in order that they might receive without cost "a nationally known religious periodical." As a result of the Good News distribution, 6,856 requests for more literature were received by October 11.

The third type of literature used in our campaign was the *Present Truth*, which we handled entirely by mail. We made up one mailing list for the *Present Truth* from names of interested persons supplied to us by our people. Another group of names was made up from taxpayers' lists in some of the dark counties far removed from our organized work. To these people there were mailed from our office four numbers of *Present Truth*, the subject matter being similar to that contained in the four numbers of Good News given in the house-to-house distribution. These four numbers of *Present Truth* were mailed at two-week intervals. With the fourth number a card was sent which we asked the receiver to sign and mail to us if further literature was desired. In this mailing work, 104,000 copies—26,000 each of the four numbers—were sent out, and as a result, 3,762 cards came in, requesting further literature.

Follow-Up Work

Other numbers of *Present Truth* were used in our follow-up work. Those requesting literature from the Good News systematic distribution, or from the *Present Truth* mailing lists, or from the small-tract distribution—in fact, all requests from the general, personal, or mailing system of distribution—were sent ten numbers of *Present Truth* direct from the publishing house. When any one person had received his ten issues of *Present Truth* from the publishing house, the publishers were then instructed to send us the addressing-machine plates so that we could address envelopes containing our final questionnaire, a letter, and the number of the *Present Truth* on "Who Are Seventh-day Adventists?" The questionnaire read as follows:

1. Do you enjoy studying the Bible?
2. Are you interested in the Bible prophecies?
3. Do you believe the Bible doctrine that Christ is coming back the second time?
4. Although no one knows the day or the hour, do you believe that Christ is coming soon?
5. Have you accepted Jesus Christ as your personal Saviour?
6. In answering the question, "What Must I Do to Inherit Eternal Life?" Christ said, "Keep the commandments." (See Matt. 19:17.) Do you believe that all the ten commandments of God, including the fourth—which enjoins the observance of the seventh-

day Sabbath (Saturday),—are still binding upon all mankind? And do you purpose—when fully persuaded—to follow the example of Christ and the apostles by obeying all ten of the commandments?

7. In what topics are you especially interested?

8. Would you like to receive further literature on the topics discussed in the issues of *Present Truth* received to date?

9. If it can be arranged, would you like to have a trained Bible teacher call at your home for Bible study? (This service is FREE.)

All Bible Study League services to you are FREE. However, if you wish to help extend this ministry to others by making a contribution to the League, it will be much appreciated. Those sending a contribution will receive a 112-page book which proves beyond all doubt that the Bible is the word of God.

The lines below are for your convenience. If you have questions you would like to ask, feel free to do so. It will be a pleasure to hear from you. Please mail the sheet in the accompanying envelope. It requires no postage.

Name	Street or Route	City	State
County			

If the person answers this questionnaire favorably, we then make use of our pioneer evangelist, the *Signs of the Times*. One of our lay representatives or workers is appointed to visit this person, and while the Bible studies are being given to him, we send him a subscription to the *Signs* to help hold his interest. The length of this subscription depends entirely upon the interest of the individual.

Further follow-up work was undertaken in behalf of those persons in our territory who were already receiving *Present Truth*, the *Watchman Magazine*, or *Signs of the Times* direct from the publishers before our campaign began. To all such, personal questionnaires were sent, and so far, 919 requests have come in from this class asking for still more literature. Every effort has been made to do a thorough work and really present the message to every person within the borders of our conference, as far as possible. Persons on our list not responding at all were turned over to our own members with the request that each one be personally visited by one of our brethren or sisters.

Neither have the interested persons in the remote sections of our conference been overlooked. For their benefit, a correspondence school was organized, and each week they received two Bible studies in the form of Family Bible Teacher lessons. The lessons were so arranged as to take up our truths in just the same order as a Bible worker would give them, were she to call at the home personally. While these studies are being given by mail, the *Signs of the Times* is also coming into the home. In this way we are endeavoring to hold, as well as develop, the interest of those who are so isolated as to make personal follow-up work difficult with our present working force. Practically every pastor and church leader now sees the importance of organizing in every church a lay Bible worker's class to train our people for giving Bible readings that they may unite their efforts with the ministers' and church officers' in finishing the work.

(To be continued)

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

BIBLE HISTORY TEACHES BIBLE DOCTRINE—No. 1

By FREDERICK A. SCHILLING, *Dean of School of Theology, Walla Walla College*

BIBLE history is inseparable from Bible doctrine, and constitutes its setting or foundation. Divine revelations concerning moral, ethical, and legal truths, as well as revelations concerning the sphere of nature, history, and the supernatural have usually been given on occasions of historical experiences, whether individual or national. Sometimes a certain series of events presented the need of new instruction, or perhaps a new teaching was given by way of anticipating a new development. Thus, in any case, God's teachings concerning most phases of life were given to man through channels of historical experience.

Sometimes the specific teaching was not at once apparent in the setting in which it first appeared, and only reflection upon the experience, its causes and results, led to the recognition of the lesson which was intended to be learned from it. In any event, the doctrine or system of doctrine was then a crystallization of thought, under divine direction, concerning the meaning of the historical experiences in which the lessons originally were embodied. It follows, then, that Bible history is not only the foundation or the origin of Bible doctrine, but that it is itself the textbook in which the doctrines are taught historically.

These preliminary considerations are amply borne out by the place which Bible history occupies in the Old and New Testament canons, and in the writings of the Spirit of prophecy, as well as by the very nature and purpose of the historical writings in the Bible. The importance of the historical writings in the Old Testament can be recognized more clearly in the original arrangement of its books. The Hebrews had arranged their canonical writings in three groups called the Law, the Prophets, and the Writings. The Law was composed of five books, of which Genesis and Exodus especially, and to a lesser degree, Deuteronomy, are historical narratives, and the books of Leviticus and Numbers also contain a large percentage of historical narrative material. And then within these books, which, it should be remembered, compose the Torah, many of the laws themselves and other items of instruction and warning are definitely presented with the appeal of past or present experiences, that is, as lessons from history.

The second group, called the Prophets, has more than one third of its entire material in

the out-and-out historical records of Joshua, Judges, and the books of Samuel and of the Kings. It is interesting and very instructive to observe that thus these historical books are included among the prophets. The reason for this is apparent in the fact that the sources of those historical writings, as well as the books themselves as they now stand in the Old Testament, were written by prophets. The prophets were perfectly interested in history not only because history aided them, giving an effective basis for their warnings and appeals for their own or for future times, but also because history was in itself an inseparable part of prophecy.

Finally, the third part of the Old Testament canon, called the Writings, was likewise composed in large part of out-and-out historical narratives, such as Ruth, Esther, Ezra, Nehemiah, the books of Chronicles, and a portion of the book of Daniel. Thus, indeed, the very composition of the Old Testament canon testifies to the importance of Bible history and even to the fact that it was for the Hebrews and the Jews the textbook of divine doctrine.

In the New Testament canon the same situation confronts us. Approximately half, and that the first half, of the New Testament is occupied by the historical writings of the gospels and the book of Acts, and the Pauline epistles are in themselves first-class historical sources, and the book of Revelation is, after all, history prophetically unrolled.

When we come to the writings of the Spirit of prophecy we are again impressed by the doctrinal significance of Bible history, for the bulk of doctrinal instruction to the church from the pen of Mrs. E. G. White is embodied in the Conflict Series ("Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," "Acts of the Apostles," and "The Great Controversy"), which is obviously Bible history retold. To that we might add numerous other titles, to say nothing about the "Testimonies" themselves, which all have the historical basis.

When we come to the inner nature and purpose of the Bibliohistorical writings, we see without difficulty that these books are really textbooks of Bible doctrine, that is, of theology. We have seen that the Old Testament histories were commonly "prophetic," because they were written by prophets, and because they set forth

(Continued on page 22)

EDITORIAL

KEYNOTES



THE "NATIONAL PREACHING MISSION"



OUR American readers are aware, of course, of the recent, much-publicized "National Preaching Mission," projected by the Federal Council of Churches. Launched on September 13, after eighteen months of preparation, it has sought to cover America through twenty-five strategically distributed centers. Denominated by the Methodist *Christian Advocate* (October 1) as "a religious event of the first magnitude," it drafted upon fifty-five Protestant leaders from various parts of the world to serve as the missionaries "to bring a spiritual awakening to America." Concerning its uniqueness, Dr. E. Stanley Jones, one of the principal speakers said in an opening radio address, reported in *Zion's Herald* (September 30):

"For the first time the allied Christian forces of America have united in a nation-wide effort to release moral and spiritual power and to open the way for a remaking of the inner and the outer life of this country by a fresh impact of the Spirit of God."

By the "inner" and "outer" life of the nation is meant the individual and the social aspects, with joint emphasis upon the personal and the social gospel. Conflicting reactions concerning the mission are given however, by different religious journals. Says the Baptist *Watchman-Examiner* (October 29):

"John Knox, who was sent to observe the Pittsburgh meeting for the *Christian Century*, was utterly dissatisfied because the preachers in the Mission were reactionary, neglecting the social gospel and preaching 'the old spiritual gospel of our fathers.' On the other hand, *Christianity Today* is reluctant to support the movement, despite its excellence, because it is held under the auspices of the Federal Council and because the leading speakers are generally supposed to be sympathetic with Modernism!"

The differing reports may be accounted for by the differing viewpoints of the Modernist and Fundamentalist writers. The attendance of "great crowds," declares this same journal, is "not proof that our country is drawing closer to God, but it is proof that in every community there are thousands who are longing for the deepening of their spiritual life." And there is much truth in the observation. There is, indeed, anxiety and longing everywhere, and a deepening conviction that Modernism has failed and formalism has deadened the life of the churches so that a spiritual awakening is the world's only hope. This situation and challenge was clearly recognized and proclaimed by the missionaries.

But a writer in the *Presbyterian* (September 5), paying tribute to the address on "The

Suffering of Christ," by Dr. George W. Truett, Baptist Fundamentalist of Dallas, Texas, makes this significant observation: "So far as I have been able to learn, he is the only one who stressed the blood of Christ." And the same was noticeable in the Washington, D.C., mission, with these identical speakers. The expressions "cross" and "atonement," though occasionally used, were invested with a mystical meaning that did not involve vicarious atonement and the substitutionary death of a divine Saviour for our sins. There was a noticeable attempt to avoid, if possible, all terms and concepts that would offend or alienate either Modernist or Fundamentalist. This is illustrated by Doctor Jones's use of the Biblical term "lost," in this same radio sermon:

"Our forefathers spoke of 'lost souls.' We can speak again of a generation being 'lost,' perhaps with deeper meaning, for men have lost their hold on God, their moral bases decayed and the future veiled in awful mists. Yes, this generation in large measure is a 'lost' generation. For many of the external authorities, the church, the Bible, the family, the state, have decayed in many minds, and it has left them with no sense of direction."

The Bible term "lost" is employed with effect, but it has a new, a mystical, and an allegorized meaning thrust into it that intrigues but really misleads. It is, when analyzed, "another gospel"—a gospel set in the terms of the old or everlasting gospel, but with the new, psychological concept and content of the Modernist.

In another ably delivered address on "Conversion," although a wealth of interesting and stimulative thoughts were brought out, there was fatal surrender of evangelical fundamentals concerning conversion as a spiritual crisis wrought by the Spirit of God, and an employment of the terms and implications of psychology in explanation, that was at once appealing but fatally compromising. For instance, it was explained that the voice that spoke to Saul of Tarsus, was the thundering voice of his own inner consciousness. And the other vital features of the Damascus road experience were similarly allegorized.

The social gospel was stressed heavily in this mission, as the inseparable counterpart to the individual gospel. The concept of the gradual extension of the kingdom of God over this present earth, until it is fully established among men, was insistently iterated and reiterated. In fact, Doctor Jones expressed it thus, in this same opening radio address (*Zion's Herald*, September 30):

"We believe we see the goal, and we believe that men can get hold of that power to move on to that goal. That goal is the kingdom of God on earth. The kingdom of God is a new order standing at the door of the lower order. This higher order, founded on love, justice, good will, brotherhood, redemption, stands confronting this lower order founded on selfishness, exploitation, unbrotherliness, with its resultant clash and confusion. This higher order is breaking into, renewing, cleansing, redeeming the lower order, within both the individual and the collective will, wherever we allow it. It will finally replace this lower order, for it is God's order, the ultimate way to live."

With this may well be placed two editorial statements from the Modernist *Christian Century* that throw a floodlight on the issues involved. The first was headed, "A New Protestantism:"

"The shifting of Protestantism's center of gravity from the inner life to the social order is the most significant movement now going on in religion. . . . The historic Protestant attempt to ground religion upon the inner life of the individual as such, has spent itself with those who have become aware of the emptiness of individuality apart from its social matrix. A ministry is being produced which can no longer make the traditional evangelical appeal in terms which focus the whole burden of moral responsibility upon the bare individual. The conviction is growing among us that the individual can be truly saved only in organic relation to his world. Thus the world itself becomes the true subject of redemption. Christianity, therefore, must broaden its base, and erect upon it a more stately mansion for the souls of men."

The second was titled, "The Crisis in Christianity:"

"The crisis which our Protestant Christianity is facing today arises, as I see it, out of the fact that Christianity is shifting its center of gravity from the inner life to the social community. In the past, Protestant Christianity has derived its vitality from a private experience of individual men and women; it is now engaged in exploring the wide field of the social order to discover the religious resources that have long lain hidden there. In the past our religion has been sustained by transactions believed to take place in the inner life between God and the soul, unmediated by an ethical context of human relationships. A great interrogation mark now rests upon all experiences which presuppose divine-human communion in an ethical vacuum. The pursuit of such experiences is now giving way to the quest for God in the collective life of mankind.

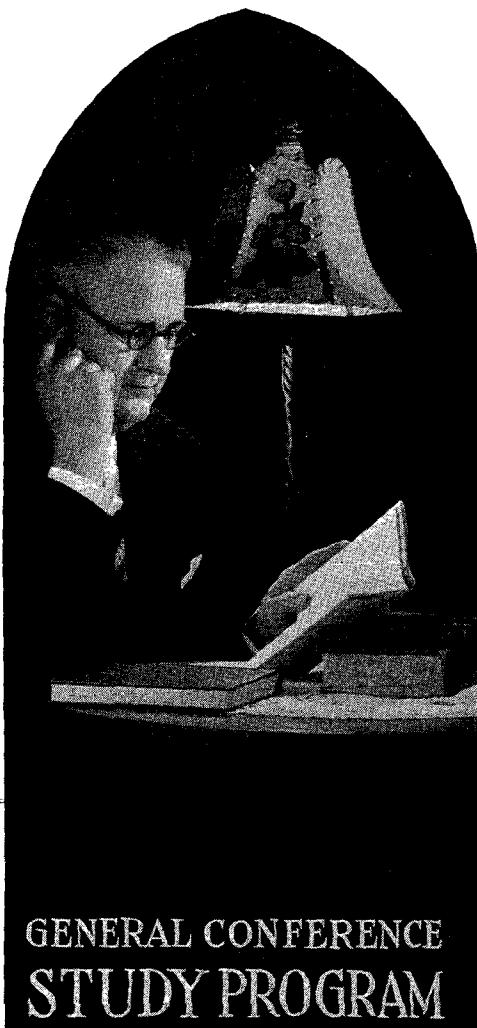
"This quest does not deny the reality of the inner life—that would be to falsify life. But it does deny the independence and the primacy of the inner life as the field of a valid and creative religion. It asserts the primacy of a social vision, and conceives of the inner life in terms of a response to this social vision, rather than in terms of a detached religious experience which assumes to stand upon its own feet and to justify itself by purely subjective evaluation. In a word, the shift in the center of gravity which constitutes Christianity's present crisis is a reversal of the evangelical tradition which puts inner experience first and subordinates social vision and action to it. We are now exploring the possibilities of putting the social vision first and cultivating an inner life to match it."

The fundamental misconception and ultimate failure of such a program of world betterment as presented by the missionaries, despite the accompanying lofty idealism, and the impressive phrasings and obvious sincerity of the speakers, are pointedly expressed by the Fundamentalist *Moody Monthly* (November, 1930) in an answer to an inquiry. "Kindly explain the false teachings which Stanley Jones is advocating."

"Doctor Jones' false interpretation of Scripture is due to his mixing Western Modernism with Eastern religious philosophy. Doctor Jones has wholly misconceived what the real kingdom of God is like, be-

cause he knows little or nothing about Bible prophecy. In this respect he and Kagawa of Japan are alike. Having lost the key to the future, despite its plain revelation in the Bible, his range of vision includes but two possible outcomes for humanity, either a socialized community, or chaos.' Had Doctor Jones studied and believed what the Bible says about the coming kingdom of God, he would have known that it will not be established by human programs, but by God Himself, when the Son of man returns in power and glory to set up His kingdom and reign over all the earth."

This is a sound analysis. The fundamental misconception of this and similar movements is failure to recognize the impending second advent to bring an abrupt end to this present world order through the *destruction*, not the



GENERAL CONFERENCE STUDY PROGRAM

mere subjection, of sin and sinners. Furthermore, no message for the hour, however forcefully and persuasively given, can meet God's mind, if it is not based on the specifications of Revelation 14:6-12, as the divine outline of the gospel for the issues of this last hour. And no genuine revival of true godliness and spirit-

ual life can spring from premises independent of or contrary to these specifications.

This effort was an impressive demonstration of Protestant federation for a great common objective. It was an earnest of greater efforts yet to come. The far-reaching involvements of the plans of these leaders for the union of all Christian churches was voiced by Doctor Jones in the closing address of the Washington Mission. The implications are at once apparent. He urged that the churches—

"drop their labors in separate denominations and have one church—the Church of Christ in America." Under this plan, we would have many branches—the Presbyterian branch of the Church of Christ in America, and so on. . . . Let each branch have any particular self-government it wants in that branch, but let it not impose any particular government on the rest as the price of unity. There is nothing so deeply or desperately needed today.

"There will be pooling of emphasis, and out of it all will come a larger expression of Christianity which will more closely approximate the kingdom of God. Each nation could have a local expression of the united church—for instance, the 'Church of Christ in Britain' or the 'Church of Christ in China,' and this united church of the world would speak with modern authority upon the great questions of the day."—*The Evening Star (Washington, D.C.), Thursday, Nov. 26, 1936.*

Ultimately, the heavy hand of such combinations will be felt by those who stand as a Mordecai in the gate, unable to cooperate in such movements, because commissioned of God to proclaim a message directly counter to such objectives. No, we as a people are not found connected with this movement. Sincere as it is, it is misguided through a fundamental misconception of the gospel for today.

L. E. F.

To Avoid Stagnation You Need To—

1. Constantly receive fresh impulse personally.
2. Have the mind stirred out of its customary thinking.
3. Get—so as to give—fresh, authoritative information.
4. Keep abreast of current world developments.
5. Truly represent the church's voice.
6. Have clearer concepts of our appointed task.
7. Understand the larger issues confronting us.
8. Counsel youth unfalteringly on inescapable issues.
9. Answer the basic questions in men's minds.

—And all in a truly Adventist setting, concept, and phrasing, as provided through the 1937 Ministerial Reading Course.

CHAPLAINCIES REJECTED.—The most advanced step that any of the larger religious groups in this country has taken toward breaking the chaplaincy link between the church and the army was taken by the Disciples of Christ in their national convention at Kansas City last week. Indeed, the Disciples did not merely take a step toward breaking that link. They broke it—completely, decisively, and with full awareness of what they were doing.—*The Christian Century (Mod.), Oct. 28, 1936.*

KINDLY CORRECTIVES

Better Speech and Conduct

Effective Climax

By H. M. TIPPETT, Professor of English,
Berrien Springs, Michigan

A VERY successful preacher has found through experience the power of effective climax in Biblical exegesis and public exhortation. This principle in the art of persuasion needs careful study. To make a striking sermonic beginning and then follow it up with recessive instead of cumulative argument is subversive of every desired effect.

This principle, as followed in the sermon as a whole, must likewise be observed in the grouping of adjectives, verbs, and nouns in phrasal units, and in a succession of phrases and clauses relating to the same idea. Frequently we hear from the pulpit expressions of which the following is typical: "I was inspired, encouraged, and helped by the recital of this man's experience."

Here the word order of the past participles manifestly is anticlimactic. The strongest word in the grouping is "inspired," the weakest is "helped." Transposition of the word order would produce an effective ascending progression instead of a descending progression.

Paul, in his speeches, often exemplifies the logic of the oratorical device of climax. Notice as a brief instance the order of Acts 18:26. The Gentiles were to be (1) recruited for service, (2) intellectually enlightened, (3) delivered from Satanic power, (4) absolved from sin, (5) prepared for their inheritance, (6) sealed with the sanctified. Here is the progression of Christian experience presented in effective miniature. "Order is heaven's first law."

Let us not lose our effectiveness, then, by a weak climactic arrangement such as this: "Angels of God are deeply grieved, ever amazed, and often concerned over the impenitence of men," but rather: "At the general impenitence of men, angels of God are ever concerned, amazed, and deeply grieved."

* * *

MODERNISM'S stark repudiation of every Christian essential necessarily involves baptism, as witness this bald declaration in the *Christian Century* (July 22, 1936):

"Certainly the old claim of both Disciples and Baptists that there is some authoritarian basis for immersion either in the Scripture or in the commandment of Jesus has no longer a leg to stand upon. Baptism is not immersion, as Alexander Campbell taught. Neither, however, is it sprinkling, or any other physical act. It is the social act of initiating a proper candidate into the membership of the Christian church. That this act has results, that it makes a difference, who will deny? But the results do not flow from the isolated act, but from the act in its organic meaning as incorporation into the body of Christ."

BIBLE WORKERS' EXCHANGE

For More Effective Service

Beginnings of the Bible Work

By JENNIE OWEN McCLELLAND,
Pioneer Bible Worker

MY memories of the beginning of Bible-reading work in the form in which it was introduced by Elder S. N. Haskell and followed by many other ministers and Bible workers, are somewhat as follows:

During the autumn of 1879, Mrs. E. G. White said to our ministers that there ought to be less preaching and more teaching at our camp meetings. It was some time before this made any serious impression upon Elder Haskell's mind, but in the spring of 1880, at the Hanford camp meeting, Mrs. White repeated this in such an emphatic way that Elder Haskell was thoroughly aroused. After thinking the matter over, he invited me to go with him, one morning, to the grain field near by for a season of prayer. He said he could not quite understand what Mrs. White meant, and we talked the matter over and then prayed about it. Finally he said he would try it and see what he could do.

At a forenoon meeting in the big tent, he started in asking questions on leading features of our faith and asking the brethren to look up the texts that he cited, and to read them. After the meeting had proceeded in this way for perhaps half an hour, it began to rain. When it came time for the meeting to close, it was raining so hard that no one desired to leave the tent. So Elder Haskell extended his Bible studies until the meeting had continued nearly two hours. The people seemed delighted with the instruction and with the manner in which it was given, and they asked that other studies be conducted in the same manner. Thus, as far as I know, the Bible-reading work, in which Elder Haskell led out and others enthusiastically joined, was begun.

I now quote from a letter from Elder G. B. Starr:

"The first I knew of it, it [the Bible work] was begun at a camp meeting in Nebraska about 1882, where Elder Haskell led out in a long public Bible reading. He asked the questions, and the people responded from slips he had handed out. The impression made was deep and marked. The Spirit of the Lord signally witnessed to it. Personally I was greatly blessed. I think Elder Haskell's reading took in 190 questions."

Since this plan of Bible study made such a deep impression on many of the workers, in 1883 the General Conference authorized the publication of the *Bible Reading Gazette*, a magazine containing only Bible readings. It

was published as a monthly, during the year 1884. Twelve thousand copies were used by laymen and missionary workers that year. No subscription price was placed on the magazine. It was intended especially for the workers. Each worker who sent in a certain number of Bible readings was entitled to a year's subscription. I think the number was three. Some wrote in who said they could not send readings, and wanted to know the subscription price. They were told that it would be \$5. This was thought to be prohibitive, but many paid the price, nevertheless.

The desire for these readings was so great that in 1885 they were bound in book form. The book contained 288 pages, and was called "Bible Readings." Many copies were sold by a canvasser. This led Elder R. A. Underwood to ask for a revised edition, with illustrations. In response to this request, "Bible Readings for the Home Circle" was published in 1889.

Bible Work in City Missions

Elder G. B. Starr and his wife opened the Chicago City Mission in 1884. They started their work by calling at the homes of the people, and distributing tracts. One day Elder Starr learned that Mrs. White was to pass through the city, and would have to wait an hour between trains. He decided to go to the station to see her. He asked her if she had any light on how the work should be carried on in Chicago. She said, "Take the Bible and go to the homes of the people." They turned to the *Bible Reading Gazette*, but found the readings far too long; so they prepared a small book called "Helps to Bible Study," for the use of the workers.

I entered the Chicago mission in the summer of 1885. As I remember it, there were at that time five workers besides Elder and Mrs. Starr. The next year, Elder Starr attended a number of camp meetings; and that autumn a number of States sent young ladies to learn to give Bible readings, so that they could help start city missions like the one in Chicago.

Bible Work Crosses the Ocean

In the year 1887 Elder Haskell took three of us Bible workers* to London. When we arrived, there was but one Adventist in the city—a woman with young children. The Lord blessed His own appointed work, and a number of churches and companies were raised up, by means of Bible work, in London and its suburbs.

Surely this plan of work was a "heaven-born idea," and God has richly blessed it in many languages in many parts of the world.

* Hettie Hurd, Helen McKinnon, and Jennie Owen.



IT does not follow that because one thing is more important than another, the lesser is of no importance.

A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

OUR NEW THEOLOGICAL SEMINARY

By I. H. EVANS, Washington, D.C.

Need for a Graduate School

FOR twenty years there has been talk of a graduate school for our young people who have completed the standard courses offered by our colleges. University work in outside schools for our youth is seldom satisfactory. Many things make it difficult, if not perilous, such as classes and activities on the Sabbath, the teachings of evolution and other anti-Christian theories, the social life with its strong tendencies to drinking and smoking, etc. The results obtained do not warrant our students' taking work where such conditions exist. Sooner or later, therefore, our denomination must provide eighteen grades of work, of a different quality from that which the world offers. We need both summer and winter sessions. One deterrent at the present time is the lack of funds. But it should be a definite objective to keep in sight, and we should seek ways and means to provide such a school.

The graduates of our schools should become qualified to meet life's responsibilities, but at the same time they should keep their faith in God and their hope of heaven. It stands to reason that with a membership of less than 500,000 and with more than 100,000 in regular attendance at our schools, all graduates from our colleges may not be able to find work in strictly denominational lines. Some may follow a profession, such as medicine, dentistry, teaching, or the practice of law. These vocations are all open to our young men and women, affording opportunity for earning a livelihood, living the truth, and being self-supporting missionaries in the finishing of the work.

Of course, other schools than our own can teach science, law, medicine, dentistry, the art of teaching, etc. But they have an unfortunate effect on the faith and morals of our young people. We have already provided a medical school, and we surely ought, in the course of time, to provide for graduate work in other lines.

Absolute Necessity for Giving Our Own Theological Training

It is absolutely impossible for our young men and women to get advanced training in the Bible and in methods of preaching our message by attending outside schools. Our Bible students who desire to become Bible teachers or ministers must be provided the opportunity for advanced work within the denomination. Our preachers should be trained within our

own ranks. No worldly school can suitably train a man to preach the advent message. No other denominational seminary can prepare preachers to unfold the Bible prophecies as we believe them. The Methodists train men to preach their doctrines; the Baptist seminaries take the young men graduated from their colleges and train them to preach Baptist doctrines; and Seventh-day Adventists should train their young men to preach by sending them to a Seventh-day Adventist seminary.

Professors must believe what they teach. A seminary whose professors are not of our faith, and who do not teach and interpret the Bible as our denomination believes, disqualifies itself as a seminary for our young men. Because of this, it is not to be expected that our young men can receive training in some denominational seminary not of our faith, and yet preach with power the doctrines we hold as a people. If a student graduates from an outside seminary, and keeps his faith in the divine inspiration of the Scriptures, he does well; but he cannot accept what he is currently taught, and yet continue to believe in the Sabbath truth, the unconscious state of the dead, immortality only through faith in Christ, the destruction of the wicked, the second advent, the cleansing of the sanctuary, the investigative judgment, and the Spirit of prophecy as we teach and believe these doctrines.

Our young people who desire to enter the ministry after being graduated from one of our schools, but who desire further study in certain fields, must either enter the ministry without this education, or they must enter it hoping to gain this knowledge in future years when it will require much more diligent research than it would at the time of graduation.

Many of our leaders believe that our denomination should have a seminary where a group of young college graduates could be brought together, and given one or two years of advanced Bible and allied studies, thus qualifying them for a better, fuller ministry than could ever be hoped for without this advanced work.

Beginnings of Graduate Work in Bible and Religious History

At the Autumn Council in 1933, the following resolution was adopted:

"WHEREAS, There exists a recognized need for advanced Bible study, that our younger college and academy Bible teachers, together with prospective ones, may be better prepared for their work; and,

"WHEREAS, For financial reasons it seems inadvisable to attempt at the present time to establish the

school of theology proposed by the Autumn Council of 1932; therefore,

"Be it resolved, 1. That we reaffirm our conviction of the need for this school and pledge our best endeavors toward its establishment.

"2. That as a means of meeting the need until the proposal of the Autumn Council can be made effective, we recommend that successive summer schools of twelve weeks' duration be operated at designated colleges under the auspices of the General Conference, the first session of the same to be opened June 6, 1934, at Pacific Union College.

"3. That scholastic credits for work done be given and recorded by the college conducting the summer school.

"4. That we invite local and union conferences to make it possible for their Bible teachers in the academies and colleges and schools of nursing to attend.

"5. That the support and transportation of those who are sent be provided by the sending organization.

"6. That a matriculation and library fee of \$5 be charged each student. That the rate of tuition be \$3 for each semester hour of credit, and that tuition be free to those sent by organizations.

"7. That in addition to special lecturers provided by the General Conference, a faculty equivalent to four full-time instructors be employed, two of these to be secured from colleges other than the one conducting the summer school and to be selected by the Executive Committee of the General Conference.

"8. That institutions invited to provide instructors for the summer school be responsible for one half of the salary of one person, the General Conference being responsible for all additional salaries, together with transportation and other expenses of such instructors.

"9. That the General Conference contribute toward the support of the 1934 summer school faculty not more than \$1,500 in addition to the time and expense of the lecturers which the General Conference may provide from its staff.

"10. That the officers of the General Conference, the secretaries of the General Conference Educational Department, and the president of the college where the school is held, in counsel with the presidents of other senior colleges, make provision for all matters pertaining to the organization and administration of the school."

To make a start in this Advanced Bible School, a summer school of twelve weeks was conducted in 1934 by the General Conference, at Pacific Union College, using the accommodations kindly offered by the board. Prof. M. E. Kern was asked to head this school and to recommend competent teachers to assist in the teaching. The very first term confirmed the usefulness of the school, and was greatly appreciated by about forty students.

At the Autumn Council in 1934, the following was adopted:

"Whereas, The initial session of the Advanced Bible School held last summer, under provisions made by the 1933 Autumn Council, has proved gratifyingly successful as the first in a designated three-year plan; therefore,

"Resolved, 1. That we herewith register our hearty approval of this first year's endeavor, and pledge our active support for its continuance in harmony with the authorizing action. And further,

"We recommend, 2. That additional courses in history and education be offered by the Advanced Bible School, suited to the needs of our history teachers, academy and intermediate-school principals; and that they also be urged to attend.

"3. That editors and ministers who desire additional work in theology, history, and education, be likewise heartily invited to take work in the Advanced Bible School."

In the summer of 1935, another twelve weeks of the Advanced Bible School was conducted with an increased attendance, registering fifty-nine. Again the same high appreciation of the work of the school was expressed by teachers and students, and it was universally expressed that the school was a great success.

(To be continued)

THE QUERY CORNER

Sundry Ministerial Problems

Newly Published "Testimonies Selections"

Will the three-book edition of "Selections From the Testimonies" replace the nine-volume set of "Testimonies for the Church"?

As implied in the title, the nine-volume set constitutes a grouping of "Testimonies" of instruction, counsel, caution, and encouragement "for the church." Some of the messages are addressed primarily to the individual members, setting forth guiding principles in the Christian life, service to others, and preparation for the coming of the Lord. Other messages appeal for and encourage great advance moves in various branches of church work, and are of special value to workers occupying leading positions in the cause of God. Among these are many articles giving instruction regarding the conduct of various branches of denominational work.

These messages were published during a period of more than fifty years. Many of them were given to meet specific issues as they arose in the lives of individual members, or in the experiences of the church, and are, as to time or place, largely local in application.

This composite group of articles as they appeared from time to time in pamphlet or book form during the fifty-five-year period of 1855-1909, constitutes the present nine-volume set entitled "Testimonies for the Church." They will always be of inestimable value to both workers and laymen among Seventh-day Adventists. They constitute the "blue print" not only of the individual Christian life, and of the past growth and development, but also of the future work of the church.

From these nine volumes there have been chosen a group of articles bound in three volumes containing more than eighteen hundred pages, bearing the title, "Selections From the Testimonies." The aim of this set, which contains about one third of the matter in the nine volumes, is to make available in less-expensive form those articles from the full set especially fitted to make plain the Christian pathway to those who are striving to perfect character and to render acceptable service to others.

Besides the counsel to individual members, they include sufficient of the general counsel regarding denominational lines of endeavor to give the reader a balanced idea of the proper place of each of these various activities in the work of the church.

There is a definite and wide field of usefulness for the "Selections," but they will never supplant the full nine volumes. There is ample

(Continued on page 22)



THE GOSPEL MUSICIAN



His Responsibility and Opportunity

III. THE PLACE OF CONGREGATIONAL SINGING

By IRVING A. STEINEL, Glendale, California

JUST prior to the Reformation, congregational singing became almost extinct. The singing was all done by the choir. There is a tendency on the part of some of our choir leaders—and not a few regard it as dangerous—to monopolize so much of the time allotted to music that there is little singing done by the congregation. It has been said of Luther and the Wesleys that they brought more people into the Protestant church by singing than by their preaching. This may be an exaggeration, but it is a fact that the Reformation restored singing to its rightful place.

Care must be taken to select hymns with which the people are familiar. Otherwise they cannot enter into the singing with spirit. A new hymn may be introduced occasionally, but not too frequently. At a service I attended recently the singing was almost dead, because all of the hymns selected were unfamiliar.

The great evangelists of modern times have all recognized the value of singing. They elevated the position and work of the song leader to such an extent that we always associate Moody and Sankey, Torrey and Alexander, and later Chapman and Alexander, and Sunday and Rodeheaver. From personal acquaintance with each of these song leaders, the writer knows that they were deeply spiritual men who believed in the power of song to convert sinners.

Some of us are hoping and praying for the day when music of the right type, rendered in a dignified manner, will be given its really rightful recognition by our own evangelists and pastors. All too frequently we have cheap, low-grade music, poorly rendered. Satan's agencies appreciate the value of music, and they are spending enormous sums of money to secure what they consider the best for their evil purpose. But God wants His people to be the head and not the tail, in this matter of music. Many times music leaders are selected whose chief qualification for the task seems to be a willingness to do the work, regardless of musical training and background, or the lack of it.

I have attended evangelistic meetings where I almost blushed with shame at some of the so-called music offered the public. And this was put on with the idea of attracting audiences. The term "special music" has lost its appeal with most people, because it is so

often "excruciating." Far better not to have any special music than to render some of the atrocities which one sometimes must endure.

An evangelistic song leader does not have to resort to cheap, secular tricks in order to qualify as a good leader. Such tricks as trying to see how long an audience can hold a tone, stopping suddenly to see if he can catch the audience off guard, or calling for the greatest amount of volume, are wholly out of place in a religious service. We sing to glorify God and win souls to Him. Spectacular showmanship certainly cannot be pleasing to our Saviour. Foolish jesting and so-called "horseplay" should find no place in a gospel song service.

This does not mean that the song service need be dull and uninteresting, or lacking in enthusiasm and inspiration. There are legitimate variations which may be used to prevent monotony. Much depends on the personality of the leader. This is a most important ingredient of success in this kind of work.

I know of one church which, instead of having the pitifully small audience, which is often common on Sunday nights, has increased the regular attendance to about three thousand, with many people turned away. This feat was accomplished primarily by the unique song service employed. The leader was dynamic and had original ideas.

The following program, which has been used successfully in a series of similar programs in song services, may serve as a guide to some. This illustrates the idea suggested previously of having unity in a service. The possibilities are almost limitless for working out similar programs. It will be noted that the congregation has a prominent part in the program.

THEME: The Name of Jesus

Hymn by Congregation—"All Hail the Power of Jesus' Name."

Male Quartet—"In Jesus" (Harkness).

Reading—"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."

Hymn by Congregation—"The Name of Jesus Is So Sweet."

Reading—"The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

"O utter but the name of God
Down in your heart of hearts,
And see how from the world at once
All tempting light departs."

Hymn by Congregation—"My Hope Is Built on Nothing Less."

Reading—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." "Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forevermore; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Duet—"In Jesus" (Harkness).

Reading—"They that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee."

Hymn by Congregation—"Tis So Sweet to Trust in Jesus."

Solo (or combination of voices)—"Wonderful Jesus" (Sellers).

Reading—"Take the name of Jesus with you, for through His name is salvation and strength given in time of temptation. His is the victorious name, a name to trust, and above all others most precious.

Hymn by Congregation—"Take the Name of Jesus With You."

If the musical numbers mentioned are not readily available, others may be substituted. The program may be shortened by omitting certain stanzas, or some of the hymns or readings.

Other themes which have been used are the following:

A CURE FOR TROUBLE AND WORRY.

THANKSGIVING.

PROGRESS IN CHRISTIAN LIVING.

THE GOOD SHEPHERD.

WORKING FOR OTHERS.

THE POTTER AND THE CLAY.

SAVATION THROUGH CHRIST.

MOTHER.

PEACE AND REST.

PRAYER.

THE MASTER'S TOUCH.

HAPPINESS.

THE MIRACLES OF CHRIST.

THE LOVE OF GOD.

Invariably, after services in which these songs services were used, many people expressed deep appreciation, and said they had been greatly helped.

(To be continued)

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SACRED music should exalt and glorify God, and not display chiefly the singer and his artistry.

■ ■ ■

IS WIDELY STUDIED.—The MINISTRY is widely studied by pastors of many lands. I wish to take this opportunity of expressing my appreciation of the material provided us in your paper, which is valuable and very useful indeed at times, saving us both time and expense, and assuring authoritative sources.—*R. T. E. Colthurst, Pastor, London, England.*

BOUND FOR KEEPING.—I want to put in a little word about the MINISTRY. I truly appreciate the information it contains, and I am planning on having the numbers bound. Also, you can enter me for the Reading Course.—*Mary E. Walsh, Bible Worker, Brooklyn, N.Y.*

NATIONALS FOLLOW CAREFULLY.—The MINISTRY is a great help to our workers in India. Our Indian evangelists use the paper very carefully. I mean, in their work they follow the instructions carefully.—*L. G. Mukerjee, Business Manager, South India Training School.*

AN INSPIRING MAGAZINE.—No minister can get along without the MINISTRY without suffering loss. It is an inspiring magazine.—*J. W. Hirlinger, Minister, Wheeling, W. Va.*

THE MINISTER'S BOOKS

Reading Course and Reviews

Book Reviews

"HISTORICAL STUDIES," by Eugene Lawrence.* Southern Publishing Association. 392 pages. Price, \$1.50.

In these days when the voice of protest against Rome has almost died out among Protestant denominations, when the more modern church histories used as textbooks lean toward Romanism instead of protesting against it, it is refreshing to the mind to read anew this book written by Eugene Lawrence some sixty-seven years ago and recently reprinted by the Southern Publishing Association.

"Historical Studies" is an epitome of church history covering the period from the time of Christ to the time of the writing of the book, or 1869. It contains eight chapters and is substantially correct in its interpretation of historical events, according to the Protestant viewpoint.

CHAPTER 1.—This chapter deals with the rise and power of the Roman Catholic Church. Here and there through its pages, the author briefly but pointedly traces the rise of the Papacy to power. On page 30, he stresses the point of the worship of Mary and the invocation of saints. Too much emphasis cannot be laid upon this false dogma of Romanism. Rome established a false mediatorial system on earth, and attempted one for heaven as well. On earth, the sacrificial priesthood, with its inevitable auricular confession, gives the priest control of the human conscience, binding and loosing it at his discretion. In heaven, Mary the mother of Jesus is made the mediatrix between Christ and man, thus becoming an indirect channel of approach between the suppliant and the Saviour.

CHAPTER 2.—This chapter leads us to the causes of the Reformation by Luther, culminating in the Diet of Worms, on pages 99-102. Luther's speech at Worms struck at the citadel of strength of the church of Rome. He declared for the freedom of the human conscience from the slavery of man as practiced by the Roman priesthood. Destroy or abrogate the auricular confession, and Rome has lost its power over the souls of men. Remove the intercession of saints and the fiction of Mary as the mediatrix in heaven, and the penitent has free and untrammeled access to God by prayer, through the only mediator, Jesus Christ. This was one of the cornerstones of the Reformation. What the Papacy had taken away, the Reformation of the sixteenth century restored to all be-

* One of the leaders in the 1937 Reading Course, available in the set at the special club rate.

lievers in reform. The abolition of the "mass" came in later by other reformers.

CHAPTER 3.—As a result of the blow struck against Romanism, Rome mustered her forces under the leadership of Ignatius Loyola, the Jesuit, to counteract the Reformation. Our author briefly but truthfully depicts the rise and increase of power of the Jesuits, their triumphs at the Council of Trent, 1545-1563, and their missionary activities right up to the time of their abolition, 1758-1773. The student of church history should never forget that the order of Jesuits was reestablished by Pius VII in 1814, and is still wielding great power in the Roman Church today.

CHAPTER 4.—This chapter portrays the struggle between the popes and the general councils. Particular attention should be paid to the Council of Constance, 1414-1418, which declared that the Ecumenical Council had greater power than the pope. For centuries, this controversy between the popes and the general councils had raged in the church. One party claimed that the pope possessed greater power than the council, the other party claimed that the council had greater power than the pope.

CHAPTERS 5 TO 7.—These chapters describe correctly the persecution of the Vaudois [Walenses], the direct descendants of the early Christians of northern Italy. Particular emphasis is placed on the Inquisition in chapter 7. The Church of Rome condemned and brought to death Savonarola, the apostle of civil and religious freedom of Italy, in 1498, and Rome is *semper eadem* (always the same) to this very day.

N. J. WALDORF.

"THE CHRISTIAN FAITH IN THE MODERN WORLD," by J. Gresham Machen,* 1936. The MacMillan Company, New York. 258 pages. Price, \$2.

THIS book is well written, sound, true to the faith, getting down to the very fundamentals of Christianity. It consists of eighteen radio addresses given over Station WIP, in Philadelphia, during the first four months of 1935, brought out in substantially the same form in which they were delivered.

J. Gresham Machen is professor of New Testament in the Westminster Theological Seminary, Philadelphia. He is also president of the Independent Board for Presbyterian Foreign Missions. In 1934, it may be recalled, the General Assembly of the Presbyterian Church in the U.S.A. issued an order that members of that church who were also members of the Independent Board for Presbyterian Missions should resign from the latter organization. Doctor Machen held that this was contrary to the constitution of the Presbyterian Church in U.S.A., and refused. He was brought to trial in his church, condemned, and finally dismissed.

Doctor Machen is the author of "New Testa-

ment Greek for Beginners," "Christianity and Liberalism," and "The Virgin Birth of Christ." In this new volume he has covered in a popular, but most substantial and fascinating, way the fundamentals of the Christian faith. It is a book well worth reading. Its eighteen chapters are titled as follows:

1. The Present Emergency and How to Meet It.
2. How May God Be Known?
3. Has God Spoken?
4. Is the Bible the Word of God?
5. Do We Believe in Verbal Inspiration?
6. Shall We Defend the Bible?
7. The Bible Versus Human Authority.
8. Life Founded Upon Truth.
9. God, the Creator.
10. The Triune God.
11. What Is the Deity of Christ?
12. Does the Bible Teach the Deity of Christ?
13. The Sermon on the Mount and the Deity of Christ.
14. What Jesus Said About Himself.
15. The Supernatural Christ.
16. Did Christ Rise From the Dead?
17. The Testimony of Paul to Christ.
18. The Holy Spirit.
- Index.

CARLYLE B. HAYNES.

* * *

BERNARR MACFADDEN, in the Chicago *Liberty* (August 1), writing editorially on "Freak Storms, Drouth, Floods," after referring to the succession of such calamities in recent years, suggests disturbance of "electric balance" by the projected radio currents as the cause. This is but typical of man's constant attempt to explain these latter-day abnormalities, leaving the will of God, His judgments, and His providences, out of the picture. MacFadden says:

"Throughout the history of our national life there has never been such a succession of floods, drouths, and freak storms as those which have occurred in the last two or three years following the extraordinary development of radio broadcasting and the use of radio beams. . . Losses totaling perhaps hundreds of millions of dollars have been caused in the last two or three years by what we can properly designate as weather calamities. The dust storms in the Central West the year before last brought suffering and ruin to thousands upon thousands of farmers." "The possibility referred to as a cause for freakish weather may be considered a wild fancy, but there must be some extraordinary cause for the unstable weather which we have had to endure in recent years." (Used by permission.)

Two "Letters to the Editor" in the *Methodist Christian Advocate* (September 3), appearing under the un-Protestant heading, "Prayers for Our Beloved Dead," reveal trends toward Rome's position on the "departed dead," of which we should be aware. Here is a paragraph from each:

"That is a very interesting editorial which you gave us, entitled, 'Prayer for Our Beloved Dead.' I hope it may serve to prepare the way for our adoption and observance of All Saints' Day, from year to year, on the first Sunday in November."

"It may be that it is because we are fearful of adopting some of the methods of the Church of Rome that we cease our petitions for those dear to us when they pass from our sight into the world of the spirit. But lest your suggestion should seem peculiar to readers of the *Advocate*, let me remind them that the Revised Book of Common Prayer contains a beautiful leading in this direction. It is this form: 'And we also bless Thy holy name for all Thy servants who have departed this life in Thy faith and fear, beseeching Thee to grant them continual growth in Thy love and service.'

"If 'they are all ministering servants, sent forth for service to us, may we not serve them, even though trammelled by our limitations, while waiting here?'

* Suggested as an elective in the 1937 Ministerial Reading Course.

VALUABLE QUOTATIONS

Extracts From Current Literature

OVERWORKED HYMNS.—And now an English bishop advocates a one-year moratorium on nine famous hymns which in his judgment are used too frequently in our public worship! It is a fact that from a great hymnbook the minister generally confines himself to the selection of fewer than 100 hymns for all his services. How many ministers and choir directors mark in their hymnbooks the date on which given hymns were used? It is only by keeping a record that we obviate the danger of constant repetition. There are in all our church hymnals scores and even hundreds of noble hymns which are never sung in our worship. If the minister does not know music, let him ask his choir to run through with him a few new hymns every week.—*The Watchman-Examiner (Baptist)*, Oct. 29, 1936.

RESURRECTION EMPHASIS.—It is a far cry from the idea of the immortality of the soul to that of the resurrection of the dead. Christianity has nothing to do with transmigration, or with the idea of Nirvana.

Christianity believes in the "resurrection of the dead" and not in a hazy and nebulous immortality of the soul. It does not believe in the "infinite worth" of human life, and it does not think of spiritual life in terms of so much divine stuff in the soul. It reckons life in terms of obedience in present life situations. We do not live in heaven here. We live in hope on earth. Jesus believed in "one world at a time." He believed that this world is the place where man lives as a creature, and that man is not an angel but a mortal who needs to live his life filled with the transcendent purpose which God has for him in this world.—E. G. Homrichausen, in *The Christian Century (Mod.)*, Nov. 11, 1936.

PAGANISM RAMPANT.—The public school system of America has become a most effective agency for the propagation of paganism. The results are being felt in the morals of our young people. It has displaced God in their thought, and with God thus displaced, they are brought under the sway of their natural sinful passions. America is rapidly returning to the condition of the race described in the first chapter of Romans. In that case, when the people no longer gave God the place of lordship in their hearts, they fell into idolatry and all kinds of immorality. The secret of the decadence of morals in America is due to the fact that God has no place in the life and affections of the people.—P. B. Fitzwater, in *Moody Monthly (Fund.)*, November, 1936.

MORAL SAG.—Some folk sigh for the good old days of the past. But those good days were days when men realized they were bad and they needed help. Our title means, Oh, for the days when people were conscious of badness and were ashamed.

Before prohibition no women would be seen in a saloon. Now, without shame, they hang over the bar for the cocktail hour. Openly and brazenly on the street and in trains, they puff their cigarettes and blow the smoke in the faces of those unfortunate enough to be near. In the bad old days, a gentleman turned to the lady and said, "Do you mind if I smoke?" Now the ladies might well do the asking.—*Moody Monthly (Fund.)*, November, 1936.

RELIGIOUS CONTROVERSY.—Religious controversy is the battle for truth. It is not to be feared. Profound convictions are dying out, and that is one reason why men are so strenuously objecting to controversy in our day.—*The Watchman-Examiner (Baptist)*, Nov. 19, 1936.

SIKH EVANGELISM.—Dr. E. Stanley Jones recently declared that the Sikhs in India are levying about one eighth of a day's pay on all their members to get funds to convert the untouchables to Sikhism; the Moslems of India are organizing to raise a fund of one million rupees for the training of one thousand Moslem evangelists.—*The Watchman-Examiner (Baptist)*, Nov. 19, 1936.

CATHOLIC CAMPAIGN.—Few movements in the contemporary world are more deserving of pondering in a self-searching spirit by Protestants than the launching of the world-wide campaign of the Roman Catholic Church against communism. It is very in-

structive to see the hierarchy of the Catholic Church at Rome, which remained as silent as a stone Buddha over the trampling on human rights by Italian Fascism, and the rape of Ethiopia by Italy, now discovering a great cause to which it must arouse the world. This evidently means the end to what, two years ago, gave promise of becoming a valiant stand of the Catholic Church against Hitler, for now the church joins Hitler arm in arm in a world-wide red hysteria.—Halford E. Luccock, in *Zion's Herald (M.E.)*, Nov. 18, 1936.

COMMUNISTIC PHILOSOPHY.—Why all this fear of communism, since the Communist Party has never been able to build up a large membership in this country? The immediate danger is not principally in the Communist Party, but in the communist philosophy, which has infiltrated into the souls of numerous college professors, elementary and high-school teachers, and into the minds of untold numbers of factory and mill workers, as well as of the unemployed. Most of these may not be willing to endorse the whole program, declared and implied, of the Communist Party, but they accept enough of it to make the movement a real threat and danger to our republican form of government.”—*Our Sunday Visitor (R.C.)*, Oct. 18, 1936.

WAR NO MORE.—War as a means of the settlement of national and international misunderstandings has lost its strategy and is a grandiose anachronism, outmoded by advancing high ideals. I think there will never be another great war. We have passed that bloody milestone. By arbitration and in council chambers, adjustments and pacts will be made that will be humane and reasonable and permanent and Christian.—Bishop Charles Edward Locke, in *The Christian Advocate (M.E.)*, Nov. 5, 1936.

HINDUISM'S BREAK.—News of what is characterized as "the greatest Hindu reform in 800 years" came on Friday of last week [November 13] by wireless from Madras to the New York Times. The message reports that the maharajah of Travancore has just issued a decree that none of his four million subjects, including the hundreds of thousands of outcastes, or untouchables, shall hereafter be barred from the temples of Hinduism. In his statement as quoted in the New York Times and reprinted here by special permission of that paper, the maharajah said:

"We've decided, and hereby declare, ordain, and command, that subject to such rules and conditions as may be laid down and imposed by us for preserving their proper atmosphere and maintaining their rituals and observances, there should henceforth be no restriction placed on any Hindus by birth or religion on entering or worshipping at temples controlled by us and our government."

Prohibition of temple entry and untouchability have been the two outstanding disabilities under which the millions of outcastes of India have suffered from time immemorial. . . . Among the numerous factors at work in this modern social upheaval in ancient Hinduism, Christianity's teaching of love, brotherhood, and human justice is playing a major part. No comment is necessary upon this big break in Hinduism to Christian leaders whose eyes are even half open. In India today there is presented the most magnificent opportunity for genuine Christian leadership and service that has arisen in the last one hundred fifty years.—*Zion's Herald (M.E.)*, Nov. 18, 1936.

SERIOUS SITUATION.—As I travel over Europe, I am more than ever impressed with the seriousness of the situation that confronts us. When I see that within a day or two damage can be done which no time ever can replace, I begin to realize we must look for a new type of security, a security which is dynamic, not static—a security which rests in intelligence, not in forts.—Charles Augustus Lindbergh, in *Epworth Herald*, Nov. 7, 1936.

HUMANITY'S BREAKDOWN.—The survey of world affairs is a sickening sight. What does it all mean? Is it really the breakdown of human intelligence? Are we a lot of little people struggling with problems too big for our powers? One thing is clear, that organized religion is called to contend with almost world-wide opposition.

A determined attempt is being made by the dictators to break the power of the Christian communities, and in lands said to be governed by democracy, the tyranny is not less. Was persecution more rife under Nero in the days of the Roman Empire than it is today?

Is the world nearing the close of a dispensation, the end of one of those cycles of time preceding the

dawn of a new age—not necessarily better, but more adapted to human conditions?—The Watchman-Examiner (Baptist), Nov. 5, 1936.

COMMERCIALISM ELIMINATED.—We began this year with the pledge, "No Commercialism in the Church." The pledge, I think, has been fully kept. We are now beyond the half-way mark in the church year, and neighboring pastors, Ladies' Aid presidents, and laymen are asking, "How is your plan working? How are you coming out?"

I will answer financially: We are in a better condition financially than we have ever been at this time of the year. But let me answer in another way: There is a finer spirit and a loftier temper in this church than for many years past.

Some of our friends are saying, "We are waiting to see how you come out at the end of the year. Pessimists! O ye of little faith! Will you condemn us if we should be ten dollars short? Will you criticize if we should still need a hundred dollars? Isn't it worth a hundred dollars to any church to be freed for one whole year from those pestiferous pleas for a pound of this or that? Would it not be better to owe a hundred dollars than to ruin a hundred tempers?

But halfway through the year we have already gained more than all we can possibly lose. Our finances are better. Our fellowship is richer. And our tempers are angelic!—Charles Parkin, in *Zion's Herald* (Meth.), Nov. 4, 1936.

MEMBERSHIP DRIFT.—As a denomination we [Baptists] believe in evangelism—enthusiastic, red-hot evangelism, but as a denomination we ought to believe also in conservation. We are tremendously anxious to get people into our churches, and often we pay precious little attention to them afterwards. The average church in the older communities remains about stationary in membership. Broadly speaking, as many drift away as are received into the membership. There is an apparent and steady increase for a few years, and then comes "the cleansing of the roll" and a large number of names are dropped. Where does the fault lie? Whose is the responsibility? What a shame it is that so many drift beyond the sympathy and watchcare of the churches! Suggested methods of "keeping the roll clean" do not seem to help in the slightest. What we need to learn is how to keep the people in the churches so that the roll will not need to be cleansed. We wonder if enough emphasis is put upon the obligations of church membership in our day? Is it not true that there is a growing feeling that a man need not be in a church to be a consecrated Christian? Is it not true that we are allowing men to despise the church of Christ? Whatever the reason, we know that it is a fact that thousands are drifting out of the churches, and thousands of those who remain in the churches refuse to recognize church obligations. Where does the fault lie? Whose is the responsibility?—*Watchman-Examiner (Baptist)*, Oct. 29, 1936.

AGAINST UNIFICATION.—The Eastern conference of the Methodist Protestant Church, meeting at Atlantic City [New Jersey] on October 9, voted by 69 to 32 not to approve the pending plan for unification of the three major branches of American Methodism. Press reports indicate that the vote was influenced by fear of the theological and social liberalism of the Methodist Episcopal Church. Ten conferences of the Methodist Protestant body have approved unification; approval by 16 is required to bring that denomination into the union.—*Christian Century (Mod.)*, Oct. 21, 1936.

CATHOLIC DEATH.—It is consoling to know that our relatives and friends who have left this life are still united with us even after death has taken them out of sight.

It is a still greater consolation to know that death is only a temporary separation, that one day we shall be reunited with our loved ones who are in purgatory or in heaven if we faithfully fulfill our obligations on earth.

Today and tomorrow throughout the Catholic world the faithful in their united prayers and attendance at the holy sacrifice will give public expression to their belief in the existence of this mystical bond of union.—*Our Sunday Visitor (R.C.)*, Nov. 1, 1936.

CATHOLIC PROMINENCE.—Prominent Roman Catholics are much in evidence right now in the pre-election news, and rather strikingly divided one from another. President Roosevelt's number-one man, James A. Farley, is a Catholic who thinks the President is all right. Alfred E. Smith, who generally walks right up in front in ecclesiastical processions,

thinks Mr. Roosevelt is about one hundred per cent wrong. Father Coughlin is outspoken, and his bishop backs him up, while a great discussion goes on as to whether the *Osservatore Romano* is really official or not, as it condemns Father Coughlin. Meanwhile, Monsignor Ryan, of the Catholic University in Washington, steps up to praise the President and deny that he has any "red" leanings, while red-hatted Cardinal Pacelli, the highest-ranking papal officer ever to come to our shores, arrives presumably to fight communism in this country and to interview the President about it, according to press reports.—*The Presbyterian*, Oct. 22, 1936.

NOT A STIMULANT.—Alcohol was formerly regarded as a stimulant by the medical profession, and is still commonly so considered by the laity. We know this conception to be wrong. Modern methods of study of man and the lower animals prove unquestionably that the effects formerly thought to be evidences of a stimulant action of alcohol are, in fact, evidences of exactly the opposite effect, namely, inhibition.—*The Christian Advocate (M.E.)*, Oct. 22, 1936.

EDUCATION'S FAILURE.—Speaking at a social-science meeting, a former New York police commissioner pleaded for more education as a deterrent of youthful crime. But what kind of education? In the report at hand no form is specified, but no country in the world can compare with the United States in the number of schools, and in the cost of maintaining them. In spite of these institutions, our crime record continues to grow. We do not need more schools, but better schools, schools in which religion is considered at least as necessary for good citizenship as reading and writing. When shall we get them?—*America (R.C.)*, Oct. 24, 1936.

ATHEISTIC COLLEGES.—Occasionally our non-Catholic brethren are shocked into a realization of the fact that our so-called "nonsectarian" colleges and universities are hotbeds of hostility to revealed religion. At the convention of the United Lutheran Church, held last week in Columbus, Dr. Gould Wickey, relying on reports from many tax-supported colleges, protested against attacks on religion by professors and administrators, on the ground that they are forbidden by the same clause of the State Constitution which outlaws the teaching of religion at the expense of the State in any public institution.—*America (R.C.)*, Oct. 31, 1936.

ANTICOMMUNISM CRUSADE.—Not much has been heard about Cardinal Pacelli's alleged errands to the United States—the establishment of diplomatic relations between our state department and the Vatican, and the enlistment of President Roosevelt in the Pope's proposed world-wide crusade against communism. Perhaps some data about the first of these will be disclosed later. As to the second, whatever may be the method of approach in this country there is no doubt of the Pope's intention to make a coalition of all available forces, Catholic, and non-Catholic, to fight communism.

But just at that point the invitation is less likely to be acceptable to non-Catholics. Most Protestants are opposed to communism as a social system. All of them are opposed to communistic atheism, as to any other. But the Roman Catholic Church has a political and social philosophy of its own, which is as unacceptable to Protestants as is the communist philosophy, atheism apart. And it is impossible to suppress the suspicion that the Pope's interest in the proposed campaign is not merely to oppose atheism but to extend the acceptance of the Catholic theory of state and church.—*The Christian Century (Mod.)*, Oct. 28, 1936.

SUNDAY'S INTRODUCTION.—We have abundant evidence both in the New Testament and in the early history of the church to prove that gradually Sunday came to be observed instead of the Jewish Sabbath, apart from any specific commandment (see *The Lord's Day or the Sabbath*, by Norman C. Deck).—*Moody Monthly (Fund.)*, November, 1936.

LAWLESSNESS RAMPANT.—With the arrest of a noted gangster, J. Edgar Hoover made the statement that there were three million criminals who commit sixteen million crimes in the United States each year. Recently Will Durant made the statement that this generation of ours is the most unscrupulous of the generations of men. Not only is there widespread crime, but there has been a lowering of moral standards.—*Ivan Lee Holt*, in *The Christian Advocate (M.E.)*, Nov. 5, 1936.

NOTES AND NOTICES

Items of Interest to Workers

Lost—and Wanted

Two items were lost at the time of the dismantling of the Ministerial Association exhibit at the recent General Conference in San Francisco:

1. A set of five cloth prophetic charts bearing the name of E. A. Beavon.

2. The drawings for the proposed newspaper-format service for evangelistic advertising, which created much favorable comment among the evangelists in attendance at the Conference.

Extensive correspondence has failed to discover the whereabouts of these items. We request that any one having information concerning either one communicate with us at once.

C. G. BELLAH, Fredericktown, Missouri, writes that he has a Victor stereopticon machine, case, holders, card-indexed cabinets, screen, and 2500 slides, all of which cost him \$728. He is anxious to dispose of this equipment, and is willing to sell the entire collection for \$250. Any one interested in such a purchase, should write to Brother Bellah at the foregoing address.

A HAND-LETTERED ten-commandment chart has been prepared by one of our brethren in Sweden. The chart is about six by eight feet in size,—large enough to be easily visible in almost any tent or tabernacle,—displaying letters two inches high on heavy muslin cloth attached to a substantial roller. Any one interested in purchasing a chart showing the law of God, should communicate with the Ministerial Association office, Takoma Park, D.C. The price is \$7.50.

AN extensive collection of *Review* articles by Mrs. E. G. White, bound in half leather, in three volumes, is offered for sale by F. C. Pritchard, 1504 East Wilson Avenue, Glendale, Calif. These articles were printed during the years 1880 to 1902, and would make a valuable addition to an individual or institutional library. Brother Pritchard states that he is not selling the collection for commercial purposes, but that he feels that the material should be more widely circulated.

A FEW sentences gleaned from a circular sent out by the Religious Book Club, of New York City, accentuate what we have been trying to keep before our readers on the importance of self-improvement:

"A man's books are his windows. . . Through them he sees the world. . . Each day he is widening his sphere of influence. . . Each day he is doing better work. . . Each day he is strengthening his capacity for service. . . This man is growing. . . He knows what men are thinking and doing and

writing in other places. . . He knows what is going on in other lands. . . The whole world has become his parish. . . Through the books in his library he keeps his mind alert. . . They are his windows to the world. . . You, too, can have windows to the world. . . You, too, must have the best new books to keep you in touch with the times. . . You, too, need books as tools for your work and your career."

If, by chance, any reader of the MINISTRY has chosen to follow the 1937 Ministerial Reading Course, but has not sent in a registration card to the Ministerial Association office for record, please be kind enough to send in name and address at once. A regular enrollment card is not necessary. Although it is desirable, it is not required that there be personal ownership of the books in order to receive the credit card upon completion of the course.

"Testimonies Selections"

(Continued from page 16)

assurance of this, because the "Selections" do not contain those articles of instruction addressed specifically to ministers, physicians, teachers, colporteurs, and other workers engaged in the various departments of denominational work. Moreover, among the lay members, there are many who will wish to have access to all the instruction for the church that is available, and such will naturally choose the nine-volume set.

We repeat that the "Testimonies for the Church" will never be superseded. The "Selections" are not designed as a substitute for them. There has been no design on the part of those responsible for the "Selections" to in any wise revise, suppress, or replace matter in the full set of the "Testimonies." Their continued publication is assured. The "Selections" do, however, furnish in brief and less costly form, precious instruction of primary importance to each church member, and they will be welcomed by thousands who feel that they cannot afford either the necessary time to read, or the money to purchase, the larger and consequently more expensive set.

ARTHUR L. WHITE,
Asst. Sec., Ellen G. White Estate.

* * *

Bible History

(Continued from page 10)

God's teachings to man, and pointed lessons for the future. They embraced past, present, and future. They were not confined merely to prediction.

Inasmuch as Biblical history is prophetic in this sense, it does not follow that it is biased and distorted history in the interest of a pre-conceived doctrine. On the contrary, the very nature of the writers and the purpose of their writing guaranteed the dependable recording of historical facts. This is at once seen in the

fact that no attempt is made to conceal any facts uncomplimentary to Israel and its religion. The divine lesson of history was the main purpose of these records, and all facts which contributed toward the presentation of the intended lessons had to be included, whether they were complimentary or uncomplimentary to the people.

A careful study of the historical books of the Old Testament will make it evident that Hebrew history was involved in theology, and was written, in fact, more for a theological purpose than for the purpose of constructing historical archives. Not only the Old Testament, but the Bible as a whole, considers Jehovah as the Master of human history, and the historical narratives are revelations of His nature, His will, and His working.

The historical scope of the Bible, in both its narrative and its predictive aspects, embraces the span of world history. In fact, it teaches the doctrine of the divine plan of salvation. The ancient Hebrew histories were written in the consciousness that the experiences of the Hebrew kingdoms were merely episodes in the working out of a divine plan, and when those kingdoms came to an end, the prophets like Isaiah and Jeremiah showed that the divine plan could not be defeated, for God's program would continue to unroll itself very much as the successive scenes or acts of a drama are revealed.

As other nations came more definitely under the purview of the Biblical writers, the doctrine of Providence took on universal proportions, though always setting forth the same lessons—"that the course of events in the life of individuals and of nations is determined not by outward circumstances, but by the attitudes which people take toward the laws of God." This interpretation of Biblical history as theology is set forth in many passages in the writings of the Spirit of prophecy. They are so numerous that it is perhaps unnecessary for

our immediate purpose to make any specific quotations, but the reader will do well to read again that excellent chapter "History and Prophecy" in the book "Education."

(To be continued)

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Outlets for Spiritual Power

(Continued from page 1)

the daily program of speakers was being prepared. Some one would say, "Whom shall we ask to take that devotional meeting?" Many times I have suggested some departmental secretary. "Can he take that kind of meeting?" would come the inquiry; "remember, he is a departmental man." I have replied, "Certainly, our departmental workers can take that kind of meeting."

Really, I do not believe a man ought to be a departmental worker unless he is able to do that kind of work. For it is just as much a part of his work to minister to the spiritual uplift of people as it is to talk about his particular department. I think it brings a great deal of strength to a man when the brethren discover he can do more than talk about his department. His influence is strengthened, and he is the type of man that the brethren are all anxious to have come to their field.

We want all of you to be informed regarding the progress and objectives of the other departments. When you go out to the far corners of earth, go filled with all the information you can gather. It is a good thing to go to the other departmental leaders and say, "Now that it has been voted for me to go out to this field or that field, what can I do to help your department?" In that way all can cooperate in making a success of the work in all departments.

[Then followed the presentation of the objectives and problems of the various departments, outlined by the respective secretaries.]

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EDITORIAL

POSTSCRIPTS



ORGANIZED!—It is entirely possible for the mind to be filled with a vast array of valuable facts and ideas, and yet not have them organized and integrated until they become an effective equipment for service and leadership. One can become overburdened with detailed information which is not correlated behind great principles and clear conclusions, and hence may fail to derive the real and designed benefit properly accruing from his amazing fund of information.

SLIDES!—Stereopticon atrocities—whether of color, form or content—disgust the discerning, misrepresent our message, and discount the influence of the worker responsible for their showing, through reflection on his judgment. Men wonder if his message will bear scrutiny any better than his slides. Crude workmanship, sloppy or loud coloring, dirty thumbmarks, and lack of synchronization between operator and lecturer, irritate those who expect order, accuracy, and fitness in the execution of everything important. Dignity, artistry, and appropriateness should characterize all such pictures employed, especially in this commercialized, picture-conscious age.

PERSPECTIVE!—To view a great masterpiece at close range is to see its seeming defects—brush marks, daubs, splotches, and ugly gaps. But standing back so as to get the full effect of perspective for the entire picture, it becomes a work of impressive beauty and symmetry. Ofttimes we stand so close to our little spot in the work that we do not get a full, impressive picture of the great, full-rounded movement God is leading forward to triumph. Men may fail, and men may err; the human element may be distressingly predominant in some instances; nevertheless the glorious movement of God stands forth in its grandeur and symmetry when we see it in perspective.

PROVINCIAL!—Immediate interests and responsibilities tend to fix the eyes upon local matters. The problems, needs, and possibilities at hand grip us, and are commonly the subject of our concerns, our labors, and our prayers. But our Saviour bade us lift up our eyes and look on the ripening harvest fields afar, as well as near. More than at any time in human history, gospel workers need to have a world vision of their task, and a world consciousness of their responsibilities. This is not so easy or natural for those who have never traveled outside their own country or labored in a mission field, attended our general councils and conferences, or served on our mission appointees committee. Such should make especial effort to acquaint themselves

with our world task, our present mission status, and its vital problems. They should open their hearts to take in the world that “God so loved,” and pour out their prayers for the world work. We are not to live and labor in circumscribed compartments. Ours is a world task. It will never be finished in the more favored sections until it is finished in the most difficult. Provincialism, sectionalism, nationalism, continentalism, or racialism have no rightful place in our program or outlook. God loves the world, and we are to love as He loves. We should pray for larger hearts, greater vision, clearer perception, and greater giving and going for the finishing of the work. This is a world movement; let us never forget it.

CONSERVATION!—It is wasteful extravagance to permit men of wide experience, appointed to our posts of greatest responsibility, to be burdened with minor matters that consume their time and drain their strength, which should be reserved for the really great problems of leadership in this movement. Some are, because of their willingness, constantly subjected to imposition. These valuable men are breaking under the man-killing strain of the ceaseless pressure under which they are forced to operate. We rush them from one committee, commission, or board to the next. With the attendant drain upon the vitality, and the burden incident to financial problems and growing complexity of our work, they are literally wearing themselves out under the exacting round. Such is a prodigal waste of man power. A simplification of that involved system that has gradually developed to a point of hampering complexity, is clearly called for, with emphasis only on fundamental things clearly outlined in the blueprint.

GALLERIES!—Playing to the galleries is common in worldly affairs. Studying trends and sentiments, shrewdly voicing some rallying keynote when it will advance one's own popularity, position, or power, is the distinctive way of the world. But when this alien spirit seeks entrance into the church, it is, or should be, resisted; for it is most decidedly out of place. The glory of God and not the popular acclaim of men, the advancement of the cause and not the promotion of men eager for the spotlight, the welfare of the church and not the advancement of the ambitious,—should be the determining principle in the conduct of God's work. Men who show evidence of unfortunate leanings in this direction should be faithfully helped by their brethren, and if unresponsive, should have diminishing responsibility placed upon them.

L. E. F.