

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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No. 4

PRINCIPLES, PROBLEMS, AND POLICIES—NO. 2

By J. L. McELHANY, *President, General Conference*

Attitude Toward Leaders



OW I come to another thing I want to speak about. It is a spirit that exists in the world, which I might refer to as an attitude toward leadership. In the last few years the world has been permeated with the idea that "if the leaders do it, it must be wrong." Isn't that spirit prevalent in the world today? The questioning of authority, the breaking down of responsibility, is seen everywhere. Sometimes it gets into the church, and people are ready to pick up something and say, "Well, if the leaders did it, it must be wrong." Now I believe we ought to live and act and work in a way that would allay any such criticism when it arises. But that attitude leads to unjust criticism, and many times I have heard men unjustly accused and criticized. Brethren, I plead today that, so far as our own personal example extends and so far as our influence reaches, we help our people and our workers to overcome in this matter of criticism.

I recognize that any man who accepts public office must expect criticism. He ought to be Christian enough and man enough to accept criticism without resentment or retaliation. This cause can best be carried forward when those working in it are actuated by a sweet Christian spirit and attitude. I know of no better way of expressing it than to say that we all ought to relate ourselves toward one another as Christian gentlemen, and leave out of our attitude and conduct anything that the Lord cannot bless.

In some fields I see a manifestation of this spirit of criticism. It gives me concern. Do you know, brethren, that when this attitude is maintained, it leads to loss of confidence and to serious consequences, even in carrying forward the Lord's work. I plead for a correction of this attitude. I know that this Executive

Committee has no disposition to ignore any suggestion that comes to it from the officers simply because they are officers. We must have leaders. We must have them in our departments. I believe that we ought to respect every man in his office, and that all should work together to make one's work strong and helpful.

Although this spirit of criticism ought to be allayed, at the same time, brethren, we all ought also to remember that we should be easily approached. No man should set himself up stubbornly in opposition to the counsel of his brethren. We ought to work together in all these things. Good leadership is not synonymous with dictatorship. I want to raise my voice in protest against the encroachments of the dictator spirit anywhere among us. I must tell you, brethren, that I do not like to hear a conference president referred to as "The Chief." "All ye are brethren." I think that attitude is better than putting some man up on a pedestal as being above his brethren. I somehow cannot harmonize that attitude with the spirit of Jesus.

Responsible Leadership

Before leaving this matter of leadership, I want to add a few more thoughts. We need leaders in this cause today very, very much. Do you know that the problem of leadership, of finding leaders, is one of our most serious problems today? We need more men endowed with the true spirit of leadership, and it is our duty to train men in these principles. Years ago the Lord rebuked this people for gathering or allowing to be gathered into the hands of a few men the control of the whole movement. That same danger exists today. We ought to guard wisely against it.

I must tell you frankly that I feel much concerned over the growing tendency to refer so many matters to us here in Washington, asking

(Continued on page 23)

The Ministry

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

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EVERY gospel worker in this movement and every student in training should own a copy of our "Source Book for Bible Students." This is a treasure house of invaluable quotations from accredited authorities, with verified references. This note is not prompted by the publishers nor inspired by any one interested merely in the circulation of this book. It is written because this work, and its companion volume, "Handbook for Bible Students," are vital adjuncts to preachers, teachers, and Bible workers, and should be possessed by all.

A MOST gratifying response to the third and final invitation to join the 1937 Ministerial Reading Course is reflected in the number of enrollment cards received in every mail. The returns materially surpass all former registrations in the twenty-three years of the plan.

SURELY the example of C. M. Kinney, our veteran colored minister of eighty winters, should be a spur to those in the prime of life. He says in a recent letter regarding the Ministerial Reading Course:

"I have secured the books and will begin reading them January 1, 1937, if my eyesight does not give out. Being near eighty-one years old, the infirmities of age are increasing and are felt in many ways. The series of books are excellent, timely, and will no doubt be read by nearly all our workers. I read every number of the MINISTRY, and enjoy it very much. The times and our work demand efficient qualifications. We must thus glorify God and honor His Son."

SIGNED by nearly a hundred of the most illustrious clergymen of American Jewry, Catholicism, and Protestantism, and dated January 25, 1937, this "nation-wide pronouncement" speaks for itself. Especially interesting is it in the light of the prophetically predicted abandonment of these very principles:

"The United States of America is dedicated to the truth that all men are 'endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.' Civil liberties and religious rights that derive from this truth are today being assailed.

"We of the Protestant, Catholic, and Jewish faiths, for whom civil liberties and religious rights are based upon principles of our religion, reaffirm our loyalty to these fundamentals of just government, and our support of the traditions of American life that have championed and applied them.

"Under the American tradition of liberty we are blessed by a land wherein people of different religious convictions and differing cultural traditions may live together in amity and mutual respect.

"The nation can rely upon the mobilized spiritual forces of Protestants, Catholics, and Jews for their support and defense of this truly American ideal."

EVERY worker in this movement should be familiar with the new 1937 "Year Book of the Seventh-day Adventist Denomination." An actual study of its pages will prove an education in itself, with reference to the scope and advance of this movement. Painstaking, accurate, and up to date, it is thoroughly reliable.

THE new, richly colored, "four-sheet" billboard poster, "Prophecy Speaks," five by ten feet, recently announced in these columns, has just been released to the field. It is a beauty, and will surely arrest attention. We trust there will be wide use of this new and effective publicity adjunct. Orders may be sent directly, or through your conference office, to D. R. Hiatt, Carolina Court, Orlando, Florida, U.S.A. The price is \$2.25 each, postpaid. The same design in miniature is available in the form of a window card at \$2 a dozen, postpaid. And an intermediate size, a "one-sheet" poster, 26 x 50 inches, at 75 cents each, postpaid, is in course of preparation, thus meeting every conceivable need. Such posters will prove to be most effective investments. Many an individual member would gladly become responsible for one or more to place by the side of the church or an evangelistic meeting place, on a highway leading into the city, or as an impressive background for the speaker's desk. It is planned that other designs will follow, with the smaller sizes in facsimile.

FRONTAL attacks continue to be made upon the Bible by modern "versions." One of the latest is that of Ernest S. Bates. Here are sentences from his introductory statement on "The Bible as Literature."

"When it became no longer possible to regard the Bible as the literal word of God, . . . with the loss of authority came also, unfortunately, a loss of interest. Through having been made too exclusively sacred, the Bible forfeited momentarily its enormous secular power. . . . Like that of folk literature everywhere, the language is vividly realistic. Doubtless, among other reasons for the long continuance of the belief in the literal truth of the Scriptural narratives is the fact that they were composed with an imaginative realization of small details which makes the account of every incident seem like the report of an eyewitness."

It would be profitable for our workers to read the excoriating discussion given to the Bates criticism by the *Sunday School Times* of January 23.

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

PREACHING OUR DISTINCTIVE MESSAGE*—NO. 1

By J. W. KENT, *Evangelist, Australia*

WHY is it that so many of our evangelists, when conducting a mission (a term commonly used in British countries by various Protestant denominations for a series of evangelistic meetings), wait so long before coming to the real point and purpose of the endeavor,—that of preaching the third angel's message? To preach the threefold experience and application of the everlasting gospel is the sole reason for our existence as a people. This constitutes our message to the world, but we so often delay in reaching this subject in a series of meetings.

Some one replies, "We must first gather an audience, and then we will preach the message to them." As preachers, we often hesitate to present the "mark of the beast" to our audiences. Thinking to arouse interest, we usually give first preference to such topics as the following: "The World Outlook," "European War Clouds and Rumbblings of Armageddon." Then, weeks later, when the time comes to present the mark of the beast, we draw a deep breath, and with a resigned "Here goes; I'll scatter them now," plunge into the dreaded subject. But why should we be so reluctant in presenting this, the very kingpin of our platform, the crux of our message?

In my own experience I have found it best to present the message in Revelation 14 almost at the first. I find that in doing this I gather my best congregations. That is where the real interest in the mission begins. People come out to hear this subject, and I gather good congregations, even though it is hard to get large audiences in Australia. Perhaps it is because the hour is come when this third angel's message should be presented.

It will take study to present this important topic early in a series. But it fully repays the effort. The Revelation is a wonderful book. Next to His lifeblood, I believe that the book of Revelation is perhaps the greatest gift of

Christ to His church; and it came through the gift of prophecy. The third angel's message is the kernel of the Revelation. To make that message clear, the book has been given. That message is also the climax of the gospel, the last glorious conflict between the "mystery of godliness" and the "mystery of iniquity." Then why should we attempt to preach it within the compass of one or two subjects? Why not see through the whole book of Revelation the varied steps leading up to the real presentation of that message of the three angels?

Some tell us that Revelation is the summary of the Bible. If it is,—and I believe it is,—then the message that we as preachers are called upon to give is the summary of the Bible, because it is the summary of Revelation.

The message is itself the gospel. It is the everlasting gospel. It is not a fiery denunciation meant to wither the hearts and blast the interests of those who come out to hear it. True, it is a gospel of warning, and is among the direst of all warnings. Nevertheless, it is to be presented as the gospel. And it should be our studied purpose to preach it in such a way as to win men from the consequences denounced by it. We must seek to win them, and not repel them. This message is not a scourge put into our hands with which to flog the Roman Church. It is the warning voice of God in gospel tones urging the last generation of men to flee from the wrath to come. When Christ gave His direst warnings, there were "tears in His voice," and a yearning plea in His heart. If we as preachers learn His method, then the presentation of the mark of the beast will be a mighty appeal to men to seek shelter from the coming storm. In proof of this, I can say, to the glory of the message, that as many from the Roman Catholic Church as from any other one church, accept this presentation in my missions.

The First Angel's Message

An Angel With the Everlasting Gospel

Advertise this to suit yourself, but you will find that this is a good subject with which to begin a series of meetings. There is need of the gospel today, and we should be foremost in preaching it. It should be foremost in our preaching program. That is where it is placed in the message, and God put it there. Religion has not lost out; but men have, because they

* Evangelist Kent, in a symposial discussion on "Presenting Our Specific Message to the World," at one of the Ministerial Association hours at the General Conference session, made a deep impression upon all as he expressed briefly his concept of our bounden obligation to the world relative to the message committed to our charge, and his own practice and method in carrying out those convictions. We arranged there and then for a more comprehensive presentation, which, prepared en route back to his native Australia, is here offered. This is worthy of careful study and assimilation in principle by the evangelistic force of this movement.—EDITOR.

have forsaken its real teachings. Despite all the iniquity of the world and the backslidden condition of church life, the gospel still prevails. And God wants us, as Adventist preachers, to tell the world that—to tell this generation of men who need to know of it! A week of very helpful sermons can be preached on this the opening phase of our message. We can advertise these subjects attractively, too, so they will appeal to people. In addition to all of this, such a beginning will give us the correct standing before our audience and the neighborhood. It will silence the critics who proclaim that we do not preach the gospel. But above all it will bring the gospel to men who need it so much today.

We should learn how to urge upon men the claims of salvation from sin, in the advent setting. We must learn how better to beseech men to come to Christ and be saved. Interesting lectures are all right in their place. But that place is not the pulpits of this movement. I believe that this is the hour when we should preach the gospel of our Saviour's grace with great power. It seems to me that God expected this of us when He put the gospel in the very heart of this message.

Fear God

This is the next feature. Men are fearing anything but God today. This is an age of godlessness. And the prophecies predicted that just such a condition would prevail in the last days. Surely, the time is ripe for just such a

message, and we have it. A very interesting series of addresses can be preached on this phase. Attention should be called to 2 Timothy 3 and related prophecies. We can call attention to the prevailing fear that is in the world,—the fear of the future (Luke 21:26). This is not the fear of God. The fear of God will give to us His "Fear not," because we know His kingdom is coming.

And Give Glory to Him

We are to give glory to the God who made heaven and earth and the fountains of waters. Today men are giving to blind chance the glory due the Creator. This message calls upon men to give it to God. In this section of the series, addresses can be given on "Creation, Not Evolution." Thank God that this message has produced such men as George McCready Price, who has provided us with the necessary ammunition to combat the claims of evolutionists.

The Hour of His Judgment Is Come

In this section the second advent and the judgment can be treated. This will give opportunity for sermons on the certainty of the advent, the signs of the advent, and the results of the advent, the millennium, and the home of the saved. And all the time while preaching we shall be establishing the reasonableness and the setting of the message in the minds of our hearers. The presentation of the sanctuary question, of course, comes in this section.

(To be continued)

MOTION PICTURES IN EVANGELISM

By E. L. CARDEY, Home Missionary Secretary, Central Union Conference

AS the years have passed, time has demonstrated that people never grow tired of seeing pictures, whether they are shown in motion or by stereopticon slides. World travelers who give their lectures by both of these methods report greater public interest than ever in seeing pictures. The fact that millions go daily to theaters to see motion pictures is proof that the world is really picture-conscious. Many, perhaps most, of the pictures shown are harmful. But this should not close our eyes to openings for wide-awake evangelists and ministers to turn the minds of people toward good pictures that will be a blessing and not a curse.

I have used motion pictures for many years to attract the public to evangelistic meetings and to illustrate certain subjects. When I began using them, only the 35 mm. (millimeter) inflammable films were available, and the films from which to choose were few, largely on Old Testament history. In the past few years the 16 mm. machine has been placed on the market, and a great many educational, travel, and religious nonflammable films have been made available for teachers, lecturers, and ministers.

These machines and films can easily be used anywhere, as it is not necessary to have fire-proof booths or licensed operators.

We have found the use of motion pictures a good method of advertising and of attracting people to the tabernacle or place of meeting. In fact, we have found this method to be the least expensive form of advertising. We have been able to cut down on the use of costly newspaper advertising from one half to two thirds.

As an example of what one may do in advertising a subject, take the subject of the signs of Christ's coming, as illustrated in the increase of earthquakes, based on the statement in Matthew 24:7. There are many films on earthquakes and volcanoes, both colored and plain, which are graphic in their picturization of disaster. The public is always more than anxious to see such pictures; and if the picture is shown in just the right place in the lecture, it makes a profound impression upon the audience.

All the signs that Jesus gave in Matthew 24, in answer to the question, "What shall be the

sign of Thy coming, and of the end of the world?" may be effectively illustrated by certain motion pictures which are easily available to our men in the United States, and doubtless to those in many other countries. Motion pictures of great storms, disasters by land and sea, cyclones, floods, wars, and war preparations, not only attract the attention of people and bring them out to hear the lecture, but help in illustrating the lecture as well.

There is also available a large supply of travel pictures on every country on earth. We have found it helpful to use these in connection with the song service if they are not to be used to illustrate some part of the lecture. Or they may be used effectively on Saturday nights for a half hour of travelogue. This method helps to build up an audience and to sustain the interest from week to week.

There are 16 mm. films on various phases of science and industry. Nearly all the great manufacturing concerns have films of their own plants and the processes by which their products are made, and these films can be secured for use, free of charge. The Y.M.C.A. National Council, 347 Madison Avenue, New York City, or 19 South LaSalle Street, Chicago, will be glad to furnish a free booklet giving the names of hundreds of such films which may be used without rental, and also the names of many films which will cost only \$1 or \$1.25 each.

One of the best sources of supply for the 16 mm. films is the Kodascope library, a subsidiary of the Eastman Kodak Company. The Kodascope libraries are to be found in most of the large cities of this country. Their supply of travel films, and in fact of all 16 mm. films, is very complete. Many of the films can be secured for nothing; others cost from \$1 to \$1.25.

We believe that educational motion pictures have a definite place in our work at this time, and that they may be used with good effect if careful judgment is exercised in their selection. A good machine should always be used; one can be bought at a reasonable price, either for sound films or for the silent.

CRITICAL NOTES

On the Text of Certain Texts

"Before Whom Three Fell" Daniel 7:20

By L. L. CAVINESS, Professor of Biblical Languages, Pacific Union College

BECAUSE a particular word in English may have two meanings, a text in our English Bible may seem to have two meanings. An example of this is found in Daniel 7:20, where we read of the little horn, "before whom three fell." In the eighth verse of the same chapter,

the prophet Daniel tells of what he saw: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Daniel was anxious to know the truth of the fourth beast, of the ten horns on his head, and of the little horn "before whom three fell."

Without going into the subject as a whole, let us consider the two possible meanings of the expression occurring in each of these verses: "before whom." As far as the English is concerned, this might mean that before the time of the appearance of the little horn, three of the ten were plucked up; or it might equally well mean that after the appearance of the little horn and in its presence, three of the original ten horns fell. This ambiguity arises because in English the word "before" has two meanings,—before in time, or before in position.

In interpreting the Bible we should be extremely careful not to misinterpret even the smallest detail. Of course the Bible was not originally written in English, so in its original form this expression may not have had the double meaning that is possible in the English. In fact, it would hardly be so.

Whenever there is a duplicate meaning possible in the English Bible, if one knows any modern language other than English, he can often determine which of the two meanings is to be discarded by reading the passage in the foreign language. Luther, in the German Bible, in both verses, says "*vor welchem*," where *vor* is a preposition, not an adverb, and means "before" in position, not in time. In the French we have two words for "before,"—*avant* when it means time, and *devant* when it means position. In the French we find that *devant* is used in both verses. In Spanish also there are two corresponding words,—*ante* for time, *delante* for position; and the Spanish Bible has *delante* in both verses.

But some one may say that these are but recent translations. What about the Greek Septuagint and the Latin Vulgate? The Septuagint in Daniel 7:8 says *ἀπὸ προσώπου αὐτοῦ*, (*apo prosopou autou*) "from before his face," that is, in his presence. The Vulgate has *a facie ejus*, "from his face."

More important, however, than any of these versions is the reading of the original. Ezra and portions of Daniel were written in Aramaic, which is closely related to the Hebrew, in which the rest of the Old Testament was written. Behind the word translated "before" in Daniel 7:8, 20, is the Aramaic word, *ܩܕܡܐ* (*qodam* (in Hebrew *קדם*, *qedem*). This Aramaic word occurs thirty-two times where it is translated "before" in English, and once where it is translated "in the presence of."

(Continued on page 23)



THE GOSPEL MUSICIAN



His Responsibility and Opportunity

THIS MATTER OF MUSICAL LEADERSHIP

By CARLYLE B. HAYNES, *President, Michigan Conference*

NOT long ago a young friend of mine was placed in charge of the music activities of one of our training schools. Desirous of being of some help to him, I wrote him a letter. And believing it may prove helpful to others in similar places of opportunity, I give here that part of the letter referring to musical leadership:

"It occurs to me that in the opportunities which will now present themselves to you, you have a great opportunity to demonstrate that musical leaders can be developed in this denomination who are quiet, simple, and unaffected, and who have but one thing in mind in all their leading,—to glorify God instead of glorifying self. Some of us who have been a long time in the evangelistic work of this denomination have come to fear that there is little possibility of Seventh-day Adventists' ever seeing that kind of music leader in their work.

"My own experience, I suppose, has been unfortunate. So far as my experience extends, we have not had any outstanding music leaders whose sole purpose has seemed to be to glorify God. We have had the other kind to such a degree that most of us who love music and love the cause of God have been so distressed that we have about given up hope that music can ever come into its own in connection with the preaching of this message. The circus-performer type of leader seems to have crowded all others off our platforms.

"I have been present on more than one occasion and heard you protest that music is not appreciated among Seventh-day Adventist evangelists. You have pointed out that it is not given the place it deserves in connection with our public meetings. Indeed, if I remember correctly, you have done some rather earnest missionary work with me on several occasions because I did not pay more attention to the importance of music.

"Let me say to you now that what you look upon, in me and in many others, as failure to appreciate music, is not at all a lack of appreciation. It is an attitude which is due, rather, to the fact that we are surfeited with the kind of music which we have observed in connection with our efforts, accompanied, as much of it has been, by foolishness and outright violation of all the music standards of this cause.

"I love music. I believe it can be made a great power for good in this cause. I cannot

help observing, however, that it is constantly prostituted to the glory of the human instead of being used to glorify the divine. I have come to the place, along with many others, where if I cannot have music that glorifies God, then I will endeavor to get along without music.

"It is because of this that I am wondering whether you may not be induced to see that now, in a new field, surrounded by new people, you have an unparalleled opportunity for working out a change and providing a demonstration before it is forever too late for some of us. Do you not want to show that music really can be led in an unaffected, yet dignified and impressive way without one thought of self, and with but one thought in mind, that of worship?

"I would have you eliminate all parade, all showing off, all display of ability, and in the place of these, endeavor to get every person's mind on the glory of worshipping God in this most beautiful way.

"Any evidence of pride on the part of the leader will be copied by his chorus. If the leader shows off, the chorus will show off. If the leader manifests a tendency to display his ability, the singers will want to display their abilities, too. What the leader is, the singers are going to be. Every demonstration of self-glorification on the part of the leader will lead to a demonstration of self-glorification on the part of the singers. If the leader's central thought is on *worship*, and all his actions correspond with that thought, then those who sing under him will have as their central thought the worship of God. If the leader approaches his task with a sense of its sacredness and is impressed with the opportunity of worshipping God in the sweetest and most profitable way that God can be worshiped, then the singers will approach their task in the same way. Such a leader will be a true leader. The other kind are only performers, and not true leaders at all.

"If you will let your mind pass over the memories of the great musicians, some of whom you have been privileged to hear, you will not fail to recall that the ones who made the greatest impression upon you were those who were the simplest and the most unaffected. Do you recall Jascha Heifetz as he stood there on the platform of Carnegie Hall, and without any affectation, without a false movement, without any showing off, or swaying, or moving about

of any kind, just played? Do you recall the effect it had upon us as we sat there listening? There was the world's master of the violin! But there was no solitary evidence that he was thinking of anything in the world but the music. It was clear that he was not wanting any one who heard him to think of anything but the music. I do not doubt that that is just the reason why he is the world's master of the violin. He lost sight of self and was absorbed in the music.

"Think of Walter Damrosch, without exaggerated movement of any kind for forty years in all his leading! Think of Paderewski, so wholly absorbed in his music that he did not seem to realize there was anybody within a thousand miles of him.

"I wish you might have had the opportunity, as I have had many times, of seeing Charles M. Alexander as he led the great throngs that waited on the ministry of J. Wilbur Chapman and R. A. Torrey. He was all aflame with the desire to lift men, on the wings of song, into the presence of God, and did not seek glory for himself. There were no circus antics, no running about over the platform, no rushing toward a group of singers and attempting to pull music out of their throats. His was just a quiet, impressive dignity, an altogether Christian demonstration of musical leadership.

"Now, dear friend, these men and others like them have been able to pass beyond the things of earth that hold some of our other leaders to their foolish antics, because they became absorbed in their task until it was the greatest thing in all the world. If men outside of this cause do this, do we not have an even greater incentive? We can become absorbed in music just as they do, but with us it must always be a medium to lead us to something else, a means to an end. We should become absorbed in music because it glorifies our Maker. Sacred music is worship. When music is used in connection with religious services for any other purpose than worship, the man who so uses it is repeating what Nadab and Abihu did—offering strange fire before God. Such men have no place in our evangelistic services.

"Well, perhaps this is enough. I have no doubt you will be able to gather the general thought. I should like to see you set yourself to eliminate from your leadership every element of self, and to discover the great possibilities of restoring music in this cause to the place from which it has fallen and to which it will never rise again unless we can develop such leaders as I have described."



THE "best answer" to a criticism would depend upon whether or not it were true. If true, the "best answer" would be the confession of its truthfulness. If untrue, the "best answer" would be to bring forth evidence of its untruth.

KINDLY CORRECTIVES

Better Speech and Conduct

Avoid Extremes

By N. P. NEILSEN, *President, South American Division*

THE enemy of our souls would gladly lead us to take extreme positions. It does not matter much to him in which direction we go, whether to the right or to the left, if only we become extreme in the position which we take. We can go to the extreme in one direction, becoming fanatical and vicious. We can go to another extreme, becoming indifferent to the important truths of the Word of God. Both extremes should be avoided.

Some permit their minds to dwell upon unimportant points and obscure passages of Scripture. They speculate concerning things which have not been fully revealed and which are not essential to our salvation. They overstrain the meaning of an expression in the Scriptures, in order to bring forth something odd, or something to arouse the curiosity of others. It finally becomes a hobby with them. Mrs. E. G. White has given us the following good counsel regarding this matter:

"Learn to take the truths that have been revealed, and to handle them in such a way that they will be food for the flock of God. We shall meet those who allow their minds to wander into idle speculations about things of which nothing is said in the Word of God. God has spoken in the plainest language upon every subject that affects the salvation of the soul. But He desires us to avoid daydreaming, and He says, Go work today in My vineyard. The night cometh wherein no man can work. Cease all idle curiosity; watch, and work, and pray. Study the truths that have been revealed."—*Review and Herald, Feb. 5, 1901.*

Some go to the opposite extreme. They become careless or even lazy in their study, and are satisfied to swallow the food that has been masticated by others. This leads to spiritual weakness and retrogression of the mental powers. Such carelessness and indifference may lead a minister to the place where he will preach the same sermon over and over again, until it becomes threadbare and devoid of all freshness and life. This is surely an extreme to be avoided.

It is our duty to study the Scriptures. We should dig down, down deep into the mine of revealed truth, that we may discover the precious gems of light that lie buried beneath the surface. These sparkling gems, when discovered, will bring power and freshness to the soul. We quote again from the writings of Mrs. White, who uses the figure of the living water:

(Continued on page 23)

A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

QUALIFICATIONS FOR TRUE LEADERSHIP—NO. 1

By TAYLOR G. BUNCH, *Pastor, Battle Creek, Mich.*

A LEADER in any capacity in the cause of God is a watchman, and his office carries with it most solemn responsibility. He is directly accountable to God for the results of his work and influence, whether they gather to Christ or scatter abroad. He is also individually responsible, to the extent of the influence of his position, to those under his leadership. We are told that "the watchmen are responsible for the condition of the people."—*Testimonies*, Vol. V, p. 235. The old saying, "Like priest, like people," is literally true. Very few people rise to a higher spiritual level than that occupied by their leaders. Daniel Webster said, "The most solemn and awful thought to me is, *Accountability*." This should be doubly true of those who are responsible for the souls of men.

It is indeed a privilege to be one of God's watchmen. But a position of leadership should never be sought after, neither should it be shunned. The person who obtains office through his own efforts usually abuses the office thus obtained. Seeking for office in the cause of God is a sure evidence that the seeker is disqualified for leadership. All denials that a position was not wanted or sought are completely nullified by wounded feelings because the office was not obtained. While the responsibility of leadership in the work of God is too great to be sought after, it is also too important to be refused. In "The Desire of Ages," page 357, we are told that men may deny Christ by shunning life's burdens. Christ is the head of the church, and when He, through His church, lays the burden of leadership upon men or women, they should never refuse, lest they deny Him.

Qualification for church leadership does not depend nearly so much upon talent, education, training, or natural ability, as upon character. "A good name is rather to be chosen" than all other qualifications combined. Spirituality is the supreme fitness for spiritual leadership. "A man's position does not make him one jot or tittle greater in the sight of God; it is character alone that God values."—*Testimonies to Ministers*, p. 362. It is for this reason that politics should never be tolerated in the cause of God. We are told that a leader "must not be a policy man," and that "whatever in our practice is not as open as day, belongs to the methods of the prince of evil."—*Id.*, pp. 321, 366.

Only those who possess this supreme spirit-

ual fitness will help to complete, and will triumph with, the advent message:

"Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them." "God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals."—*Testimonies*, Vol. V, pp. 80, 82.

Meekness and humility are qualities that are indispensable to leadership in the church. Note the following:

"The work will be given to those who will take it, those who prize it, who weave its principles into their everyday experience. God will choose humble men, who are seeking to glorify His name and advance His cause rather than to honor and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above."—*Id.*, p. 461.

Here is given the test of true leadership. What motive controls in the acceptance and performance of the duties of an office? Is it to honor and glorify self, or God? Regardless of a person's ability, his work is a failure if it centers in self, and if its purpose is to build up a personal reputation.

The true leader will seek counsel, not only from God, but also from his associates. All wisdom never centers in one man. "Where no counsel is, the people fall: but in the multitude of counselors there is safety." Prov. 11:14. This proverb is as true now as when it was written. A real leader will seek for and welcome suggestions and constructive criticisms from his fellow officers and even from the humblest members of the church. He will never feel that things must be done only in a certain way. We constantly need new ideas and methods, for getting into a fixed rut is fatal to progress in any kind of endeavor.

There is no orthodoxy in methods. Our lead-

ers and people should be orthodox in religion, but at the same time they should be pathfinding pioneers in methods of doing things. Methods are only means to an end, and it is the end that really counts. Character building and salvation from sin constitute the end or object of our work.

Leaders must not be dictators, for dictatorship is not leadership. Dictators command those whom they consider inferiors and subordinates; and they obey, not because they want to, but because they have to. A leader goes on ahead, and says, "Come, follow me." Some one has said, "A true leader is one who knows the way, keeps ahead, and inspires others to follow." He never asks others to do what he will not do, or go where he will not go. He obtains cooperation and willing service, and thus gets the maximum results. With a dictator it is rule or ruin; and ruin is the inevitable result. Of the death of Huey Long, Walter Davenport wrote:

"In Louisiana, when Huey Long died, a tyrant died. And few have reason to mourn a tyrant. The moment he was shot, Louisiana began to breathe easier. Almost invariably news seekers wanted to know: 'Will he live?' Very few asked: 'Is he going to die?' He had very few friends—just camp followers. He was eminently the rowdy who, like the schoolyard bully, dominates because his associates are afraid he is as tough as he sounds."—*Colliers'*, Nov. 23, 1935.

No person can read the warnings given in "Testimonies to Ministers," pages 301-304, 348, 360, 361, without realizing that dictatorships are not impossible or even unknown in the church. Any leader receives an authority with his office that makes it possible for him to use pressure if he so chooses. If he is stubborn and self-willed, he can have his way regardless of the counsel or feelings of his associates. Since there seems no hope of reforming him, most Christian people let him have his way rather than cross him and endure the results. In fact, about the only course possible when a dictator is in office is to cooperate to the best of one's ability under the circumstances, and patiently wait till his term of office expires. It is fortunate that all things earthly have an end.

(To be continued)

BIBLE WORKERS' EXCHANGE

For More Effective Service

My First Year as an Intern

By ANNA M. BECKNER, *Spring Valley, N.Y.*

MANY things awaited me, of which I was unaware that day in the union president's office when I accepted a Bible worker's internship. Service was my one aim. I had taken a

full four-year college course, with all its varied subjects and extracurricular activities, each of which I have found to be of use, from trigonometry to practical nursing. However, I have met some things outside the curriculum which were altogether unexpected. But even then, college training had somewhat prepared me, in that it had taught me how to meet calmly the unexpected.

The preparation of a regular Bible study and its presentation was, of course, taught me, and some practice was given me at school. Such matters as the visiting of believers and unbelievers was new. In company with the minister it was necessary for me to go to certain unfortunate homes and investigate their worthiness or unworthiness to receive church assistance. One winter day, when calling to give a woman a Bible study, I found her in bed with a severe cold on her chest. I was glad indeed, then, that I knew how to give fomentations. The most difficult of all visits is perhaps the one with an Adventist who has drifted away from the truth, become cold and indifferent, and in some cases embittered.

Writing up the sermons and meetings for the newspapers is another duty that often falls to the lot of the Bible worker. Then there is always a crowd of annoying boys who hang around the tent. Here is an opportunity to tell those boys stories which will influence and mold their lives for good. There are times, too, when the Bible worker is called upon to serve as pianist. I was glad for the responsibility of leadership in the church and Sabbath school—teaching, reviewing the lesson, acting as superintendent, leading in the prayer meeting, and even in the church service occasionally. Harvest Ingathering, our great missions program of the year, was a real pleasure to me. In that first year, two readers were discovered by this means, and they are at present ready for baptism.

Leaving home for the first time brings with it problems of orientation, especially when living among non-Adventists. Such matters as true health reform in diet, work, and rest, become much harder. A radical change was also necessary in my social life. Leaving a large family and college all at once, living in a small apartment away from all Adventist young people, I found many moments of loneliness, but was able, with God's help, to go on with courage and cheer, happy that I was able to do my little bit for the cause I love so well.

In regard to working among the various cults, sects, and beliefs, I found that some knowledge of each is a great assistance in approaching and working with their members. I learned that Quakers practice the ordinance of humility; a Nazarene's holiness doctrine does not allow him to attend movies; Bible students or Jehovah's Witnesses are less objectionable names than Russellites, when speak-

(Continued on page 22)

RELIGIOUS WORLD MOVEMENTS

THE CHALLENGE OF ISLAM

By FRANK H. LOASBY, *Veteran Missionary to India*

THE presentation of the gospel message to Moslems constitutes one of the greatest problems confronting the Christian missionary today. Islam is, of course, a religion itself. It is an expressive term, being taken from the Arabic *salam*, meaning to be or become safe. To "Islam," or accept Muslemism, means, in the mind of the Mussulman,* to accept the only real religion that exists, and thus to be "orthodox," or one of God's faithful.

The basis of Islam is the Koran.* Its authority is considered absolute, not only in religion, but equally in matters of policy, ethics, and science—a fact which the Christian missionary should never forget. It is also well to remember that in these highly progressive and changing days, the experience of nations, as well as of individuals, has put the Koran to the test, and it has been found "wanting."

Although no Mussulman would ever think of disputing the authority of the Koran, or of casting doubt upon its genuineness, it is not Islam's sole rule of faith. Its voice is indeed supreme in all that it concerns, but the exegesis of the Koran—the system of legal jurisprudence and theological science—depends largely upon the traditions. This is an important fact for the missionary to notice.

We hear much these days about the supposed unity of Islam. This is sometimes propounded by those occasional Europeans who profess to be converted to Islam as the sign of the "divine origin" of Islam, in contrast to the "disunity" among other religions, particularly Christianity. The fact is, however, that the complete foundations of Islam are considered to be four in number—the Koran, Sunna, Ijmaa, and Qiyas. And as all the sects do not agree with the orthodox Sunni sect, the boasted unity of Islam is in reality far from what it is stated to be.

Obviously the missionary to the Orient who would seek to influence Muslem life and thought, must acquaint himself with the teachings and traditions of the prevalent religion, and certainly he must be familiar with the Koran itself. The Mussulman is intensely devoted to the Koran. In early days, position and

distinction were conferred upon those who were able to repeat it by heart. And even in these days considerable honor attaches to this feat. Indeed, the Mussulman who troubles to notice the fact usually professes to be shocked by the casual way in which Christians sometimes treat their Holy Bible.

It is not easy for the Christian to understand the psychology of the Mussulman in the matter of religion, and that his religion really includes everything in his life. The Pharisee type of Jew would understand him much better. The only way to gain an insight into these matters is to study the life of Mohammed, the "revelation" of the Koran, and the growth of Islam and its sects; for thereby is revealed, at least to some extent, the mentality of the Moslem world.

After considering the tradition of Mohammed's "vision," wherein he was allegedly given the commission to preach, and the first beginnings of his "inspiration," the missionary must bear in mind that the Koran professes to be a direct revelation proceeding immediately from God. In other words, to the mind of the Mussulman the Koran represents full and complete verbal inspiration—word for word, with every single sentence direct from the lips of God. "Speak, thus saith the Lord," either precedes or must be understood to precede every sentence. One might note here briefly that the Christian does not and cannot make such extreme claim for the inspiration of the Bible. He would find himself in tremendous difficulties if he did.

The Mussulman acknowledges that God has made revelations in the past, and has chosen the month of Ramazan for that purpose. Thus on the first night of that month the books of Abraham came down from heaven; on the sixth, the books of Moses (Tauret); on the thirteenth, the gospel (Injil); and on the twenty-seventh, the Koran.

The Koran, however, was professedly given in a rather ingenious way. It was not brought straight to earth; that might have made it difficult, perhaps impossible, for Mohammed to answer some questions and meet certain objections. It was, therefore, brought down to the lowest heaven only. It was then revealed, phrase by phrase, verse by verse, to Mohammed as it was needed. By this admirable arrangement, Mohammed was able to meet all emergencies as they arose, and to extricate himself

(Continued on page 22)

* In speaking of this people, I prefer the words, Mussulman, Muslem, and Islam rather than Mohammedan, Moslem, and Mohammedanism, because, so far as my experience in India is concerned, these terms are more acceptable to the people themselves, and they more properly convey the generally accepted meaning of the subject under consideration. And in the use of the word "Koran," the spelling "Quran" more closely approximates the Arabic original.



Deterrents to Truth

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

A notable example within the scope of this movement stands on record in the late eighties and early nineties. Two prominent ministers were burdened to see the divine truth of righteousness by faith more fully received and emphasized throughout our ranks. They had the strong and continuous personal support of Ellen G. White for their teachings at the time. Indeed, she stood almost alone with them at one critical juncture, so marked was the apathy of some and the opposition of others.

Strange as it may seem to us today, when this truth is generally recognized, many who had battled in pioneer days for the Sabbath and the law, feared that the stressing of righteousness by faith would neutralize the basic principle of obedience to God, and jeopardize its inseparable corollary—corresponding works. But the story is clearly told in the book, "Christ Our Righteousness." And the declarations of the Spirit of prophecy therein cited take the episode outside the realm of challenge as to fact. This affords guidance for our attitude.

But the later deflection of those two principal exponents has made all subsequent presentations of this truth in its normal, balanced form more difficult because of the pitiful slip of those two champions. To this day some still look askance at any who proclaim with solemn earnestness this truth bearing the signet of Heaven, wondering if its present exponents will not go the way of those prominent heralds of several decades ago.

But such a conclusion does not necessarily nor logically follow. The validity and the claims of truth are unaffected by either the constancy or the disaffection of its earlier exponents. A careful scanning of our denominational history discloses the fact that from 1844 onward many a stalwart who had either introduced or urged the sanctuary truth, the Sabbath, conditional immortality, health reform, religious liberty, or some other fundamental and impregnable doctrinal truth, left us to walk no more with us. But man's disloyalty in no way disannuls God's truth, which marches

on through the years, claiming the allegiance of every honest heart.

Here, then, is the lesson: Woe to him who through the unwisdom of his course creates prejudice against heavenly truth, and so frustrates, or rather retards, God's design for the upbuilding of His children and His church by its promulgation. He who has genuine reverence for the sanctity and sovereignty of truth will carefully watch his own steps, lest any be caused to stumble thereby.



Transgressions of Artistry

THE pictorial illustration of a thought makes its impress vastly more vivid and lasting. It is this visual enforcement that causes devotees of the stereopticon to regard their slides an invaluable asset in evangelism. But where slides are used, if the lecturer does not himself have an artistic sense or training, then for the sake of the many in every audience who do, he should studiously avoid everything crude or inconsistent in form, color, or fidelity to fact. Glaring daubs and clashing disharmonies of color distress those who sense the eternal fitness of such things. The public is today extremely "picture conscious" because of the artistry of the movies. It is likewise "color conscious" through the artistic colored posters greeting the eye on every highway and entering every home via the magazine "ad" and illustration route.

When billowy clouds attending Christ's return are pictured, they should be atmospheric, —not solid, giving one the impression of rolling hills. The New Jerusalem walls of translucent jasper should not resemble the enclosing stone-block wall of a medieval fortress; nor the toppling buildings of the Lisbon earthquake be made to appear like towering twentieth-century skyscrapers. Simply pictures will not suffice. They should be appropriate and true. Especially should figures of heavenly beings be stately and appealing, and preeminently portrayals of Christ. Glaring inconsistencies with fact or gross transgressions of artistry make slides a deterrent instead of an aid. They give occasion for scoffing, and hence are a handicap to a substantial group in the audience, who will naturally judge the truth presented in the light of the grotesque similitudes that accompany. Let those who use slides demand quality workmanship of those who produce them.

L. E. F.

HOMILETIC HELPS

The Principles and Practice of Preaching

A Corner for the Juniors

EVERY congregation has its juniors who sit restlessly through the Sabbath preaching service. The sermons delivered, be they ever so timely and interesting to the adult worshippers, often fail to help the lambs of the flock. And so the children go to sleep, become fidgety, or—worse yet—spend the hour playing outside.

Years ago the servant of the Lord wrote: "In every sermon let a little corner be left for their [the children's] benefit."—*"Gospel Workers,"* p. 208. This instruction may profitably be carried out by either one of two procedures. One is by adapting at least a portion of the sermon of the day to the level of the juniors' thinking, thus holding their attention (as well as that of the adults) throughout the entire discourse. Simple words, pointed sentences, and apt illustrations all catch and hold the interest. Throughout the sermon, frequent recognition of the juniors should be manifest, seeking directly or indirectly to call their attention to what is being said.

The other plan is to deliver a separate junior sermon not exceeding ten minutes in length, just preceding the regular sermon, exercising care that this time is not added to the total length of the service, but incorporated as part of it. An actual junior sermon, stenographically reported, as given by Elder H. T. Elliott in a Sabbath service in the Takoma Park church, in Washington, D.C., follows.

D. A. OCHS.

"Watch"

By H. T. ELLIOTT, Associate Secretary
General Conference

WE will begin the service with a story for those who are less than sixteen years of age.

There is one word that is often used in the Bible. It has five letters, and the first of those letters is "w." Let that letter stand for our words. A great deal depends upon the development, early in our experience, of the proper and correct use of words. More and more words are being forced into unnatural uses and meanings for which they were not intended, and which cannot be found in the dictionary. We call this slang. Sometimes we think it is smart to use slang. We sometimes make a word mean exactly the opposite of what it really does mean; for example, "Oh, yeah?"

However, it is not the boy or girl who knows and uses all the latest words of the street who is chosen for a place of responsibility. The boy or girl who learns to make his words mean what they should mean builds up about himself the confidence that he is accurate, that he is

THE SECRET OF

By FRANCIS

A LITTLE babe lay cuddled snug
Upon his mother's breast,
Not cradled in a manger, he,
As was the Child of Bethlehem
To whom the Magi came,
But nestled in the loving arms
That twined him warmly round.

That loving mother, soon bereft
By stroke from cruel hand of death,
Fought bravely on 'gainst ravening wolves
That raided her cabin door,
Her strength she spent in daily toil,
Ne'er faltering in her ceaseless task
To earn at least a scanty board
And meager covering from the cold,
For both herself and hers.

Did God make choice before his birth,
Of him so lowly, humbly born,
To make him mighty in His word—
Like Paul, a herald of the cross?
That he should storm the hosts of sin,
And wield the Spirit's edged sword?

This lad, who spent his childhood years
Where poverty and want pinched hard,
Was taught, like Timothy of old,
The Holy Scriptures from his youth.
And, led to Christ, his all he gave—
Yea, all in all his life to spend
In service for humanity.
And thus the world has seen in him
What God will do with one,
Through one, and in the man,
Who yields his life with no reserve.

The love of God, unfathomed, full,
That gave His own beloved Son
To save from death a fallen race,
Constrained him thence his life to spend
In tireless, ceaseless ministry.
And trusting nought that he possessed
Of eloquence or power of speech,
Or learning in the schools acquired,
He sought the source of hidden power.

THE SECRET OF



OD'S first work in reaching the masses is in reaching first the man through whom He may work. Every great revival through the past centuries has come through the instrumentality of human leadership under the Holy Spirit's guidance and power.

In studying the work of this phenomenally successful man, one must stand amazed. It is easy enough to describe his life and his methods, but it is not possible to confine to mere words the power behind and within the man. He reached the masses because he had to; he could not help himself. It was the love of Christ constraining him—Christ's love for lost men, burning with unquenchable fires in his breast.

Having heard the statement, "The world has yet to see what God can do with one man utterly yielded to Him," Moody avowed, "I will be that man." While God was preparing to reach for Himself two continents through one man. He was preparing the man for the task. He had been doing so for years, but there was still one thing needful in the life of His chosen vessel. He must be filled with the Holy Spirit. Moody, like all other believers, possessed the Spirit, but the Spirit had not as yet fully possessed him.

OF HIS POWER

M. BURG

In prayer that would not be denied,
Like Jacob at the Jabbok ford,
He tarried till the blessing fell—
Endowment of the Spirit's power;
Till quite o'ercome, he cried, O Lord,
O Lord my God, withhold Thy hand.
In this the secret of the power
That drew the countless throngs to hear
From him the message of the Christ,
And thousands felt the work of grace—
Mysterious change, the second birth.

And when, too soon, alas, too soon,
The hour drew near for him to die.
He faced, like Paul, the moment when
His race must end, his work be done.
"My coronation day has come;
I triumph now in this last hour,
The hour for which I've waited long."
Were his last words ere closed his eyes,
No more to open till that day
When he shall hear the trumpet call
And wake to see the crown he's won.

So laid to rest—a rest well earned,
This tired herald of the cross
Now sleeps in peace beneath the mound
Where thousands who revere his name
Would fain a floral tribute lay.
And while he's resting from his toil,
There follows him his work well done,
Inspiring men in every land
To lift the gospel banner high
And lead the church now militant
From victory unto victory,
To sing at last their triumph song,
Their conflicts o'er, their labors done.

In honor justly due to him,
The great and small of earth arise.
Yea, princes stand in reverent mien
And list to hear the hallowed name
Of Dwight L. Moody, loved by all;
Who, all believe, was sent of God.

Walla Walla, Wash.

MOODY'S POWER

Describing the yearning that consumed him in those days, Moody said, "There came a great hunger into my soul. I did not know what it was. I began to cry out as I never did before. I really felt that I did not want to live if I could not have this power for service." When the actual endowment took place, Moody was overswept for hours with an ocean of divine love and spiritual power, so much so that his soul could scarcely stand the glorious weight of it. The joy was unspeakable. He said of the experience:

"I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh, what a day!—I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you could give me all the world—it would be as the small dust in the balance."—*Paul Hutchens, in the Watchman-Examiner, Dec. 10, 1936.*

dependable. That atmosphere created about a young man is what leads people to trust him, and it helps make him a success in life. So the way we use words is important.

The second letter of this word is "a." Let it stand for *actions*. A boy comes in and asks his mother for the privilege of doing something, and mother does not think it best for him to do it. Instead of going out pleasantly and playing again, he goes out angrily, banging the door hard enough to shake the side of the house. This is just "wooden swearing," for the spirit that prompted it is the same spirit that prompts a man to swear. That sort of thing we ought to try to control. Remember we "sow a thought, and reap an act; sow an act, and reap a habit; sow a habit, and reap a character; sow a character, and reap a destiny." That is the way things work out.

The next letter is "t." It stands for *temper*. I do not mean that kind of temper revealed when one "flies off the handle" in anger. We had a boy in our school at ——— Academy who had a very difficult time with his spelling. He was changed from one teacher to another until he had gone all around, but in no class did he find a teacher who seemed to be able to help him very much with his spelling. I visited his home one time, and discovered why. His mother said, "——— can't spell. He can get his arithmetic; but he is like his father, he can't spell. He gets his geography, he gets his other lessons, but he can't spell." The temper had been taken out of him. He did not have the spirit to try perseveringly.

The blacksmith hammers a horseshoe into shape on the anvil, and then tosses it into a tub of water. Why does he do that? To give it just the right temper for his purpose. If it were too hard, it might break off. If it were too soft, it would bend out of shape. There are people who do not have the right temper in their lives. Some become angry when things do not go as they wish. Others are too soft; they bend before every difficulty and problem. Let us strive to have just the right temper, or self-control, in our lives.

The next letter is "c"—*companions*. Shun a bad companion as you would the leprosy. Sometimes, after playing with a fellow, a boy comes back home and tells father and mother all about it. And he is very happy to tell them. But at another time he plays with another boy, and when he comes back home he does not want to tell any one about it. He wants to keep it to himself. He knows that others will disapprove of what the boys did while they were together. Shun the fellow who produces such a spirit in your make-up. Keep away from him. If you associate with him, he will injure your character in the long run. To a large extent, our character is influenced and really made by the friends we have.

The last letter is "h," which stands for
(Continued on page 22)



THE BETTER WORKMAN



Improvement in Method and Technique

THE ALCOHOL PROBLEM—NO. 4

By JULIUS GILBERT WHITE, *Madison College, Tennessee*

Alcohol a Narcotic

ALCOHOL is commonly spoken of as a "narcotic" and a "poison," and it is so rated by all chemists and physiologists. Horsley and Sturge, in "Alcohol and the Human Body," page 12, make a representative statement of the nature of alcohol, as follows:

"It is interesting to note that alcohol is always included among the 'poisons,' and in the pharmacological classification of 'poisons' it is invariably placed side by side with chloroform and ether, and described as a narcotic poison. This is the position assigned to alcohol by the pharmacologists of all countries."

No one claims to know exactly how narcosis is produced by alcohol, but it is believed that the properties previously discussed in these articles bear a relation to it.

The First Effects

The first obvious effects of alcohol within the body are psychological—upon the brain and nerve cells. Alcohol is quickly absorbed from the digestive tract into the blood, and carried to every part of the body. The brain cells are the most highly specialized of all body cells, and therefore suffer first. Also, alcohol seems to have a liking for lipoid, a fatlike constituent of brain and nerve cells, which it tends to dissolve or disturb. Its first effect upon these cells is narcotic.

The brain and nerve cells are the means by which we use our five senses and coordinate our movements. To the extent that these are narcotized, we are able to see, hear, taste, smell, feel, and move less. The efficiency of all the powers is lessened. The experiences of life thus influenced are legion.

To make the lesson plain, the daily experience of driving an automobile will serve as a good example. One hundred persons were given a half pint of beer each. Forty-four of them showed less ability to see a red light after drinking that small amount of alcohol. After taking a few glasses of beer, the eye cannot distinguish color; and although the red signal is there, the driver cannot see it, and there is nothing to tell him to stop. Moreover, his distance vision is dim. An approaching car or other object he is approaching will not be seen early enough to avoid danger.

Furthermore, after one has had a few drinks of beer, his span of vision is narrowed. The normal eye can see everything in front of the

two hands held out straight in opposite directions. But the alcohol in two or three drinks of beer may narrow this span of vision one half on each side, so that he sees only objects directly in front of him, and does not see those on either side. Insurance companies call this "tunnel vision." Under the influence of small amounts of alcohol, the driver is inclined to take risks he would not otherwise take; his sense of the rights of others is diminished, his judgment is impaired. The mental and nerve reactions are slowed enough by imbibing one spoonful of alcohol so that ten feet more is required to stop a car traveling at thirty-five miles an hour than would be required if the driver were free from the influence of alcohol. Thus the moderate drinker becomes a greater menace to others on the highway than the drunkard; but strange to say, he thinks he is driving better than usual. He thinks this because his brain is befuddled.

One of the first effects of alcohol upon the brain cells is to weaken the will—the last shield against temptation. Then the emotions are debased: love degenerates to passion, joy to orgy, ardor to impatience, and courage to recklessness. These, added to the weakening of the will, explain how alcohol leads to crime. Furthermore, "in removing the normal restraint exercised by the brain over the sexual desires, alcohol is the chief means of leading youth into immorality. This it does in two ways: first, by diminishing the will power, and, second, by increasing the animal desires."—*Kenelm Winslow, B.A.S., M.D., in "Prevention of Disease."*

Dethrones the Higher Powers

One drop of alcohol to each thousand drops of blood, injected into the circulation, begins to affect the higher mental powers, such as ambition, judgment, self-control, reason, will power, and the conscience—the powers that make man different from and superior to animals. When the accumulation reaches three parts of alcohol to a thousand of blood, the control of motion is impaired, and the drinker begins to stagger. When the proportion reaches five parts to a thousand, he has no command of his senses or muscles; he is near death. When there are more than five to a thousand, his recovery is doubtful; he will likely return shortly to dust, whence his Maker took him.

(To be continued)

GRATIFYING RESULTS IN THE SOUTH

By W. H. BERGHERM, *General Conference Home Missionary Department*

TO those who are waiting for that soon-coming day when truth shall triumph gloriously, there is nothing more cheering than news of fresh victories won on the battle front. Such is the news of the remarkable results of the recent intensified literature campaigns conducted in the Southern Union. It has been my happy privilege to visit this union and come in personal contact with the inspiring story of many honest souls being won. I am profoundly impressed with the possibilities wrapped up in our literature work as conducted by these brethren, and I believe we shall begin to see "the work of that other angel who lightens the earth with his glory" coming in among us with greater power when such programs shall become more general.

The Alabama-Mississippi Conference, at a cost of about \$2,000, distributed a half million tracts and periodicals during the last year. According to the information brought to us at a recent council in this union, this field is now able to report a hundred souls baptized or soon to be baptized as the direct result. Costs were readily subscribed to in the field, and all expenses have been paid. The addition of these hundred members at the expense of but \$20 each is, of course, very encouraging. The effect which the campaign has had upon our own people is equally encouraging. One young woman who had only a nominal experience in Christ, reported five souls preparing for baptism as a result of literature she had distributed. With deep emotion she told how she herself had been warmed and stirred in her efforts to save others. We understand that her experience is typical of that of many others in this conference.

In the Georgia-Cumberland Conference a much larger literature campaign has been carried on, and here, too, outstanding developments are being reported. My own soul was thrilled as I saw scores of letters pouring in, sometimes as many as 300 or 400 in a single day, all coming from people who had received literature, and 95 per cent of them asking for more.

Naturally, I was eager to know the contents of such an avalanche of mail, and in this the conference brethren were most obliging. I was permitted to pick at random envelopes I desired to open, and I found all the letters exceedingly interesting. One was written by a leading realtor of a large Southern city, requesting more literature. Another was from a widow with eight children who had, out of her poverty, enclosed a dime. In answer to the question, "Do you propose, when fully persuaded, to observe all ten commandments, including the fourth, which enjoins the observance of the seventh-day Sabbath (Saturday)?" she replied, "Yes." Later word from the worker

who visited this widow reported her to be a sincere woman who had kept all her papers, lending some to her neighbors. She is now receiving Bible studies.

A third letter was from a woman in Knoxville, Tennessee, who was thoroughly convinced of our truth and was all aglow with the love of the message. She ordered a hundred "Steps to Christ," and a hundred Morning Watch Calendars for Christmas presents, and was anxious to supply fifteen thousand names to receive *Present Truth*. This was followed by a letter from a woman who vigorously demanded that her name be struck off the list. She said, "I have just learned that you people don't believe in a burning hell, and I don't want to have anything to do with you."

Next was a letter from the pastor of a large Protestant church, asking that the Home Bible Study League kindly desist from sending further literature to his people, as it was disturbing the people's minds and breaking up his church. He had dismissed his men's Bible class teacher for teaching advent doctrine. Soon after reading this pastor's letter, we found a questionnaire from the very teacher who had been dismissed. This earnest man had received the light regarding the Sabbath from the literature sent him, and reported that he was now attending our services. Another letter was from the president of the board, who stated that he felt the Bible class teacher had not been given a fair deal, and that he himself had decided to keep the Sabbath and all the commandments. We learned that this man is a merchant in one of the large cities of the South.

And so, on and on, from one letter to another, we gleaned the same interesting, appealing story of hundreds who are searching for truth and finding it. Altogether 2,800 families in the Georgia-Cumberland Conference are now requesting Bible studies to be given them by Seventh-day Adventists. The brethren fully anticipate that 3,500 families will soon be receiving Bible studies in their homes. More than seventy-five Bible workers' training classes have been organized to meet this unprecedented demand from the field, and to date 1,000 church members have enrolled and offered themselves for this work. One minister wired the office that he was entirely swamped by the deluge of requests for help in his district, having 600 requests on hand for Bible studies. Another worker reported thirty-seven homes in which he himself was endeavoring to give Bible studies. He was using an increasing number of laymen to assist him. In the Macon (Georgia) church, the pastor reported that twenty-six had been baptized as a result of the work of the laity.

(Continued on page 22)

THE ELLEN G. WHITE BOOKS

Their Background, Writing, and Issuance

THE CONFLICT OF THE AGES SERIES—NO. 4

By THE ELMSHAVERN STAFF

Work of Mrs. White's Literary Assistants

THE statement that in the preparation of her writings for publication, Mrs. White had the help of one or more efficient workers who assisted in gathering the material and in helping to prepare it, does not mean that the books or articles were in any part the product of their pens. They were not.

The matters revealed to Mrs. White in vision were not usually a word-for-word narration of events with their lessons. They were generally in the nature of "flashlight" pictures or great panoramic views of various scenes in the experiences of men, sometimes in the past, sometimes in the future. These views were in many instances accompanied by spoken instruction. At times, the actions and conversations of men in groups, or of churches, of conferences, and of multitudes were revealed to her, with a clear perception of their purposes, aims, and motives. Often divine instruction was given to her regarding the meaning and the use to be made of what was thus revealed.

When the time came to write out these revelations, Mrs. White would endeavor to trace in human language that which had been opened before her in these heavenly views. No supernatural force took mechanical control of her hand, and guided in the words which she wrote, and very rarely were the exact words which she should use dictated by the heavenly messenger at her side. Mrs. White speaks as follows regarding her own choice of language in writing out her views:

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."—*Review and Herald*, Oct. 8, 1867.

It was ever a source of regret to Mrs. White that her schooling had been very brief, and her knowledge of the technical rules of writing was therefore limited. W. C. White says he clearly remembers the earlier years of her work in Battle Creek, when James White, on coming home from the Review and Herald office, would be asked to listen to what Mrs. White had written, and to help her in preparing it technically for publication. Then, as she read to him, he would comment on the matter, rejoicing in the power of the message, and would point out weaknesses in composition and faulty grammar.

Regarding such experiences, she made a statement in 1906 as follows:

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors, and eliminating needless repetition. Then it was carefully copied for the persons addressed or for the printer."—*Mrs. E. G. White, in "The Writing and Sending Out of the Testimonies to the Church,"* p. 4.

As time went on, the making of copies of numerous individual testimonies made it necessary to employ a copyist, and as her husband could not give time to the technical correction of all her writings, the burden of making grammatical corrections was often laid upon the copyist. Several persons were employed as literary assistants in the years that followed. They copied the testimonies, prepared the articles for the periodicals, and the chapters for her books. Conscientious Christians only were chosen as literary assistants, and in their work they adhered strictly to the instruction which was given them regarding their part of the work.

It was well understood by the secretaries that only Mrs. White's thoughts were to be used, and even her own words, as far as grammatically consistent, in expressing those thoughts. In no case was the copyist or editor allowed to introduce thoughts not found in Mrs. White's manuscripts. In cases where paragraphs and sentences lost some of their power because of faulty arrangement, the secretaries were expected to make transpositions. They were also instructed to leave out that which was plainly unnecessary repetition. To these rearrangements and omissions, Mrs. White gave careful attention.

Regarding the handwritten manuscripts that came from her pen, her literary secretaries say that they varied markedly in literary perfection. Usually the original manuscripts written when she was not burdened with travel and preaching, or full of anxieties connected with the conditions of the church, were found to be beautiful, forceful, eloquent in expression, and with very few grammatical imperfections. But not a few of the original manuscripts were written hurriedly when she was perplexed by cares and burdens, laboring under the feeling that the manuscript must be completed quickly. At such times she paid little attention to the rules of punctuation, capitalization, and spelling. There was much repetition and faulty grammatical construction. She expected that

these matters would be corrected by the copyist.

Speaking of the work of her helpers, Mrs. White, in 1900, made the following interesting statement about the part taken in her work by Miss Marian Davis, who assisted her for more than twenty years:

"The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do."—*Letter 61a*, 1900.

Another of her secretaries, at a later time, wrote as follows:

"The editors in no wise change Sister White's expression if it is grammatically correct, and is an evident expression of the evident thought. Sister White as human instrumentality has a pronounced style of her own, which is preserved all through her books and articles, that stamps the matter with her individuality. Many times her manuscript does not need any editing, often but slight editing, and again a great deal of literary work; but article or chapter, whatever has been done upon it, is passed back into her hands by the editor."—*Fannie Bolton*, in "*A Confession Concerning the 'Testimony of Jesus Christ,'*" written in 1901.

Perhaps in some minds the question may linger as to whether the writings, in passing through the hands of the literary assistants, may not have been altered somewhat in thought, or have received additions to the thoughts of the author. This question is clearly answered by written statements from several of Mrs. White's helpers, found in our files.

D. E. Robinson, for many years a literary assistant, said in 1933:

"In all good conscience I can testify that never was I presumptuous enough to venture to add any ideas of my own or to do other than follow with most scrupulous care the thoughts of the author."

W. C. White testified in 1900:

"None of mother's workers are authorized to add to the manuscripts by introducing thoughts of their own."

In the same year Miss Marian Davis wrote:

"From my own knowledge of the work, as well as from the statements of Sister White herself, I have the strongest possible ground for disbelieving that such a thing [the adding of thoughts by the copyist] was done."

Miss Fannie Bolton, for several years one of the helpers, testified in 1894:

~~"I can say that just as far as it is consistent with grammar and rhetoric, her expressions are left intact."~~

These clear assertions are in harmony with Mrs. White's statement penned in 1906. After speaking of the help given by her husband and others, as before quoted, she said:

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true."—*The Writing and Sending Out of the Testimonies to the Church*, p. 4.

A Statement Regarding Later Books

To the question, "How were the later books prepared?" we might briefly reply: Mrs. White wrote voluminously on many topics. To supplement what was written specifically for some

definite book, the literary assistant gathered from her various writings—published articles, manuscripts, letters, and reports of discourses—other related gems of thought. Working together, Mrs. White and her assistants planned the outline of the books and prepared the matter chapter by chapter. Then in its final form, the manuscripts were again read and given final approval by Mrs. White, and then sent to the printer.

The Conflict Story Completed

Although the outstanding features of the great conflict were covered in "Patriarchs and Prophets," "The Desire of Ages," and "The Great Controversy," there still remained two wide gaps in the portrayal of the conflict between good and evil from the fall to the final restoration, one period reaching from the death of David to the birth of Christ, the other covering the first century of the Christian church. When other labors permitted, Mrs. White and her literary assistants undertook with enthusiasm the task of gathering and preparing matter for two more volumes to complete the series. As in the case of "The Desire of Ages," there were to be found in earlier books and in periodical articles, hundreds of pages already in print covering portions of these periods. Also, many chapters and portions of chapters could be drawn from the manuscript file. Then much new matter was written by Mrs. White specifically for the work in preparation.

Limited space permits only one brief statement from Mrs. White relative to the work on these volumes. A letter written October 15, 1911, gives a picture of the work then in progress:

"My work on the book, 'The Acts of the Apostles,' is completed. In a few weeks you shall have a copy. I have had excellent help in preparing this work for the press. There are other writings that I desire to get before our people, that they may speak when my voice is silent. The book on Old Testament History ["Prophets and Kings"], which we hope to bring out next, will call for earnest effort. I am grateful for the help the Lord is giving me in the labors of faithful, trained workers, and that these workers are ready to carry forward this work as fast as it is possible."—*Letter 88*, 1911.

A few months after the foregoing statement was penned, "The Acts of the Apostles" came from the press and was given a hearty welcome. Soon the work on "Prophets and Kings" was undertaken in earnest, but due to the pressure of other important tasks, was carried forward slowly. The author met with an accident as the last chapters were in preparation. Then, as Mrs. White was unable to continue her careful study and approval of new work on the manuscript, the work ceased. We quote from "Life Sketches" a few words regarding the completion of the book:

"At the time of her accident, in February, 1915, all but the last two chapters had been completed, . . . and these final chapters had been sufficiently blocked out to admit of completion by the inclusion of additional matter from her manuscript file."—Page 436.

(Continued on page 22)

THE MINISTER'S BOOKS

Reading Course and Reviews

CREDIT CARD

Ministerial Association
of SEVENTH-DAY ADVENTISTS



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Secretary

This attractive credit card awaits all who complete the 1937 Ministerial Reading Course. In North America, apply to Ministerial Association, General Conference, Takoma Park, D.C., upon completion of your course. In the overseas divisions, notify your divisional association secretary at division headquarters. All workers of this movement are urged both to enroll in and to complete the annual Reading Course.

Reading Course Reactions

VALUABLE ASSET.—I have greatly enjoyed reading all the 1937 volumes, and believe the reading of the books is of very great value to any one, especially to a minister who is devoting his life to the preaching of the last message to a world in peril of destruction in these last days. It is my opinion that every minister among us should add these books to his library, where he may have them for reference at any time.—*W. R. Elliott, President, Caribbean Union.*

ENTHUSIASTIC SUPPORT.—All the books from 1914 to and including the books for 1936, I have profitably read. Reading, to me, is as necessary as my physical food. As long as I live and can get the money to buy the books, you may be sure I will be one whom you can count on as being a Reading Course member. I am unable to express my gratitude for the fine books selected for our ministers and gospel workers to read.—*J. B. Maltory (colored), Pastor, Macon, Ga.*

CHARTER MEMBER.—Enclosed is my card for the 1937 course. It has been a pleasure to me to have been a reader of these courses from the beginning. I signed up for the first course as soon as I knew about it, and have read every one since. The books have been a source of strength and knowledge to me from the first.—*D. U. Hale, Veteran Minister, Corpus Christi, Tex.*

TANGIBLE HELPS.—The latest Reading Course has already been of real value to me in my ministerial work, and I expect to learn a great deal more from it. I am sure that there are hundreds of our workers who would say this Reading Course has been a great blessing to them, a help in many ways. I have not missed a year so far, and hope I shall never be obliged to be without a course.—*C. H. Castle, Secretary-Treasurer, British Columbia Conference.*

ENJOYABLE CONTENTS.—I have greatly enjoyed the subject matter of every book.—*E. C. Wiest, Mankato, Minn.*

"LINDSAY" APPRECIATION.—Lindsay's description of Luther at the Diet of Worms is fascinating. His book, 'History of the Reformation,' is excellent. I appreciated Professor Schilling's articles giving help in approaching the study. A good course (1936)!—*Louise Kleuser, Departmental Secretary, Southern New England Conference.*

MEETS NEED.—I have just finished reading "God's Challenge to Modern Apostasy," by F. D. Nichol. I am very much pleased with the book, and think it is just what is needed at such a time as this. I intend to get copies of it to give to some of my friends who do not buy many books themselves, but who need the wonderful information found in this book. It is most excellent, and I am very glad to have it in my library.—*Andrew Nelson, Sanitarium, Calif.*

HIGHLY STIMULATING.—I have just read F. D. Nichol's book, "God's Challenge to Modern Apostasy," and find it to be one of the most meaningful and stirring books I have ever read. It makes me feel highly honored by God to have been called out of the world into His remnant church.—*George T. Smisor, Huntington Park, Calif.*

BOOK REVIEWS

"TO HIM THAT OVERCOMETH," by Dr. Alfred E. Stearns, 1935. W. A. Wilde Company, Boston. 218 pages. Price, \$1.50.

The author, principal emeritus of Phillips-Andover Academy, makes a real plea for an appreciation of the problems which the youth of today must solve. Under the chapter headings, "Youth Today and Yesterday," "The

Home," "The School," "The World About Us," and "To Him That Overcometh," he raises the warning of the sad undermining of initiative and the weakening of the will to do among our American people as a whole. The author expresses an apprehension for the future. He calls young and old alike to accept the tested truths. He shows clearly that facing and mastering difficulties produces true manhood.

"Mentally numbed, morally sluggish, spiritually inert, and physically below par, we face the great crisis sadly unprepared." In these words the recent years of economic depression are analyzed. The author shows where the home and the school have failed. The tendencies have been to create a merely playful and softening attitude toward the great problems of life. He enlarges upon those conditions that have affected our thinking and actions. The film, the radio, the automobile, jazz, and evil literature have made their inroads leading to crime. Reliable authorities are quoted as raising their warning cries. The world needs "stalwart souls who early in life are not afraid to turn from the crowd about them, facing in that very act the resistance that enables them to steer and go their chosen, and generally successful, ways."

This book is a challenge to youth and their elders. It is an excellent help to workers in dealing with youth problems. Unlike the many books presenting the unsound doctrines of a new philosophy, this volume touches the very vitals of character building by setting forth high Christian ideals.

LOUISE C. KLEUSER.

South Lancaster, Mass.

THE QUERY CORNER

Sundry Ministerial Problems

Meaning of "Breath" and "Soul"

In 1 Kings 17:17, 22, we find the expressions, "There was no breath left in him," and "The soul of the child came into him again, and he revived." Kindly give an effectual explanation for believers in immortality, and also give the Hebrew meaning of "breath" and "soul." Are they identical words?

The word "breath" used in this text is translated from the Hebrew word *neshamah*. Its primary meaning is breath, as we understand it in English.

Soul is translated from *nephesh*, which is used in various senses. It is only once employed for breath. "His breath kindleth coals." Job 41:21. In the Old Testament *nephesh* is commonly translated "life." And this is evidently the meaning of the word in the text under consideration. A correct translation of the passage would be: "The life of the child came into him again, and he revived." While the fact that the child's breath went from him was an indication that he was dead, yet when he was restored to life something more than simply breath was necessary. The prophet no

doubt had in mind the full restoration of life to the child, praying, "Let this child's life come into him again."

For examples of the use of *nephesh* we quote the following:

"It came to pass, when they [the angels] had brought them [Lot and his family] forth abroad, that he [one of the angels] said, Escape for thy life." Gen. 19:17.

"Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Gen. 32:30.

"The Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life." Ex. 4:19.

"Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household." Judges 18:25.

These are a few instances of many in which *nephesh* is correctly translated *life*. It is difficult to see how the word *soul*, in these instances, could be used, with any degree of sense, in the place of *life*.

That soul and life are translated from the same Hebrew word is clearly seen by the marginal reading of Genesis 1:30, A.V. Life is employed in the text; soul is used for the same word in the margin.

Moreover, the Scriptures do not teach that man has a soul which departs from the body and exists as a separate, conscious entity, as is popularly believed. Of man's death, the psalmist says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

If we maintain Scriptural teaching concerning death, there is only one way for us logically to translate the text under consideration and that is, "The life of the child came into him again, and he revived."

T. M. FRENCH.

Washington, D.C.



METHODISM made a call for a World Temperance Sunday on Nov. 1, 1936. On this day all Methodists were urged to "think temperance, plan temperance, and start the temperance program. Let Methodist millions rally in their places of worship and demonstrate against the domination of drink." The drive is being sponsored by the Methodist Board of Temperance, Prohibition, and Public Morals, 100 Maryland Avenue, N.E., Washington, D.C., by whom supplies and samples of materials are offered. The mounting tide of intoxicant consumption is portrayed by their statement in the *Christian Advocate* of October 8:

"The consumption of intoxicants [in the United States] is mounting at an alarming rate. The decrease in the use of liquors brought about by prohibition is fast disappearing. High-school girls crowd the cocktail rooms. Fresh-faced boys fill the taverns. The American people are urged to drink, in newspaper advertising, over the radio. The saloon has returned; its malevolent influence debauches our cities. Every restriction upon the ravages of alcohol is fought or defied by an organized national trade. This indicates the present-day trend; now is the time to change that trend."

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

MORAL APOSTASY.—Unless the signs of the times are misleading, we are living in a day of well-nigh universal moral apostasy. Never, perhaps, has moral delinquency among Christian people been so manifest and so general. We have religious organization and activity, but seemingly no connection with the current of divine power. We have "revivals" that do not revive. In the world's cold atmosphere, churches are being chilled into impotency and "frozen assets" by worldly-minded, world-serving members; waterlogged by sheer, nonchalant worldliness and complacent indifference. Church attendance by members is decreasing. Family and church discipline is disappearing. Family altars are the exception. Sabbath desecration is the rule. Suicides and divorcees are multiplying. The crime wave rises higher and higher. Socialism and communism eat their way into the very vitals of our national life. Atheism is organized and exerts a vigorous propaganda. The land is flooded with liquor. The nation is on a drunken debauch, with millions of church members *particeps criminis*.—*Watchman-Examiner* (Baptist), January 21.

ADVENT IGNORANCE.—The late Edward Bok was a man of remarkable ability, of wide knowledge, and of genuine altruism, but he did some things he would never have done had he known the truth of the Lord's return. For example, he offered a prize of \$100,000 for the best plan for world peace. There were upwards of 22,000 applicants for this prize, and it was awarded to one of these for an elaborate peace plan which, needless to say, has not yet worked out.—*Sunday School Times* (Fund.), January 16.

BIBLE SOCIETY.—The British Society alone has helped the gospel to speak in 700 different languages and dialects, which are current among three quarters of the human race. It employs nearly 1,100 colporteurs, natives of the countries in which they work, who carry cheap copies of the Book into the remotest corners of the earth, and sell them at prices which even the very poor can afford to pay. These colporteurs sell about 7,000,000 volumes each year.—*Watchman-Examiner* (Baptist), Nov. 12, 1936.

ADVENT OMITTED.—The Methodist Episcopal denomination has now revised the ritual they use when they administer the Lord's supper. The revision is not in the wording of prayers or exhortations, copied from the prayer book of the Church of England, but they have taken the audacious liberty of omitting three words from 1 Corinthians 11:23-26. The words omitted are, "till He come." Of course the revisers, probably some of the bishops, most of whom are Masons, Shriners, etc., do not believe in the holiness of the word of God, that it is the unchangeable revelation of God. They do not consider the solemn words in Revelation 22:19: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

It seems this denomination, through its leadership of men of the stamp of certain bishops and others, hates and opposes "that blessed hope." That precious "till He come" is not wanted. They have stricken it out. The action, we said, is audacious; it is worse than that, it is downright evil.

But never mind, all ye haters of His appearing, whether ye believe it or not, "till He come" is the word of God, and HE WILL COME in power and great glory. And when He comes, everlasting shame will be your portion, and He whom you denied will deny you, and in all the eternal night you will hear it: "Depart from Me," "I know ye not,"—unless ye repent.—*Our Hope* (Fund.), February, 1937.

"ZERO" CHURCHES.—Three Congregational churches in the United States received more than 100 members each on confession of faith in 1935. They were the First German, Torrington, Wyoming; the First, Pasadena, California; and the First, Glencoe, Minnesota. Of the 6,209 Congregational churches, 2,573 are listed as "Zero" churches. A "Zero" church is one that does not report any additions on confession of faith during the year.—*Watchman-Examiner* (Baptist), Nov. 12, 1936.

"BABYLON" FORMING.—As a result of the "preaching missions," voices are heard now advocating a great union. That is nothing new. It is to include all Protestant (?) denominations, take in Roman Catholicism (but wait till the Pope speaks), and also Judaism. The latter, only the reformed type, for a real strict orthodox Jew could hardly be induced to enter into such a combination. Well, this is a sign of the times. It is bound to come to such a "Babylon." But in order to bring about this confusing amalgamation of man-made religions, the members of the true body of Christ, the Spirit-formed, and the Spirit-kept church must be gathered home, to be joined to the Head in glory. How near this event must be!—*Our Hope* (Fund.), February, 1937.

DENOMINATIONAL SPIRIT.—Today it is the smaller rather than the larger religious bodies which have the most denominational spirit. The Roman Catholic Church ignores criticism, but not the Christian Scientist. It is almost impossible to insult a Methodist; he will grin amiably at any sort of joke about his church; but there used to be a clergyman of the Reformed Episcopal Church in Cleveland who would writhe with wrath when called a "deformed Episcopalian." The large religious groups feel secure because of their strength, while the small ones are under the necessity of justifying their existence. Inevitably, numerically weaker bodies stress the denomination.—*Christian Century* (Mod.), July 1, 1936.

"RUNNING" CHURCHES.—Running a successful church may not be identical with spreading Christianity. Many churches are not run by the power of the Holy Spirit. Other things enter in, such as the eloquence of ministers, the strength of organizations, the strategic position and character of church buildings, fine choirs, and so on. We know some so-called successful churches that do little toward spreading Christianity. Let no man ascribe his failure, however, to the fact that he is "preaching the gospel." We believe it is still true that "preaching the gospel" is the best way to make a church go; for when a man is really preaching the gospel, he can claim the blessing of God on his work. The blessing of the Holy Spirit is really necessary to real and abiding success.—*Watchman-Examiner* (Baptist), Nov. 12, 1936.

CHRIST'S "VICEGERENT."—During the past several weeks there have been anxious Catholic hearts the world over. Pope Pius, whom we love as our supreme spiritual father, whom we trust as our champion against the forces of modern evils, whom we revere as the vicegerent of Christ on earth, has been suffering as mortal man must suffer. Pope though he be, he is heir to the same ills as the humblest of us.—*America* (R.C.), January 30.

PRESIDENT'S INAUGURAL.—It seems to us, and we say it in admiration, that the President's inaugural address took on at times the spirit and the very tone of an encyclical. Not only in its final appeal to God for guidance and in the moving Scriptural quotation at its close, but also in a number of other sentences the President's words seemed to echo certain passages in the famous papal documents.—*America* (R.C.), January 30.

CATHOLIC BIBLE.—No less astounding to Protestants is the fact that the Catholic Church officially announced that it is now anxious to put the Bible, in a modern and revised version, into the hands of the people [in America]. This at the time of Tyndale's anniversary—an amusing bit of irony! Furthermore, Catholics are to be urged to study the Bible.—*Evelyn Cummins, in Christian Century* (Mod.), January 27.

CATHOLIC LOSSES.—Catholicism suffers a loss of its young people as they pass through the public school system and the colleges, as does Protestantism. But the faith of young Catholics, being more dogmatically and positively taught, suffers a more splintering crash if it happens to fall. Since the Catholic authorities cannot in these days force young men and women to obey instructions not to enter non-Catholic schools or colleges, they have to combat the great problem of loss of faith, as well as the incalculable one of indifference. This they are trying to do by providing religious instruction after school hours, and by the establishment of Newman clubs in non-Catholic colleges and universities, and by the maintenance of full-time or part-time chaplains for Catholic students. But the results are only partially successful.—*Evelyn Cummins, in Christian Century* (Mod.), January 27.

SUCCESS INGREDIENT.—Enthusiasm is no substitute for preparation. Neither is organization an adequate substitute for consecration. Consecration, enthusiasm, and organization must go together in a successful evangelistic campaign.—*W. P. Halbert, in Watchman-Examiner* (Baptist), February 11.

MINIMIZED WORD.—It is a false emphasis which magnifies the sermon and minimizes the Word of God. Our Episcopalian brethren have frozen this fallacy into church architecture, which gives the preacher a very elevated pulpit from which to speak his message, but a lower desk from which to give the message of God from the Bible.—*A. Q. Burns, in Watchman-Examiner* (Baptist), January 21.

ROYAL WORD.—The Bible is not the Word of God if you judge by the way many preachers use it in public worship. The anthem is given more prestige, the solo is rendered with more vocal skill, sevenfold amen occupies more time, and the collection receives about the same esteem.

The average person, judging by that picture, would never call the Bible the Word of God. When the words of King George V first came to America by radio, a group of respectful Americans were gathered around a receiving station. In perfect silence they listened breathlessly while the king of mighty Britain spoke to English-speaking peoples around the world. One of that group, endowed with some literary ability, wrote a widely accepted verse about the event, entitled "The King Speaks." In public worship it should be realized that in the reading of the Bible "the King of kings" speaks to us.—*A. Q. Burns, in Watchman-Examiner* (Baptist), January 21.

MORMON METHODS.—Quietly and persistently the Mormons are doing effectual missionary work throughout our country. They go from house to house distributing their literature and giving their testimony. Many people, alas, do not know that this is a half-heathen cult, and they are easily persuaded to accept its teaching. These Mormons keep a close and constant supervision over their adherents and new converts. It is high time that our ministers should sound a note of warning as to the origin and teaching of this "Church of the Latter Day Saints," as it calls itself. On the other hand, our Baptist people might well learn a lesson from the devotion and diligence of these Mormon people, every one of whom is a missionary.—*Watchman-Examiner* (Baptist), January 7.

UNTOUCHED HEATHEN.—Within twelve large areas in Africa, it has been discovered that there are thirty million people beyond the reach of existing missionary societies, either Protestant or Catholic.—*Religious Digest*, February, 1937.

JEWISH FLAG.—The Jews, although citizens of many countries, have a flag of their own. It consists of the seal of Solomon on a field of blue and white. It is frequently seen on trading vessels, flying beside the national flag of the country in which the ship is registered.—*Religious Digest*, February, 1937.

NOTES AND NOTICES

Items of Interest to Workers

THE publishers will send a bundle of *Review and Herald* papers, without charge, to pastors, evangelists, church elders, or others designated by the conference, for a period of six weeks for free distribution to new believers, as a means of acquainting them with our church paper and creating a desire for its weekly visits. One pastor reports nearly a 100-per-cent return in yearly subscriptions from a dozen new converts to whom he gave the papers. Personal solicitation, with a sample copy each week for six weeks, will almost always secure a subscription. Send your request for free *Reviews* to your Book and Bible House.

EDITORIAL observations on the Pope's address to the Spanish rebel refugees include these trenchant paragraphs in the *Christian Century* of October 7, 1936:

"The only religion the radicals of Spain and Mexico knew was that of the Roman Catholic Church. It would be an oversimplification of the case to say that these leaders of revolt began to fight the church because the church was their enemy; but in each of these cases they found, or thought they found, that the church was the friend and defender of their enemies, that it was the beneficiary of an economic and political system which seemed to them oppressive, and that it gave its blessing to that system. . . .

"How far the Pope is from having learned the lesson that Spain is scrawling in bloody letters across the peninsula is evident from his statement that these 'sad affairs may be explained and traced to their source without involving the least shadow of complicity on the part of the church and the Catholic religion.'

"The sight of 'brothers killing brothers,' as now in Spain, is indeed a shocking spectacle. But it is nothing new in Spain, and the initiation of that hideous practice cannot with any honesty be attributed to the godlessness of the communists. There were civil wars, less bloody because less deadly weapons were available but not less savage, when there was not a known atheist in the whole Iberian Peninsula. Seventeenth-century Spain was solidly Catholic and completely ruthless. Sixteenth-century Spain took lives of heretics vastly more in number than all the priests and other religious persons who have innocently suffered in the present struggle. It is an old Spanish custom. It did not come in with communism and atheism."

In the September *MINISTRY*, an answer appeared to a much-exploited theory concerning the alleged embodiment, in the great pyramid, of prophetic forecasts on the basis of outer dimensions and inner measurements. The *Christian Century* (September 23) has now made these observations on the question:

"A pendant of this theory is the belief that the great pyramid of Egypt is an ancient embodiment of forecasts of the future from the age of its construction under Khufu in the fourth millennium B.C. to the end of time. These conjectures are based upon measurements of the outer dimensions and the inner passages of the pyramid, a cubit to a year, the cubit employed being not the measure used by the Egyptians, the Hebrews, or any other known people, but a so-called 'pyramid cubit,' whose employment is made to fit the requirements of the speculation. There are no inscriptions either within or outside the pyramid. A considerable literature has grown up around the assumption, setting forth the discovery of dates, some important and some insignificant, indicated by the direction and dimensions of the mortuary passages within the structure. The thesis is a remarkable example of elaborate and painstaking adaptation of structural facts to meet the requirements of a theory which has no foundation either in history or Scripture.

"The proponents of the view have usually avoided the danger of committing themselves to exact dates whenever they have ventured out from the safe ground of past history, where correspondences with the demands of speculation can be easily devised. But they ventured, during the third quarter of the last century, to affirm that the climax of world history would arrive about the year 1886. The undisturbed passing of that period compelled a readjustment of dates, and in recent years emphasis has been placed upon the middle of this month of September, 1936, as the crucial moment for the fulfillment of numerous Scriptural prophecies regarding the 'great change' which is to occur in mundane affairs. By the time this paragraph appears in print, readers will be able to judge whether this prediction will also need revision."

THE spirit of inquiry concerning the meaning of the times, and especially their prophetic intent, is surely abroad when America's leading Catholic journal, *America* (October 24, 1936), goes on record thus:

"The exact date of . . . the end of the world is, we blush to admit, unknown to us. Alarming phenomena such as the violent persecutions of religion which seem to be exploding everywhere in the modern scene, disturb many people, cause them to cast suspicious eyes at the prophecies concerning the latter days of man on earth, and to send requests in to us for information on these prophecies."

comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour."—*Colporteur Evangelist*, p. 36.

Who can question the claim of the humble messenger that she was presenting light and instruction that she had received from heaven? Who can consistently gainsay the divine source of the information and the counsel given in these volumes, as they present the story of the conflict in such a manner as to "shed light on the fast-approaching struggle of the future"? Shall we not, with profound gratitude, give thanks to God, who has through His chosen method of communicating to His people, illuminated their pathway with precious light from heaven?

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The Challenge of Islam

(Continued from page 10)

with credit from difficulties which would most certainly have overwhelmed him had not this scheme been conceived.

The missionary must become conversant with the Koran, and that is not so easy. Taken alone, as a revelation of the will of God, or even as a piece of religious literature, the Koran strikes the average reader as most unsatisfactory, and "perhaps of all books the least intelligible." Contrast it with the Bible, for instance. Although the names and even the eras of some of the Bible writers are obscure, yet in substance the Bible is so arranged as seldom to leave any portion of it doubtful. But with the Koran, even though the writer is known to us, and the time in which he lived, yet the most lenient judge must consider the Koran a confused compilation whose meaning is usually difficult to comprehend. No chronological sequence is followed; the books are composed of fragments many times unrelated, and it is all put together in a jumble that strikes the fair-minded student as being far from a work of "inspiration." The missionary cannot fail to notice this contrast and to profit thereby.

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My First Year as an Intern

(Continued from page 9)

ing to people of that belief. These and many like matters I have learned. The Jew, the atheist, and the Fundamentalist each present problems of approach which must be understood and met if the Bible worker is to reach them successfully.

I have enjoyed my first year in the great school of life experience, and pray that God will keep me humble, usable, ever advancing in His love, and grant me the privilege of serving till He comes.

"Watch"

(Continued from page 13)

health. When I ask what to do for health, most boys say, "Eat." Surely, we should eat. We should also rest. We should sleep and exercise. These all make for our health, and the success of our experience in life depends very largely upon good health. We must have a strong, healthy body with which to carry on.

Theodore Roosevelt had very poor health as a boy, so poor that people were somewhat concerned about him. But he made it a point to do the things that would bring him good health, and he became a strong, vigorous man.

The Bible says, "WATCH ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

Now, if you will continue to listen, we will turn to the text of the sermon.

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Results in the South

(Continued from page 15)

Not the least in the results obtained by this well-organized, intensive campaign is that 85 per cent of the 3,000 members of the conference are now regularly reporting missionary work. Their Harvest Ingathering campaign was not neglected, but was completed in six weeks.

Sixty have already been baptized as definite fruitage of the literature campaign in this conference, and we have every reason to believe that many, many more will soon follow. Our hearts respond to a program of this kind, and we profoundly believe that the time has come when a larger literature work is due to be undertaken with greater earnestness and intensity.

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Conflict of the Ages Series

(Continued from page 17)

God-Given Instruction

During her last years, Mrs. White frequently took pleasure in rereading the books she had written containing the conflict story. In reviewing her experience in bringing out these books, she places the origin of the information and instruction far beyond her own mind. In 1902, speaking of the source of light presented therein, she said:

"Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious,

Daniel 7:20

(Continued from page 5)

These occurrences are: in Daniel 2:7 (in the presence of), 9, 10, 11, 24, 25, 36; 3:13; 4:6, 7, 8 (twice); 5:13, 15, 17, 19, 23; 6:10, 11, 12, 13, 18, 22, 26; 7:7, 8, 10 (twice), 13, 20; in Ezra 4:18, 23; 7:19. An examination of these texts shows that in practically every case the Aramaic word might just as well have been translated "in the presence of" instead of "before." In four of the thirty-three occurrences of *ܩܕܡܐ*, (*godam*), this word is preceded by *ܡܝܢ* (*min*), which means "from." These occurrences are in Daniel 5:19; 6:26; 7:8, 20. In these four cases it would have been more nearly accurate to have translated into English "from before" rather than simply "before." With the insertion of "from" before "before," any possible ambiguity even in the English language disappears.



Avoid Extremes

(Continued from page 7)

"God desires men and women to think soberly and candidly. They are to ascend to a higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of heaven. Then there will be nothing frivolous in their religious experience. As they study the grand truths of God's Word, they endure the seeing of Him who is invisible. They see that the most uplifting, ennobling truths are those most clearly connected with the Source of all truth. And as they learn of Him, their motives and sympathies become firm and unchanging; for the impressions made by the All-Wise are substantial and enduring. The living water, which Christ gives, is not like a surface spring, which babbles for a short time, and then dries up. The living water springs up unto everlasting life."—*Review and Herald, Aug. 13, 1901.*

Of the two extremes, the intolerant attitude

is perhaps more dangerous to society than the ossified, because it is full of misguided zeal and uncontrolled fanaticism. It warps the judgment until one cannot see or think clearly. The other extreme should be shunned, too, else those who follow it become negative factors. Let us, therefore, be diligent, balanced students of the revealed Word of God, avoiding all extremes, keeping in the middle of the road, yielding to the guidance of the Spirit of God. We should diligently study the Scriptures, but we must avoid fanciful ideas and peculiar, strange interpretations.



Principles, Problems, and Policies

(Continued from page 1)

us to decide so many questions. I believe it ought to be our studied purpose to give strong leadership in all matters out in the field. In each department there should be strong, stalwart, resolute men—men led by the Spirit of God, men in touch with the Lord Himself—able to meet and solve their problems without getting a decision from Washington before they are willing to act. Is that a wrong view of the question? [VOICES: No.] I think that the tendency to shift responsibility which has been spoken of in so many quarters, ought to be corrected. We must pass back to the men in the fields the responsibilities they should bear in leadership.



Trenchant Truths

HAPPY the man who is in love with his work. For him long hours are not an imposition. They are simply an opportunity. He longs for more of them, and really begrudges their passing. When the life is consecrated to God and the talents are dedicated to His cause, no task is too arduous and no toil too exacting if the cause can be advanced thereby. This is the test of true love.

CONTENTS OF THIS ISSUE

PRINCIPLES, PROBLEMS, AND POLICIES (Editorial)	1
NOTES AND NOTICES	2, 21
A GREATER EVANGELISM: Preaching Our Distinctive Message, No. 1—Motion Pictures in Evangelism	3
CRITICAL NOTES: "Before Whom Three Fell," Daniel 7:20	5
THE GOSPEL MUSICIAN: This Matter of Musical Leadership	6
KINDLY CORRECTIVES: Avoid Extremes	7
A MORE EFFECTUAL MINISTRY: Qualifications for True Leadership, No. 1	8
RELIGIOUS WORLD DEVELOPMENTS: The Challenge of Islam	10
RELIGIOUS WORLD DEVELOPMENTS: The Challenge of Islam	10
EDITORIAL KEYNOTES: Deterrents to Truth—Transgressions of Artistry	11
HOMILETIC HELPS: A Corner for the Juniors	12
FEATURE: The Secret of His Power (poem)—The Secret of Moody's Power	12
THE BETTER WORKMAN: The Alcohol Problem, No. 4—Gratifying Results in the South	14
THE ELLEN G. WHITE BOOKS: The Conflict of the Ages Series, No. 4	16
THE MINISTER'S BOOKS: Credit Card (cut)—Reading Course Reactions—"To Him That Overcometh" (book review)	18
THE QUERY CORNER: Meaning of "Breath" and "Soul"	19
VALUABLE QUOTATIONS	20
EDITORIAL POSTSCRIPTS	24



SARCASM!—Sarcasm is effective, very effective. But it doesn't really pay. It leaves a bad aftereffect, for it stings, and often wounds. True moral earnestness does not include sarcasm in its armory, nor employ it in defending the right or exposing the wrong. Arguments won or points gained through this device, rather than through reasoned discussion, are purchased dearly. Furthermore, *is sarcasm really Christian?* Can one picture Christ with the biting sting of sarcasm punctuating or propelling His words? To ask the question is to have the answer. Christ was love incarnate; and love is kind, while sarcasm is unkind.

MULTITUDES!—Milling multitudes, battling for bread without the bread of life; anxiety written large upon their faces because they know not Him on whom to cast their burdens; rushing to and fro under the deafening roar of conditions that virtually drown out the still small voice; seeking pleasures of a low and earthly level—how are we to reach them? How are we to arrest their attention, and gain their ear? Only men of God's choosing, with methods bearing His approval, and a message fresh from the throne above, can make any impression upon the great cities of earth. Pray for the men placed in these giant centers of population. Theirs is a terrific burden.

SCRUTINY!—Is it, can it, dare it, be true that some are unwilling to face the full facts of historic research, lest they be compelled to modify some detail of belief, or to discard some bit of spurious argument or pleasing evidence accepted without scrutiny or verification from the past? We are persuaded this is but the occasional, and not the general, attitude. Nevertheless, it is perilous to any. Such is blind traditionalism. Nay, more; it is disloyalty to the very sovereignty of truth, and a species of mental dishonesty. The honest mind has nothing to fear, for truth unmixed with error is the sole object of its quest. The foundations of our faith are not jeopardized but established by investigation—the truth shining brighter the more it is tested.

SUBSTITUTES!—Listen to the sermons of some men, or read their writings. Analysis reveals that they comprise simply a string of quotations, frequently from the Spirit of prophecy, with a few connecting comments. Such men rarely vary from this procedure. One instinctively expects such from them, and is rarely disappointed. We yield to none in appreciation of, or belief in, the Spirit of prophecy. But such a procedure was not its intended use, nor is such a product real preaching or writing.

It is, of course, an easy way—the way of least resistance. It saves time and serious, original thinking. But it is a lazy substitute for intensive, personal digging into the exhaustless mine of truth. With such moving events as thicken all about us, with the unprecedented revelations of vital truth vouchsafed to us in these last days, and with the fast-closing hours of earth's history to impel us, let us rise to the privileged heights of real preaching—Spirit indited, mighty preaching for God and perishing humanity. Nothing more and nothing less is commensurate with this hour.

RADIO!—Nothing short of a personal visit to the incomparable Radio City NBC studios in New York City, with an intimate "backstage" tour, can ever reveal the almost unbelievable heights of perfection to which this greatest of all publicity vehicles ever devised has been brought. Now reaching the largest audiences of all human history—tens of millions of listeners—the increase of sheer mechanical knowledge and efficiency in the radio field has reached unprecedented proportions for good or ill. This vast NBC organization alone sends out a hundred broadcasts a day—good, bad, and indifferent. And all over the earth less pretentious stations literally fill the air lanes over land and sea. Tragically enough, the children of this world are wiser in their generation than are the children of light, in monopolizing this most powerful and penetrating of all propaganda vehicles ever devised by man. And increasing restrictions are making it steadily harder to get access for religious broadcasts. Let us capitalize this matchless medium while it is still open to us.

PRINCIPLES!—Infinitely better than the issuance of rules or rulings governing specific items in the field of recreational motion pictures, music, or reading, is the enunciation of fundamental determinative principles that will form the basis of right judgment in any or all cases. Thus the individual, the group, or the institution makes its own decision on any particular item in the light of the basic principles involved—principles that will stand the test of scrutiny and of challenge. This develops character through intelligent evaluation, and the application of underlying principle. Through such orderly thinking and analysis, the mind and the will are strengthened, and character development is given its sovereign place as the individual is enabled to reach right personal conclusions for the guidance of his own conduct. Surely this is better than a set of "do's" or "don't's," no matter how accurately they may reflect the right.

L. E. F.