

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 10

OCTOBER, 1937

No. 10

## DOMINATION NOT TRUE LEADERSHIP\*

By J. L. McELHANY, President, General Conference

**R**EERENCE has been made in our discussions to the perplexities that sometimes arise because of the getting together of groups of different kinds before our regular councils, who discuss and settle questions beforehand. This raises a question which is very much to the point. I think we might draw a lesson of benefit all along the line in our administrative work. This is one evil that we should seek to guard against—the direction and control of the work by small groups, or by single individuals. Some men injure themselves and bring harm to the work through the unwise policies they follow in administrative affairs.

### The Circumventing of Committees

I have seen a disposition on the part of some leaders to try to circumvent their committees by taking one group aside to deal with a problem on which they believe this group will support them, and then at another time and for some other plan leave this group to one side and go off with another group, seeking to get them to approve of something else. I do not believe the cause of God ought to be administered in that way.

If a leader proposes a plan and it is voted down, he ought to be man enough and Christian enough to abide by the decision of his committee, and drop the proposition. If a plan

\* We believe nothing will tend to bring about a better feeling of understanding, confidence, and unity than for our full worker body—most of whom never have the privilege of attending our important denominational councils—to listen in to some of the actual molding words spoken by our appointed leaders as they earnestly discuss, on such occasions, matters of moment that concern the church we all love and serve. This stenographically reported statement from the president of the General Conference was made on July 20 during a special two-day session of the General Conference Committee, with the North American union presidents also in attendance, called at Washington for study of several very important items. To "hear" our president expressing himself—through this stenographic transcript—upon this particular point, permits us to know his inner attitudes, principles, and policies in a way and sense impossible in a formal statement. The editor assumes full responsibility for its appearance here, though Elder McElhany has consented to its release.—EDITOR.

is not good enough to win the approval of his committee, it is not good enough to pass.

I believe that our success in leadership depends upon our keeping close to the brethren in as wide a circle as possible, and having them with us in what we try to do. If our plans and our policies will not bear that kind of scrutiny, and that kind of approach and cooperation, then I think we would better lay them aside and try to find some plan on which the brethren can agree to work with us. We ought to be openhearted and clear and above-board in all our actions, and I do not believe we ought to give any encouragement or countenance to rulership or dictatorship by small groups, or by individuals.

The older I grow, the more I see in the statement by Jesus, "All ye are brethren." We ought to work together as brethren, and make our leadership of such a nature that it will be frank and open and above any suspicion on the part of those who work with us. I believe that with all my heart.

I also believe in the gifts of the Spirit. The Lord Himself endows different men with different gifts. There may be such a thing as the gift of leadership. It is set forth in the New Testament under different names, as, for instance, the name "apostles." But I do not believe there is anything within the whole range of the gifts of the Spirit that is of a dominating character, or that might be called the gift of dictatorship. Let us be careful to keep out of such a category.

### Veto Power Not Legitimate

When a committee meets and decides a matter, even though we may not personally see much light in it, we ought to cooperate with the brethren in carrying it out. We ought to be careful how we attempt to circumvent the action of committees, or run ahead of committees, or put them in embarrassing positions simply to save our faces as leaders. The brethren are kindhearted and good, and sometimes have had to strain their judgment just a bit

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# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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

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THE GENERAL CONFERENCE OFFICERS

Single Subscription: \$1.00 a Year

Published and printed monthly for the Association by the Review and Herald Publishing Association, Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, December 19, 1927, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

THE Credit Card for the 1937 Ministerial Reading Course awaits all who have completed their reading. Just send word to the association secretary of the division in which you reside, and it will be sent you promptly. Let us all finish the reading and study we have outlined for ourselves in ample time to start out on the new course for 1938.

CATHOLICISM's stand against the evolution theory in science and history affords an excellent topic of common interest and belief. The wise will use such talking points. Thus, *Our Sunday Visitor* for August 1 quotes approvingly the noted Protestant scientist and clergyman, Dr. Harry Rimmer, in an article, "The Story of Creation Defended." The same is true, in part, of Catholicism's stand against a purely secular education.

A MOST interesting discussion, titled "Demolishing the Ten Commandments in Ten Minutes," appears in the *Sunday School Times* for July 31. Irwin H. Linton, an able Christian lawyer and apologetist, answers the blasphemous assaults of an agnostic university professor of sociology in such an incisive, logical fashion, as to make his method, together with the content of his defense, well worth reading. The *Sunday School Times* is available at public libraries.

No amount of description by another can take the place of personal hearing or seeing. This is particularly true of our new denominational radio transcriptions for the public, recently completed by our Radio Commission. We have just heard them; hence our enthusiasm. The scripts were prepared by such experienced leaders as W. A. Spicer, on the beginnings of our specific message, and C. B. Haynes, on our distinctive truths. After being read and approved by a competent committee, transcriptions were made here at headquarters

with our own equipment, and are now ready for use. Wherever radio time can be secured, the story of Seventh-day Adventists should be going out over the air, particularly over smaller stations. Get in touch with W. E. Howell, Secretary of the Radio Commission, General Conference, Takoma Park, D.C., U.S.A., for full information. Here are great possibilities and representative transcriptions. Let us bring these two elements together in this golden time of opportunity.

THERE are floating "testimonies"—"unpublished" or "personal," of course—that circulate among the gullible or those hard put for evidence. We admonish our workers not to accept any of these as genuine unless they have been verified from the original records at "Elmshaven." What Mrs. White wrote for circulation, she herself released in her printed works or articles. What she sometimes gave in private council, not for circulation, no one but those charged under the provisions of her will with the custody of her writings, have this right to release. Nine times out of ten these floating testimonies either are garbled or are forgeries. Let us not be perturbed by floating "testimonies."

WE can understand the vastness and complexity of the forces with which we must contend in delivering our message to a world headed away from God and His truth, only when we study such sweeping and fundamental trends as are revealed in "Pitfalls for Faith in Modern Magazines," by Dan Gilbert, appearing in the *Sunday School Times* for June 24. Sobering facts and figures, based on the findings of the Hoover Research Committee on Social Trends, are disclosed, showing an increasingly antagonistic attitude toward the fundamentals of Christianity, not only in the "intellectual" journals (such as *Atlantic Monthly*, *World's Work*, *Survey*), but also in the "huge circulation" journals (like *American*, *Cosopolitan*, *Ladies' Home Journal*, *Saturday Evening Post*.) The entire article, with its detailed facts, can be studied to material profit. We have space for only one general paragraph:

"The committee found that, in periodicals listed in the *Reader's Guide*, the percentage of articles indicating an 'approving attitude' toward 'traditional' or fundamental Christianity declined from 78 in 1905 to 33 in 1930. To quote directly from the committee's report: 'In *Reader's Guide* periodicals, as thus sampled, the infallible Bible, traditional creeds, church organization, and the propagation of organized Christianity have dropped from relatively high favor into a state of being severely criticized and opposed. This group of concepts will hereafter be referred to in brief as "traditional Christianity."'"

THE *Commentator*, a new journal edited and contributed to by American radio news commentators noted for their candor, such as Lowell Thomas, H. V. Kaltenborn, and Boake Carter, contains an astonishingly frank article by a Protestant minister. The title, as displayed on the August cover, asks, "Must Preachers Be Hypocrites?" Aimed at—and hitting—

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# A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

## FIELD TRAINING SCHOOL DEVELOPMENTS—NO. 1

By J. L. SHULER, Southern Union Evangelist

EVERY church leader with true vision who has an understanding of the times hears two urgent calls in this mighty hour: First, the call for a spiritual revival and a spiritual reformation in the remnant church; second, a call to greater evangelism, that God's last message may be quickly given to the unwarned millions. Soul-winning evangelism is the chief objective and the fundamental feature of our organized work, and the primary means of proclaiming God's saving message to the populous cities and to mankind everywhere.

It is evident that our time for soulsaving work is short. We are now entering the era of the last, unprecedented crisis of the ages. Fast-fulfilling signs point with ever-increasing evidence to the soon coming of Christ. We are swiftly approaching the final zero hour when the irrevocable decree of Revelation 22:11 will go forth to all mankind. Two billion people, including every living soul on the earth, will have their destiny suddenly fixed for eternity while going about the ordinary pursuits of life. Multitudes are now in the valley of decision. "There are thousands upon thousands, millions upon millions, who are now making their decision for eternal life or eternal death."—"Testimonies," Vol. VI, p. 406.

### The Need Imperative

All this constitutes an inescapable call to more aggressive, intensified evangelism. A greater evangelism, far exceeding anything ever seen in the history of the church, will take place under the latter rain in the closing days of probation. Our young men now entering the ministry ought to receive such practical training in public evangelism as will prepare them to be mightily used by the Holy Spirit in the time of the latter rain to bring in hundreds of souls. These young men need to be given actual field training in evangelism under the guidance of an experienced evangelistic teacher. Here they can study firsthand worth-while methods and successful technique in holding efforts which it has taken able preachers years of study and effort to learn. This knowledge can be quickly passed on to student-preachers in an intensive, practical three months' course, that they in turn may speedily develop into strong workers, going far beyond anything yet done in this movement.

The importance of correct preparatory training is set forth by the servant of the Lord in these words: "The future usefulness of young preachers depends much upon the manner in which they enter upon their labors."—"Testimonies," Vol. I, p. 443.

There is already a pronounced shortage of capable evangelists who can successfully present the message to the masses in our cities. In view of the well-nigh universal trend of our ministers to settle down in pastorate, and in view of the passing from the field of many of our able evangelists by ill health or death or by their taking up other lines of work, it is evident that unless we train our ministerial graduates as able evangelists, we shall face a grave shortage in the type of worker most needed in this supreme hour of opportunity.

Conference presidents and committees who have to do with placing young interns in the field are fully aware of the unbridged gap existing at the present time between the training received in school and actual, successful evangelism. Because of the crowded, complex program in the college ministerial course, it is impossible for the student to get sufficient field training in actual conduct of evangelistic campaigns. Hence the obvious need for a Field School of Evangelism where the student may observe and participate in a complete evangelistic effort with all that it involves,—advertising, visiting, Bible studies, altar calls, baptismal-class work, etc.

Unless our young men just entering the ministry are given field training in safe, sound, thorough methods, there is grave danger that they will do their work in a shallow, superficial way, preaching after the pattern of popular, sensational evangelists in other churches. We must not allow our untrained evangelists to lower the recognized standards of the remnant church by baptizing converts prematurely, without doing thorough instructional work for them.

In stressing the fundamental spiritual ideals that should characterize our evangelistic work, the servant of the Lord has told us:

"A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. The young ministers seek to be original, and to introduce new ideas and new plans for labor. Some open revival

meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus.

"The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent, repent, was the message rung out by John the Baptist in the wilderness. Christ's message to the people was, 'Except ye repent, ye shall all likewise perish.' Luke 13:5. And the apostles were commanded to preach everywhere that men should repent.

"The Lord desires His servants today to preach the old gospel doctrine,—sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and faith toward the Lord Jesus Christ."—*Mrs. E. G. White, M.S. No. 111, quoted in Review and Herald, Nov. 29, 1934, p. 3.*

#### Mode of Operation

It was voted at the Southern Union meeting in Chattanooga that the Field School of Evangelism should be conducted in the early spring of each year in connection with an evangelistic effort in some city agreed upon by the union committee. This series of meetings, seven nights a week, is to continue for twelve weeks, or longer if the interest warrants. The territory of the city selected is to be divided into a number of sections corresponding to the number of young ministers who are sent for training. Each evangelist-in-the-making is to serve as captain of his respective territory, directing a group of church members in placing announcements and literature in each house from week to week, and after the second week of the effort, in conducting Community Bible Schools.

The names of interested people who desire literature on the subjects presented will be taken near the close of the first week of the effort. These names will be grouped according to the districts already created, and the students in the field school will spend their afternoons answering these requests for literature, studying with the people in their homes, and personally working with them in bringing them to a full surrender. Written reports of these weekly visits will be made on record cards furnished; and oral reports of results will be made to the union evangelist at the council of teacher and students held on Friday forenoon of each week. When the time comes for these interested persons to make their decisions, the union evangelist will accompany the student evangelist in his personal work,

assisting in the work of bringing hesitant souls to full surrender.

Further details regarding the weekly schedule and classwork of the field school have already been noted in the June MINISTRY. At the close of the course, examination will be given on the studies pursued. The answers submitted will be reviewed by the union president, the local conference president from which the young worker came, and the union evangelist. A grade of A, B, or C will be assigned, grade A being given to those making from 90 to 100 points; grade B for 80 to 90 points; and grade C for 70 to 80 points. In this examination, credit will be given up to forty points for degree of adaptability, faithfulness, and efficiency manifested in visiting interested people, leading them to final decision, and properly preparing them for baptism.

Those who receive a grade of A, B, or C, will be given a certificate, signed by the afore-mentioned examining committee, showing that they have satisfactorily completed the course in field evangelism. The grade received will be taken into account by the conference committee in planning future work.

(To be continued)



#### The Evangelist's Relationships

By H. M. S. RICHARDS, Radio Evangelist,  
Pacific Union

**A**S one of the fundamentals of successful work, the evangelist must always remember that the conference president is his best friend. If success in the work is to be achieved, there must never be the slightest rift here. An evangelistic campaign needs the wholehearted approval and support of the conference president and his committee.

If a meeting is held in a town where there is a local church, the evangelist needs the sympathetic support of that church to assure their attendance at the meetings and to utilize the latent talents of the church members in connection with the effort. The church may not be large, but every ounce of support available needs to be thrown on the right side in an evangelistic campaign. The local church members ought to be willing to make the evangelistic campaign the chief center of their interest during its continuance. All social gatherings and programs that might distract should be called off for the time being, and every energy turned toward the meetings.

On the other hand, the evangelist needs to cooperate with the local elders and other workers in all the regular activities of the church, as it seeks to carry out the conference program. In disunion there is misunderstanding and loss, but in unity and cooperation there is strength and success.

# NORTH AMERICAN INSTITUTES

Reports Covering the 1937 Institutes

## PREPARING CANDIDATES FOR BAPTISM \*

*By G. F. EICHMAN, President, East Pennsylvania Conference*

**I**N the Gospel of Mark we learn that faith must precede baptism: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." I do not take this reference to mean belief in baptism only. It does not suffice for the candidate to believe that he must be baptized by immersion rather than by sprinkling. It is my understanding that the candidate must believe in all points of this everlasting gospel message.

Taking sound conversion as axiomatic and foundational, the candidate should, for one thing, fully understand and believe that the Sabbath is holy from sunset Friday night until sunset Saturday night. A number of years ago, before automobiles were so plentiful, I was a guest in the home of a Seventh-day Adventist family who lived twenty-five miles from town. About four-thirty Sabbath afternoon, the head of the house suggested that we hitch up the team and drive to town, as there were some things he needed to get for his machine in order to continue harvesting his wheat crop. Personally, I was perplexed over this suggestion. He noticed my perplexity, and stated that he did not mean to buy anything on the Sabbath, and that it would not be a violation of the holy day to drive to town as long as we did not reach town until after sunset. Upon my asking him if he did not know the Sabbath was to be observed from sunset Friday night until sunset Saturday night, he stated that he had had no such instruction before he was baptized.

The candidate should also fully understand that it is the divine plan for the gospel ministry to be supported through the tithing system. Repeatedly I have heard men and women apparently in good and regular standing in the church say that they did not believe in tithing. This may indicate a lack of instruction on the part of the minister.

The subject of temperance is also often overlooked, or, perhaps, carelessly dealt with when candidates are baptized and taken into the church. In recent years I met a man on a train who appeared to be spiritually inclined, and soon we were discussing various religious topics. He made the statement that although other churches differ from the Seventh-day Adventist Church on many matters, we were together on the temperance question. He said

he had a very dear friend who belonged to the Adventist Church, also a traveling man, and often while they traveled together they smoked cigarettes and indulged in drinks. I denied that this man could smoke and indulge in drinks and be a Seventh-day Adventist. But upon inquiry I was very much disappointed to learn that the man was a member of one of the leading churches in the conference where I labored. When he was rebuked for his conduct, he stated that he had not been informed that we as a denomination did not use tobacco or intoxicating drinks, and he stopped it at once.

Health reform is another matter which is often treated carelessly. Many people are brought into the truth who have no idea of the principles of health reform and are left in darkness regarding our teachings upon this subject. Often they are told by their instructor what *not* to eat, but not *what* to eat. Most people are glad to banish from their table those things which are injurious to their bodies, if they are also instructed regarding what is good to eat, what they need, and the proper combinations of foods. Health reform does not consist alone in abstaining from eating meats, just as temperance does not mean only to refrain from drinking and smoking. The Bible and the Spirit of prophecy teach us to be temperate in all things, and outline both what we should eat and what we should not eat.

It is truly sad to meet people who have been taken into the church who have absolutely no knowledge of the Spirit of prophecy. There is danger that because of the great desire of the evangelist to bring in a large number of converts, he will overlook this very important point. Personally, I think it a fatal mistake to neglect to teach candidates the truths regarding the Spirit of prophecy.

The candidate should also be taught that as a denomination we sincerely believe the second coming of Christ will take place in the near future. I would take the position that a person who does not know whether Christ may come tonight or may not come until a million years have passed, is not ready for baptism.

Candidates for baptism should be fully instructed and made to understand all the truths I have here mentioned, as well as others which I have not mentioned, before being baptized

\* Presented at Columbia Union Institute.

and taken into the fellowship of the church. If the Master's instruction were fully carried out—that is, "Go ye" and "teach," and then "baptize"—there would not be nearly as many apostasies as we have today. Those who apostatize are usually people who have not been thoroughly informed regarding the various points of our truth.

When I gave my entire time to evangelistic work, I felt that my labors had just begun

with my sermon in the pulpit. I was very fond of the idea of having a baptismal class, which would meet perhaps an hour before the evening service or at some other suitable hour. At this time instruction would be given on various points of our doctrine, thus properly preparing candidates for baptism. I have always felt that no person should be baptized without having had thorough instruction on all points of truth held by our organization.

## WAYS OF INCREASING THE TITHE\*

By H. B. TAYLOR, *Pastor, Detroit, Michigan*

THE Spirit of prophecy makes very clear the minister's responsibility relative to increasing the tithe. Let us notice a statement found in the "Testimonies," Volume IX, pages 246, 247:

"The Lord has made the proclamation of the gospel dependent upon the labors and the voluntary gifts of all His people. The one who proclaims the message of mercy to fallen man has another work also—to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to His work. This lesson he should present by both precept and example; he should beware that he does not by his own course lessen the force of his teaching. . . . The minister should, by precept and example, teach the people to regard the tithe as sacred."

Obviously, the tithe can be increased by bringing new members into the church. Such persons should be thoroughly indoctrinated and imbued with the teachings and spirit of our message, including the subject of tithing, before being baptized and received into the church. It is a disappointment to many people to be brought into the church and have a new doctrine thrust upon them which had not been brought to their attention before.

Keeping a card-index file is helpful in more ways than one. Use a card for each member of the church, showing certain items of information that will help in leading each one into a deeper Christian experience. Record on this card when the member was baptized, and note the circumstances under which he came into the church. Does he attend church regularly? Does he attend Sabbath school? Does he take the *Review*? And, more pertinent to the subject at hand, does he pay *tithe*? When we are in possession of such information, and find that a member is in need of help, we should do something about it.

### Ways of Helping

A sermon dealing with the subject of tithing may be sufficient. Or a series of sermons dealing with the principles of tithing may be necessary to clarify the matter. Under the convict-

ing influence of the Holy Spirit in such meetings, the delinquent members who have been robbing God may be led to pay an honest tithe and overcome the sin of covetousness.

In some cases a personal visit with a person who is not paying tithe may be required. When visiting with some such members, frank discussion has brought desired results. In other cases, the matter had to be approached more carefully after much prayer and study of the circumstances. As to our duty in this respect, the Spirit of prophecy says:

"Some enjoy preaching, but they do not give personal labor to the churches. There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe. . . . The overseer of the flock of God should faithfully discharge his duty. If he takes the position that because this is not pleasant to him, he will leave it for some one else to do, he is not a faithful worker. Let him read in Malachi the words of the Lord charging the people with robbery toward God in withholding the tithes. . . . Every church member should be taught to be faithful in paying an honest tithe."—*Id.*, pp. 250, 251.

As the spirituality of the church membership is built up, the tithe will correspondingly increase. Build up our members in the faith, and help them to realize that the third angel's message means everything to us, constituting the true sign that distinguishes us from the people of the world. This will do much to increase the tithe.

Let us try to arouse our people from a sleepy, indifferent state of spiritual impoverishment, and help them to see the needs of the field. Impress upon them the fact that now is the time for them to stand by the truth and by the church. Encourage them to make their religion first in their lives, so that they and their children also may be saved while the door of mercy is still open. If the people respond, it will at the same time move them to faithfulness in tithing.

Impress upon fathers and mothers the fact that children recognize sincerity. When they do not pay an honest tithe, their children lose confidence in their religion. Sooner or later

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\* Presented at Lake Union Institute.

**KINDLY CORRECTIVES**  
Better Speech and Conduct

Be Wise As Serpents

By M. L. ANDREASEN, President, Union College

ONE night, after I had preached on the imminent coming of Christ, a man came up to me and said he was happy to know that we believed in the soon return of Jesus to this earth. He said he had watched events in the Near East, and since the Jews were going back to Palestine, it was evident that the coming of the Lord was near. I replied that I was glad to know that he was interested in the near return of our Lord and that he agreed with what I had presented in the sermon. After a short chat, I invited him to come back and he promised to do so.

One of the brethren, who had been listening to the conversation, was somewhat perplexed because I had not immediately set the man right on his mistaken notion concerning the return of the Jews. I explained my reason and custom to the brother as this: I do not consider it wise to set straight a person's erroneous notions under circumstances such as obtained that night. The visitor was impressed with the sermon, and was in agreement with what had been said. If I had attempted to tell him he was wrong on that one point, I would have done more harm than good. It was not a propitious time to go into the question exhaustively on that occasion. Had I told the man he was mistaken in his conclusions, an argument would have been started, and he would have gone off intent on finding further arguments to support his notion. He would have started out on a line of reasoning and study contrary to the truth. Such a course would have fostered the wrong spirit within him and left him unsympathetic to further reception of truth.

In this particular case, I took up the subject of the return of the Jews a few nights later when this same man was present. When he heard the discourse and felt the force of the facts presented, he saw the matter in a different light. After the meeting, he chatted with me again and said that there was a time when he himself believed in the return of the Jews, but that he did not believe so any more. I gathered that he hoped I had not noticed what he had said on the subject a few nights before. Had I commented on his untimely remark at the time he made it, it would have made it harder for him to retract later on. That man is a good Seventh-day Adventist today.

There are times when arguments must be met squarely, but I do not believe it is our duty, or that it is wise, to combat every erroneous idea at the time it is set forth. If it

can be worked out, it is far better to take up the subject later when there is time to give it an adequate presentation. We should seek to make it easy for our opponents to come over to our side, rather than making it hard, so far as arguments are concerned. For this reason, I often ignore or seem to ignore certain statements made in conversations, lest I start a person thinking along wrong lines and provoke a spirit of antagonism in him. Then, later, when I take up the subject in a public meeting, I have an undisturbed forty minutes in which to present the truth of the matter. And if I really have the truth and can adequately present it, I should be able to do a much more effective work than could possibly be done in a few minutes of conversation where my questioner has a chance to talk back.

**THE QUERY CORNER**  
Sundry Ministerial Problems

The Meat Question \*

*Is it a sin to eat meat?*

I do not understand that the eating of clean meats involves a moral question. It is essentially a physiological question. We understand that Christ and some of the angels ate meat at times, as mentioned in the Scriptures, and they did not sin. The sin of gluttony may, of course, occur in eating meat as well as in eating other foods.

But even though it is not a sin to eat meat, it is obvious that meat was no part of man's original diet. We cannot conceive of the un-fallen Adam killing the animals that were to share with him the beauties and pleasures of the Edenic home. Nor can we believe that we shall kill the animals that are certain to be in the restored Eden, or use their dead bodies for food.

Although meat eating may not be declared a sin, we may be sure that it is a result of sin. It is not the food that God would choose for us. When He miraculously fed Israel forty years, He excluded animal flesh from their diet. It is evident that He desires to have His people who are preparing for the new earth, learn to turn away from a flesh diet which came about after the fall and which will not be continued in the new earth.

E. K. SLADE, President,  
North Pacific Union Conference.

\* Answer to one of the many questions in the "Question Box" of the North Pacific Union Institute.—EDITOR.



THERE is no rightful place in this movement for spiritual arrogance and a doctrinal aristocracy.

# BIBLE WORKERS' EXCHANGE

For More Effective Service

## HOW TO REACH THE JEWS \*

By MRS. SAMUEL KAPLAN, *Bible Worker, New York City*

No harvest without seed sowing (scatter literature). Gal. 6:7; 2 Cor. 9:6.

Patience essential. James 5:7, 8.

### Types of Jews

**ORTHODOX**.—Believe in the Talmud, in forms, customs, ceremonies, etc.

This class found mostly among older people.  
a. Adhere to Kosher laws, ceremonial washings, etc.

b. Keep the Sabbath (with all the rabbinical traditions).

c. Regard the five books of Moses as superior to the rest of the Bible.

**REFORMED**.—Believe in God.

Do not recognize the authority of the Talmud.

Are distinctly modernistic and liberal in their interpretation of the Bible.

**ATHEIST**.—Communism appeals to this class because it promises a materialistic Utopia. Accept evolution because it is the only alternative to accepting the doctrine of the creation.

**AGNOSTIC**.—This class has lost faith in the tradition of their fathers and in the Talmud.

Spoiled through vain philosophy (Col. 2:8).

**BELIEVER**.—Believe in God.

Does not accept traditions as found in the Talmud.

### Obstacles

1. *The Jew is prejudiced against all things Christian.* Acts 7:55-59.

Fruit of rabbinical and Talmudic teaching. Pogroms in Russia, Poland, etc., the Inquisition of Spain, and the anti-Semitic propaganda of so-called Christians have confirmed the average Jew in his prejudiced attitude toward all things Christian. Blames Christ for all his troubles.

2. *The Jew is extremely nationalistic in his outlook.* John 8:33, 39; Matt. 3:9; Acts 10:28; Acts 11:2.

The erroneous teaching that all Jews will be saved, and that the Jews are still the chosen of God strengthens him in this view.

3. *The average Jew is self-righteous.*

He has no consciousness of sin, for the Talmud teaches that "All Israel is to have a part in the kingdom to come, because it is written 'Thy people also shall be all righteous.'" Isa. 60:21.

4. *The average Jew is suspicious of motives.*

\*Outline of study presented at local conference Bible Workers' Institute, New York City.

Background for this attitude: insincerity and unfair methods of many of the Hebrew Christians of other churches.

### 5. *The Jew is materialistic.*

His native ability in the arts and sciences, his business acumen, his keen, penetrating insight, his success in material things, have all been contributing factors in his loss of spirituality and lack of desire for heavenly things. (See Deut. 6:10-14; 8:11-17.)

### How to Overcome Obstacles

"And unto the Jews I became as a Jew, that I might gain the Jews." 1 Cor. 9:19-23; 2 Cor. 11:22; Acts 22:1, 2.

Explain Bible definition of Jew, Gentile, Christian. Rom. 2:28; Eph. 2:11, 12; Gal. 3:29. Show how a true Christian is still a spiritual Jew. (See "This Generation," No. 46.\* ) The love of Christ in you will go far in overcoming personal prejudices.

2. Inform him of the condition of ancient Israel and of the reason modern Israel is in its present state. Isa. 9:16; 1:1-7; 2 Chron. 36:14-18; Deut. 28:1-8, 13, 37, 64-67; the book of Jeremiah, etc.

Explain Daniel 9:25-27, period allotted to the Jews, when sacrifices were no longer to be necessary.

Explain why the Jews lost their national home. Luke 19:41-44; Matt. 23:37-39. (This requires much tact and love, as he may otherwise take offense. His need before God must be aroused.)

3. In order for you to reach the Jew, your sincerity must be unquestioned.

4. "In their affliction they will seek Me early." Hosea 5:15, last clause.

God must prepare the heart and order circumstances for the reception of truth.

### Fundamental Don'ts

Don't say you are a Christian; say you are a spiritual Jew.

Don't use the word "missionary;" say worker.

Don't argue with a Jew about Jesus when you first talk with him; try to agree on some common ground.

Don't use the word "conversion;" you can

\*"This Generation," is the name of a series of fifty tracts published by the Jewish Department of the General Conference, to be used in working for the Jewish people. These tracts are published in English and in Yiddish.

(Continued on page 22)

# THE LARGER OUTLOOK

Historic, Contemporary, Scientific, and Theological

## HOW SABBATH SCHOOL LESSONS ARE PREPARED

*By S. A. WELLMAN, General Conference Sabbath School Department*

**FOREWORD.**—Believing our full worker body would appreciate an accurate statement of the procedure lying back of the finished Sabbath school lesson product, we asked Elder Wellman, who has been one of the secretaries of the department for the last ten years, to prepare this informative article.—**EDITOR.**

**O**F all denominational manuscripts, none is produced with greater care than that which, quarter by quarter, is issued for our senior Sabbath school lessons. This is needful, for no other printed production has a wider circulation among us. As high as 166,000 senior Sabbath school quarterlies are printed for one quarter in the English language alone.

The choice of Sabbath school lessons is not left to chance. The departmental committee,\* or the General Conference officers, or sometimes the General Conference Executive Committee in session, studies the needs of the world field and the subjects previously covered, and projects the course of study for the quarters ahead.

It is our plan to have the subject matter connected, to re-cover certain lines of truth or Bible history occasionally, and to bring into the line of study as wide and as helpful a range of subjects as are available to us in the Word. Topical studies are prepared on the life of Christ, on the acts of the apostles, on Old Testament history or experiences, on devotional and deeply spiritual subjects, on books of the Bible, etc. The apparent needs of the field and the wide range of minds, experience, and viewpoints of Sabbath school students are kept constantly in mind.

### Choice of Lesson Writers

The choice of lesson writers varies. One policy has, however, always been followed by the department,—no author's name ever appears. The Sabbath School Department, with its appointed body of counsel, assumes full responsibility for what is published in all Sabbath school lessons. The reason for this will

become apparent as the methods of procedure are further elucidated.

Where special subjects are chosen by the departmental committee, by the General Conference officers, or by the General Conference Committee, the writers are usually suggested by the recommending body. A number of names are sometimes considered before a final choice is made. In the past ten or twelve years the writers have ranged over a wide list, including evangelists, Bible teachers, editors, college presidents, conference executives, etc. Usually the choice falls upon those known to have studied widely and to have special ability in the presentation of the subject chosen. Sometimes the writers are chosen from within the Sabbath school lesson committee, or from the members of the General Conference Committee. Almost invariably the writers are men who are already carrying heavy responsibilities that tax their resources in time and strength. Yet it is the man burdened with much work who usually does the ablest work in lesson writing.

Often suggestions and manuscripts are voluntarily submitted to the department from workers and laymen, and these are given careful consideration. A number of such suggested lines of study have been accepted and used, either immediately or on later occasions.

### Procedure After the Assignment

After the writer and the general subject have been chosen, the next step in lesson preparation is for the writer to prepare a fairly comprehensive outline of what he plans to present. This outline is then studied by the members of the reading committee who reside in Washington, D.C. Occasionally the outline is submitted to General Conference officers of long experience for their consideration and suggestions. If it is approved, it is returned to the writer, with or without suggestions for alterations, and he is authorized to go ahead with the writing.

As soon as the writer completes his work, he sends his manuscript to the Sabbath School Department in Washington. The long process of study, revision, restudy, and final adoption with corrections is then started—a procedure which takes from two to three months. Years of experience have demonstrated this procedure to be essential to well-prepared, doctrinally

\* The Sabbath school *departmental committee* referred to is composed of the officers of the department, the division Sabbath school secretaries, and an appointive group of eleven others. The *lesson or reading committee* consists of those of the group just mentioned who live at headquarters in Washington, D.C., or close enough to be consulted by mail concerning the various manuscripts. The *local reading committee* consists of the lesson-committee members present in Washington and three other members appointed by the General Conference officers.

safe, and spiritually helpful lessons. The process, step by step, follows:

1. The manuscript is edited within the department. Some manuscripts which are submitted pass through with ordinary editorial scrutiny. Others require a complete restudy of the subject and rearrangement of the material submitted. The surprising discoveries of the editors on lessons submitted and the amount of work necessary to put them in shape make interesting stories in themselves. Nevertheless, the great bulk of the manuscripts submitted are of outstanding worth, and after passing through the routine editorial work, they go out to the reading committee of seventeen members in substantially the form in which they reach the department.

2. After the editorial work is completed, the lessons are duplicated and sent to the reading committee just mentioned, several of whom reside outside of America. These members are expected to read the manuscript critically as to the doctrinal and spiritual content, and literary form, as well as to the logical composition and presentation of the subjects considered. Usually a month or six weeks is allowed for the return of the manuscript with corrections and suggestions for revision.

3. At an appointed time the local reading committee at Washington sits around a table in the Sabbath School Department, and there spends the time necessary to go through every lesson. They study, check, and revise in accordance with the suggestions made by the absent members of the committee, using their combined judgment in all decisions. One or more of the officers of the General Conference almost always sit with the reading committee. The time taken for this work varies from one to three days, and sometimes it is longer, according to the subject matter and the problems of revision. The decisions of this committee are final on all manuscripts. Should matters of vital importance in doctrinal presentation appear to demand wider counsel, this is sought before the lessons are released for publication. In one instance, on counsel with the full reading committee, an entire series of lessons was laid aside and never used.

4. The work on the lessons does not rest here. Immediately after the committee finishes its work, the departmental staff begins the work of coordinating the corrections and revisions.

5. The revised manuscript is then duplicated by mimeograph, and some fifty-five copies are mailed to all parts of the earth. Some of these copies are used by translators to prepare lessons in the various vernaculars, others go direct to our English publishing houses in America, Great Britain, and Australia to be printed for their English-speaking constituencies.

#### Time in Preparation

Some have asked concerning the length of time it takes for the preparation of the lessons

from the time the topic is selected until the completed quarterly is ready for distribution. The time varies, but it usually takes between one and two years. The lessons you are now studying [1937] were first outlined in the winter of 1934-35. They were finished in the spring of 1936 in ample time for translation, printing, and distribution in overseas countries. We plan to start far enough ahead to allow sufficient time for the careful planning, study, and revision heretofore outlined. The Sabbath school lessons bear too important a part in the building of the spiritual life of more than half a million souls to permit of careless, hasty handling. Their influence is so widespread as to demand the best we can give.

We often ask ourselves the question: Have we missed a point that should be emphasized? Have we let some thought be inserted that would do a single soul harm? We realize that we are building for time and eternity in the Sabbath school lessons. As earthen vessels, chosen for service, we seek faithfully to carry the responsibility placed upon us. We welcome the interest shown, the suggestions, and the kindly criticisms which come from our people and our workers. We serve God and the field in the hope that He whose counsel we strive to follow may establish the work of our hands and make it a blessing to all the household of faith.



TURKISH RELIGION.—Turkey is to get a new religion. The leaders claim that any progressive religion must be based on evolution. They have determined to crush Mohammedanism and Christianity. They claim that what Turkey needs is a purely national religion. Instead of church services where the people worship, they plan the singing of national hymns instead.—*Christian Faith and Life*, (Fund.), April.



#### The Gospel Ministry

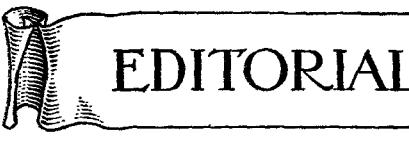
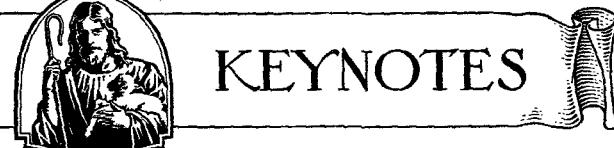
By MAY COLE KUHN

THERE are bravehearted, noble men on earth,  
Who bear its burdens, strive to ease its woe,  
Allay its sorrows. These are they who know  
The sacredness of human life, its worth  
To God, who passing Baca's valley, leave a well,  
Or make a lyre from some life's empty shell.

These are the men whom we may love and trust,  
Who, casting self and selfishness aside,  
Fling open their heart's portals, free and wide,  
And take the world in, since by faith they must.  
Assured by faith, they may some likeness find  
Of Him who is the Saviour of mankind.

Sometimes we meet them as they make their way  
Along the crowded thoroughfares of Time,  
Painful or pleasing, rugged or sublime.  
The task at hand, they calmly work and pray.  
Persuaded some fine thing will come at last  
When all their labor and their toil are past.

So would we honor them who bring relief  
To hearts that break beneath some heavy load,  
Who go the extra mile along the road  
To help another bear his need of grief.  
Sustain them, God, when they learn pain and care;  
Lighten their darkness, and their sorrows share.  
*Shanghai, China.*


**EDITORIAL**

**KEYNOTES**

## BOOKS FOR THE MINISTERIAL MIND

### A Statement Regarding Principles of Reading Course Selection

 **E** regard as axiomatic the proposition that the Ministerial Association membership—comprising the evangelical worker group of the movement—constitutes a body of mature ministerial minds, capable of evaluating and appropriating candid, progressive, loyal studies on vital ministerial problems. We believe you welcome fresh approaches that cause you to think seriously, and that you desire contributions to your store of knowledge that would more than likely be unavailable through any source other than the Ministerial Reading Course.

In planning for and arranging the annual Reading Course, we make definite distinction in principle between our standard denominational classifications in books, as concerns selection, preparation, and content. We have four quite sharply-defined groupings in our denominational literature.

1. Books for our children and youth, whose spiritual discernment has not yet attained to maturity, and whose literature must of necessity be carefully supervised and restricted in scope within certain well-defined boundaries.

2. General trade books for our laity, who, though older, are likewise largely without special theological training, and whose literature must also be kept within definite confines of expression.

3. Subscription books for those not of our faith, of necessity similarly confined to carefully selected essentials, as will be generally conceded.

*These three groups are all in contradistinction to—*

4. The *Ministerial Reading Course* volumes produced expressly for the preaching and reading ministry of this movement. Trained and expected to think and discern, you are ever seeking for clearer, better ways of presenting our ever-enlarging message of truth, ever longing for deeper, broader, larger, higher concepts of its illimitable expanses, and ever anxious to know—and rightly—how competent, loyal, recognized leaders in our ranks view great truths, problems, methods, or objectives of common interest and belief. There is rightful and imperative latitude here.

To contend or to concede that books specifically prepared for the Ministerial Reading Course, established and conducted to render the

maximum of material help, should have imposed upon them the same rigid limitations as are appropriate and necessary to the former classifications, would be to thwart the very purpose of the Reading Course plan, and to challenge the intelligence and the discernment of the ministerial and Bible worker forces of this movement, who constitute its public teaching body.

Moreover, such would be to impose unsound, illogical, and humiliating restrictions upon those invited to write for the specific stimulus and edification of their brethren in the ministry. There must be specific provision for this need of progressive study, else this movement would fail in its bounden obligation toward its appointed heralds. *This is, of course, to be distinctly understood as progression in harmony with the established principles of this movement, and the recorded counsels of the Spirit of prophecy.* And this provision has been made through this special reading course, designed just for workers.

The light of present truth is to shine more and more unto the perfect day. We are constantly to discover new facets on the vast jewel of truth committed to our trust. It is the same jewel, with simply a new gleam, an enlarged understanding which we are ever to seek. Never are we to drive our doctrinal or prophetic stakes and say, "Thus far and no farther." To do so would be to repeat the tragic blunder of nominal Protestantism about us. It would be to creedalize to a rigidity that halts all progression, challenges all added light, and hinders the correction of all past limitations or misconceptions.

The Ministerial Reading Course embraces notable books of this forward-looking character. Last year, for instance, the F. D. Nichol volume, "The Answer to Modern Religious Thinking," broke away from the time-worn phrases, figures, and illustrations of a previous generation of workers and presented a fearless survey of the new world situation that now confronts us. It restated in terms keyed to the hour, God's ever-advancing present truth that meets every changing need. It was a boon to all. It was a stimulus, a cluster of new seed thoughts, a revelation to many, and was prized by every one. Such is one of the essential functions of a Ministerial Reading Course contribution.

In this new 1938 course, here announced, to mention but one book, the M. L. Andreasen volume, just off the press, presents a fresh, searching study of the distinctive key truth and contribution of this movement,—the sanctuary and its import, and its far-reaching heavenly service. As is our invariable practice, the manuscript was carefully read by more than a dozen of our ablest counselors, their favorable report leading to its adoption by the Advisory Council of the Association. Not for decades has there been any marked advance in the understanding of this fundamental Adventist truth, illuminated by the typical earthly sanctuary service of old, and timed by the divinely designated prophecy of Daniel 8:14. It is a book rich with suggestion, reaching beneath the surface to underlying principles and truths. It should be studied by every worker in this movement. We believe it is destined to prove a classic in its field. Its value cannot be expressed in the trifling figure represented in the club price of the course. It represents the contribution of one of our clear-thinking, loyal Bible scholars and recognized leaders, such as are entitled to speak. Thus again the course fulfills its clear objective.

The Ministerial Reading Course books come within the category of Paul's "strong meat" for mature, adult minds, and not pre-digested milk to be spoon fed to babes. *Are you not glad to be so considered, and that the Reading Course is so conceived and executed?*

L. E. F.



### Golden Study Hours

#### A Chat on Ideals and Objectives

NOW in its twenty-fifth year of service to the field, the Ministerial Reading Course idea is fully matured, and the plan an established institution. Such a provision has obvious merit, or it would not have survived the depression years. Indeed, its enrollment has steadily increased, and its service to the field was apparently never more appreciated or utilized than today. In view of this, its current announcement for 1938 merits your thoughtful attention and your active, personal participation.

Not one penny of financial profit accrues to the Association from the Reading Course—only the satisfaction of giving "value received" to the worker. It is wholly a service to the field—both a labor of love and a definitely recognized obligation to help and to strengthen our worker force scattered over every quarter of the globe.

Its ideals and objectives are these: An annual quartet of exceptionally valuable books, especially prepared and suited to the needs of our ministry, and these not con-

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### The Sanctuary Service

by M. L. Andreasen, President, Union College

This redemptive provision constitutes the very heart of our specific witness to the world. Clarity of understanding, certainty, and conviction must possess our souls upon this truth if we are faithfully to discharge our solemn commission.

### Living Evangelism

by C. B. Haynes, President, Michigan Conference

The flaming evangelism that marked the early centuries, the Protestant Reformation, and the rise of the remnant movement, was the very life throbs of each. It must never be permitted to wane in the gospel ministry today.

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## China's Borderlands

by C. C. Crisler, Late Secretary of China Division

The success or failure of the remnant church turns upon clear world vision and faithful performance as relates to our world task. The missionary passion must never be permitted to become dim or blurred, else we perish as a people.

## The Sanctified Life

by Mrs. E. G. White, Messenger to the Advent Movement

The spiritual dynamic here set forth with inspired fidelity, is the secret to all success or failure in our personal ministry, both to the church and to the world about us. A restudy of this divine provision is essential today.

on the Presses

and Bible House

fined to the usual limitations of ordinary denominational trade or subscription books, but written expressly for the Course by qualified leaders, for the single purpose of inspiring, leading in study, and providing a coordinating, unifying bond for our entire worker force.

The Ministerial Association stands without deviation for the principle of providing an effective channel for true and tried leaders to speak to our worker body more intimately and freely than could properly be the policy with our ordinary trade and subscription books. We find satisfaction in the belief that this new course for 1938 lives up to this worthy ideal, and we are confident that these principles have the substantial endorsement of the vast majority of our worker body.

*Our goal* is the careful reading of the entire annual set by every gospel worker in the advent movement and by every ministerial student in training. We also commend its unique values to our educational and medical workers. We urge anew the value of a united study program for the full worker force of this movement—particularly for the crucial year of 1938.

The increasingly decisive forces in the world about—the growing nationalism and racialism, the intensifying of iniquity, and the growing concentration of religious forces against the advent movement—should serve to draw us ever closer together in these golden study hours, while there is still a measure of freedom for united work. Soon we shall be separated and compelled to work alone or in small groups. Any extensive, coordinated study will then be impossible. We need to capitalize present favoring circumstances. What do you say?

Marching solidly abreast in this reading endeavor, and contacted monthly by the stated visits of the MINISTRY, we have here a bond of unity and progression in ideals and methods that doubtless cannot be duplicated in any other religious organization.



ACH worker should receive a copy of the attractive new folder announcing the 1938 Ministerial Reading Course which contains complete information concerning the course and a list of suggestive electives. These folders have recently been mailed out, and along with them are included cards for enrollment. If you wish to enroll in the 1938 course, and for some reason fail to receive the card by October 1, please send in your name for record. Those of our workers who live in North America should write the Ministerial Association, Takoma Park, D.C., and those resident in overseas divisions should address their division association secretary. Secure your set of books through the usual channels.

## AROUND THE WORLD CIRCLE

The Great Commission in Operation

### EFFECTIVE APPROACH TO CATHOLICS

*(Concluded)*

*By A. J. GIROU, Evangelist, Madrid, Spain*

#### **III. Advertising for Catholics**

**R**OMAN Catholics are strong believers in God. They are a people of childish faith, as well as of good works and pilgrimages. Anything concerning faith in God, the holiness and divinity of Jesus, the sacredness of the gospel, and in general, the Holy Scriptures, touches the heart of a sincere Catholic. His attention will be attracted by lectures against atheism or evolution,—I mean lectures that will substantiate the Christian faith against atheism or agnosticism. I have been using the following and other titles with good success in French-speaking Catholic countries:

“Our Origin: What Do We Know About It?”

“The Human Body: Is It a Museum of Antiquities?”

“Man, Monkey! Which Is the Father, Which Is the Son?”

“Man: His Chemical, Moral, and Intellectual Value.”

“The Earth: What Is Its Age? Scientific and Mosaic Cosmogony.”

“Man Between Two Infinities.”

“Is Negation Wisdom or Foolishness?”

“Where Is the University of the Murderers of Religion?”

“The Gods Are Passing Away! Is There One Remaining?”

“The Gods of the Fool.”

“The God of the Wise.”

“The French Revolution: Its Ancestors—Two of Its Fathers. Its Good Deeds—Its Crimes.”

“The Mysterious Science of the Egyptians: Where Was Its Source?”

“The Table of the Fool.”

“The Table of the Wise.”

“An Old Book Before the Science of Half-Learned Men.”

When I speak of Christ, I am very careful to employ one of the expressions used by Catholics when naming Him. For instance, a Roman Catholic will never say “Christ,” or “Jesus Christ” alone. He will say: “Our Lord Jesus Christ,” or “Our Saviour Jesus Christ.” Catholics will not speak of Mary, the mother of the Lord, without saying: “The holy virgin Mary” or at least “The virgin Mary.” The word “virgin” sounds very sweet to their ears; and if it is not used by the speaker, he is soon known as an apostate.

When the names of the apostles are mentioned, a Catholic will not say, “Paul says so,”

or “Peter wrote that,” but he will say: “St. Paul says so,” “St. Peter wrote that.” We must adapt ourselves the best we can to fit in with the spirit of the ones we are trying to bring near to the Saviour.

I feel quite embarrassed when it comes to the question of our books and writings. For many years I have said that many of our good books are suited enough to close doors to the hearts of some people. Let me explain. A book that is good for England, Germany, the United States, and other countries of Protestant culture and mentality, may not be a good one for other countries with a different culture and mentality. It is true that we have encouraging records of many Catholics who have accepted the message through the reading of some of our outspoken books, even those where all the characteristics of the “beast” are strongly pointed out. But there is another side of the medal, as the French proverb says: We do not have the record of those who have closed their hearts to the message just because of those strong statements. If we could have the two records to weigh, I am quite sure that the latter would be heavier than the first one.

One of my good friends, who has been a worker many years, once told me: “Brother Girou, I have had some sad experiences with the book —. I lent it to a woman who attended our Sabbath services. Some weeks later, the book was sent back to me. The woman had read it, and I saw no more of her in our church. Not long ago, a man was coming regularly to my public lectures. I gave him some Bible studies. He was interested in our truth. But I had the unfortunate idea of lending him that same book, and I have not seen him since!” And the good brother concluded with these words: “I have decided that henceforth this book will not be placed in the hands of those I am able to interest in the message.”

Let us always seek to be, as the Lord Jesus admonished His disciples of old to be, “wise as serpents, and harmless as doves.”



**UNIONIZED LABOR**—Only one out of every ten American workers belongs to a union, whereas approximately one out of every two British working men belongs to a labor organization, the *Literary Digest* reports. In the United States, out of 44,475,000 workers gainfully employed, only 4,517,000 are organized. Great Britain's trade union includes virtually half of her 11,125,000 employed.—*Religious Digest*, May.

## "TESTIMONIES FOR THE CHURCH"

Their Historical Setting and Issuance

### IV. THE BACKGROUND OF VOLUME VIII

*By W. C. WHITE, D. E. ROBINSON, and A. L. WHITE, "Elmshaven"*

THE years 1902 and 1903 will be remembered by Seventh-day Adventists as a period of controversy. Men who had for years been regarded as strong, trusty leaders in the cause of Seventh-day Adventism were divided on fundamental issues by seemingly irreconcilable differences of opinion. They were at variance, not only on questions involving administrative policies, but what was far more serious, upon matters of basic doctrinal belief. Many times when committees were called together for counsel regarding advance moves to be made, their purpose was frustrated because the time was consumed in controversial discussions.

Under these circumstances, it was inevitable that there should be among church members generally, a degree of perplexity and bewilderment. The spirit of disunity, due oftentimes to misunderstandings and misinformation, spread to many of the local churches. And as in olden times when one would say, "I am of Paul; and another, I am of Apollos," the church members were tempted to take their stand with individual leaders. There were some who even talked of a cleavage in the church which would result in two sets of leaders and two denominational headquarters.

The threatened cleavage did not come. When the voice of the Spirit of prophecy was heard, it brought courage and fortitude to those leaders who had stood firmly for fundamental principles and doctrines, and their hands were strengthened. Most of those who had become confused in judgment and had erred in their conclusions also rejoiced to know that God had spoken. With humility they acknowledged their mistake and once more joined heartily with their brethren. A few, sad to note, disregarded the instruction that came through the "Testimonies," and eventually separated from the movement.

This general statement explains why there appears in Volume VIII, the sections entitled "Counsels Often Repeated," "Letters to Physicians," "Be On Guard," and "The Essential Knowledge." Each section deals particularly with principles regarding which there were wide differences of opinion among strong men standing in leading positions.

#### Issues Over Centralization

In a letter to G. I. Butler, president of the General Conference, as early as March 1, 1886, Mrs. White had said:

"The evils of centering so many responsibilities in Battle Creek have not been small. The dangers are great. There are unconsecrated elements that only wait for circumstances to put all their influence on the side of wrong. I can never feel exactly safe in regard to Battle Creek or Battle Creek College. I cannot at this time state all my reasons."—*E. G. White Letter 34, 1886*.

From this time forward for more than sixteen years, most solemn warnings were sent to headquarters regarding the duty of limiting the interests centering in Battle Creek. On October 18, 1890, Mrs. White wrote to the managers of the Battle Creek Sanitarium:

"A limit must be set to the expansion of our institutions in Battle Creek. The field is the world, and God has an interest in other parts of His great vineyard."—*E. G. White Letter 18, 1890 ("Testimonies," Vol. VIII, pp. 135, 136)*.

The Battle Creek Sanitarium—which was even then the largest institution of its kind in the world—the college, and the Review and Herald office, were greatly prospering financially, and from a purely business standpoint there seemed to be ample justification for their continued increase in size and facilities. But there were grave perils of a spiritual nature which threatened the true prosperity of the work. There moved into Battle Creek not only families in which members were employed in the work of these institutions, but hundreds of Seventh-day Adventists whose primary purpose in moving was to be associated with the large church there.

With no adequate outlet for missionary activity, the zeal of many became cold, and their backslidden spiritual apathy was a serious detriment to the church. They had abundant opportunity to criticize and find fault with the lives and policies of church and institutional leaders. They turned a deaf ear to most earnest entreaties through the Spirit of prophecy to move out of Battle Creek. In September, 1895, Mrs. White explained the matter as it had been revealed to her:

"The efforts made to induce our people to move away from Battle Creek have not succeeded. And why?—Because the enlargements constantly going forward have been encouraging people to move in there. There was represented to me a mammoth vineyard requiring much labor to tend and care for it. Men were working in one part of the vineyard, while other parts were left unworked, to grow thorns and briars. One of dignified bearing said, 'Why are you setting out so many plants in this part of the field?' Take some of the plants to other portions of God's vineyard. More ground will be brought under cultivation. Thus the work will be greatly extended and new elements will be brought in.'

"When people are congregated together as they are in Battle Creek, it requires more labor to keep the church in a right condition than would be required to

minister to the same number were they scattered, as they should be, in different parts of the field."—*E. G. White Letter 4, 1895.*

From time to time there were intimations that if the institutions failed to heed the warnings, and unless there was a scattering out from Battle Creek of those who were not needed there, God would manifest Himself in judgment. A knowledge of this tended to bring to the heart of Sister White an earnestness of appeal that seemed incomprehensible to some. Thus we find in our files the following note, like the lamentations of the prophet Jeremiah:

"We are afraid the lessons of education obtained in mixing the silver with the dross in practice, the wine with the water, will be in its effects similar to the wine of Babylon. O, I see, I sense the danger. I am weighed down with sorrow. And yet, if our people have crowded patronage, I fear that they will interpret this as the evidence that they must keep on enlarging, adding building to building. God will, just as surely as they continue in this way, do to Battle Creek as He did to the Jews, let a scourge come upon them in Battle Creek that will drive them out, and send them humbled in spirit to work and walk in humble paths, that as they shall draw nigh to God, the light shall not be confined largely to one location; but the standard of truth shall be lifted in many places, nigh and afar off."—*E. G. White Letter 49, 1893 (Oct. 2).*

In another letter forcefully setting forth the unheeded warnings and stating that "large and expensive buildings have been erected in Battle Creek," whereas the believers there should "go into the field and let the light shine to others," Mrs. White says:

"I have little hope that I shall be understood. I have thought that Satan helps minds to misconstrue, misinterpret, and misjudge everything I say, and I have less hope today of being understood than I have had at any time in my life labor."—*E. G. White Manuscript 108, 1897 (Sept. 1).*

#### God's Sobering Judgments

In the early morning of February 18, 1901, the great Battle Creek Sanitarium and the adjoining hospital building were totally destroyed by fire. The management was at once faced with the problem of rebuilding. The businessmen and other citizens of Battle Creek held mass meetings expressing their sympathy with the sanitarium, and did everything they could to encourage rebuilding in that city. A committee was appointed to make a public report, and liberal donations were pledged to the enterprise. Before a meeting of this committee, the medical superintendent gave the assurance that if certain conditions should be met—

"The sanitarium management will proceed to erect in this city a new sanitarium building to cost not less than two hundred and seventy-five thousand dollars, exclusive of furniture, and far surpassing the structures destroyed by fire, in capacity, adaptation to its uses, convenience, architectural design and beauty, and the general attractiveness of its surroundings; and that this new sanitarium shall remain the center of their system of sanitaria."—*Review and Herald, March 18, 1902.*

On March 17, a joint meeting of conference and medical workers met in Battle Creek and advised that the sanitarium be rebuilt in Battle Creek, of fireproof material, and that it "should be five stories in height, not to exceed 450 feet in length."—*Review and Herald, March 25, 1902.* The estimated cost was between \$250,000 and \$300,000. There had been pledged

by the citizens of Battle Creek, between \$80,000 and \$90,000, and this, with \$154,000 insurance money, was regarded as nearly sufficient to erect the buildings needed.

#### The Lesson Unlearned

Work was immediately begun, but it was not long before it was seen that the structure far exceeded in size that which had been recommended by the afore-mentioned council. From a brief description of the building, accompanying a cut showing the front elevation of the new sanitarium, we quote:

"It is about five hundred fifty feet in length. The rear extensions aggregate five hundred feet more, or one thousand feet in all. Five and six stories high. In conjunction with the various other structures comprising the sanitarium, it will furnish accommodations for the treatment of more than one thousand invalids. . . . When finished, it will be the most complete, thoroughly equipped, and perfect establishment of the sort in the world."—*The Battle Creek Sanitarium Food Idea, Nov. 15, 1902 (Vol. I, No. 1).*

The grandeur of the new building, as well as its monumental size, is indicated by the following statement by the auditor-general of Michigan, who acted as chairman of the dedicatory service:

"The floors of the great structure make up an area of five acres of marble mosaic, the construction of which was superintended by the Italian artist in that line of work, who had charge of the beautiful mosaic work of the Congressional Library building at Washington, D.C. In no respect has convenience or any desirable purpose been sacrificed to ornament or effect, and when fully completed, it will stand as one of the beautiful buildings of Michigan, creditable to the city and to the State in which it is located and a permanent monument to heroic effort on the part of those who represent the 'Battle Creek Idea.'"—"Elms-haven Document File" No. 239.

There is more than local significance to these facts regarding the rebuilding of the Battle Creek Sanitarium. Such planning might plausibly be defended as good business policy, even though it represents a departure from plain instruction given through the Spirit of prophecy. It was defended, moreover, by a group of leaders who were molding the denominational medical missionary work,—a group who were not in accord with the principles underlying the reorganization called for in the General Conference of 1901. The General Conference administration was seeking to encourage the ownership and control of institutions by the union or local conferences in which they were situated. But there was decided opposition to the application of this principle to medical missionary institutions by some who insisted that the central association at Battle Creek should have a decided controlling voice in the establishment and management of such institutions.

Regarding these issues, the Spirit of prophecy bore clear, plain testimony to the effect that "medical missionary work is not to be drawn apart and made separate from church organization."—*"Testimonies," Vol. VIII, p. 164.* And it was also stated that the plan to fasten every medical institution to the central organization at Battle Creek must be relinquished."—*Id., p. 232.*

(To be continued)

# CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

## MISFORTUNE OF ADVERSE CRITICISM—NO. 3

By F. C. GILBERT, General Conference Field Secretary

### The Retraction

**I**N Volume XIX of the *Journal of Egyptian Archaeology*, for November, 1933, appeared an article by the same Alan H. Gardner previously referred to, entitled: "Tanis and Pi-Ramesse: A Retraction." The opening paragraph of this article reads:

"When some twenty years ago I began to collect the evidence relating to the Delta Residence of the Ramessides, I regarded the enterprise as one solely of parochial Egyptological interest."—*Parts 3, 4, p. 122.*

"On tackling the subject in real earnest, I discovered that the Biblical questions involving Raamses . . . were vital to my own problems. . . . I will admit that the lack of logic and imperviousness to facts shown by those who treat the book of Exodus as a good historical document soon ranged me upon the other side, but at least I can absolve myself of any desire to attack traditional beliefs merely for the pleasure of doing so. My purpose was simply to draw the inferences dictated by the evidence, and the location of the town of Ramesses at or near Pelusium appeared to me so likely a conclusion that I felt bound to point out how topographically impossible this would make the narrative of the Exodus, as recorded in the book bearing that name.

"I have now to confess that my identification of Pi-Ramesse with Pelusium WAS A MISTAKE [capital letters mine], and that Brugsch's old identification of the Ramesside capital with Tanis, if perhaps not finally demonstrable at present, is at least a thousand times more defensible. I owe my conversion partly to the new discoveries of M. Montet, the present excavator at Tanis, and partly to other considerations which I shall set forth below. M. Montet has had the kindness to put at my disposal some of the new inscriptions substantiating his contention, and I herewith tender to him my cordial thanks."—*Ibid.*

"It is useless to reiterate the grounds upon which Brugsch . . . proposed the identification of Pi-Ramesse with Tanis, the investigation having now, through the discovery of new material, passed into a far more complex stage. Still, it is due to that great scholar to acknowledge the acumen with which he arrived at the right conclusion."—*Ibid.*

"The evidence that has now swung my opinion in the opposite direction is M. Montet's discovery that the gods of Pi-Ramesse were really the gods of Tanis."—*Id., p. 123.*

"M. Montet has produced fresh testimony to prove that Tanis was, after all, situated in the fourteenth nome of Lower Egypt, not in

the nineteenth, where I attempted to place it. Here again cumulative evidence counts for much."—*Id., p. 125.*

"My former contention that the ascertained position of Pi-Ramesse renders impossible the geographical details of the book of Exodus, must be unreservedly withdrawn. In the Biblical story the town of Rameses is represented as distant two days' march from 'the edge of the wilderness.' If Pi-Ramesse were Pelusium, it would actually have been at the edge of the wilderness. Accordingly I conjectured . . . that the Biblical chronicler had wrongly identified Pi-Ramesse with Tanis. It now turns out that Tanis was the *right* location of Rameses, and to that extent the topography of the Hebrew writer is not open to criticism."—*Id., p. 127.*

### Truth Is Again Vindicated

Again the Word of God has been vindicated. The writer of the "Retraction" is not the first person who has doubted the verity of the Word of God and has had eventually to acknowledge his error. To those who follow the counsels of such leaders and who believe that such informants are wise above what is written, the results are often disastrous, and they find it difficult to recover themselves.

Repeatedly has the Exodus narrative been attacked. Many a time have the writings of Moses been brought into question. Periodically men arise who cast doubt upon the accuracy of the Pentateuch. As a result, professed believers often abandon their faith in the first five books of the Bible. Unless such individuals retrace their steps and again plant their feet on the immovable platform of foundation truths, they will eventually make shipwreck of their faith.

It was our Lord and Master who said: "For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:46, 47. We gather from these remarks by our divine Saviour, that in order to believe Him, it is necessary, yes, essential, to accept the writings of the Pentateuch. These first five books of the Bible, written by Moses, deal with fundamental truths and foundation principles.

Professor Gardner has left a splendid testimony in favor of the accuracy of some portions of the second book of the Bible. His retraction is a confession that the writer of the first

few chapters of the book of Exodus is in harmony with the records on the monuments. The stones cry out in witness to the truthfulness of the Word of God. His confession would lead one to believe that he had developed a change of viewpoint concerning the Sacred Record and would be ready to admit that the Word of God is inspired. However, in speaking of the record of the Exodus, he remarks:

"If I continue to regard the narrative of Exodus as legendary, it is on entirely different grounds.

"It does not seem desirable to extend this article dealing with a purely geographical topic into a systematic discussion of the Exodus problem. . . . Ingredients of later date, such as the escape of a few Hebrew prisoners of war, may possibly have been blended so as to lend the story a slightly different coloring, but the narrative as it stands does not read to me like history, nor do I think that either its details or its implications correspond to fact. It is from such reasons that I employ the term 'legendary' in connection with it."—*Id.*, p. 128.

In view of the foregoing statement, it is well to remind ourselves of the valuable advice given to the Hebrews by one Jahaziel who approached king Jehoshaphat as the monarch was about to engage in battle. After the seer had made his pronouncement, at a time when the outlook favoring Israel was at a disadvantage, the king of Judah made public proclamation in the ears of the Judean army in the following words:

"Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:14-20.

The *Palestine Bulletin*, in reporting the lectures given by Professor Yahuda on archeological discoveries at the University College, London, England, says:

"Doctor Yahuda claimed that every discovery made in Palestine, Syria, Mesopotamia, and in Egypt, had confirmed the Bible, and now linguistic evidence was forthcoming to support and complement archaeological evidence."—Aug. 2, 1932. "The Biblical saying, 'Truth will grow out of the earth,' was being literally fulfilled, he said, by the excavations."—Aug. 9, 1932.

That earth's inhabitants might be encouraged to maintain a steadfast and unwavering faith in the story of the Exodus, the blessed Master appeared to His aged servant John on the barren rock, Patmos, and revealed to this faithful and tried disciple the victory of the heroes of faith standing on the heavenly Mount Zion. The captive apostle was permitted to hear these victors sing the song of triumph and liberty. Imagine the thrill that must have swept over this nonagenarian seer when he heard the strains of heavenly music echoing and reechoing the song which the Hebrews sang following their deliverance from the land of the Pharaohs, after Moses led them across the Red Sea. The record says:

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory . . . stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty." Rev. 15:2, 3.

The Creator and Redeemer has placed the seal of divine approval upon the story of the Exodus as recorded in the second book of the Bible.

### Religious World Movements

Matters of Moment That Concern

### The Tension in Palestine

(Concluded)

By CLAUDE CONARD

General Conference Auditor

THE country of Palestine was originally settled by the Canaanitish tribes, but was later given by the Abrahamic promise to the children of Israel as a home for God's chosen people. Before their settlement in the land, the Lord clearly outlined the conditions under which the Israelites would be allowed to retain possession of the country. If as a nation they would follow His instruction and guidance, they would be established forever. If they did not obey His commandments, they would be scattered among the heathen and their land would be inhabited by others.

The Lord bore long with His people, calling them back again and again, until finally in His extremity He allowed them to be carried captive by the Assyrian and Babylonian nations. Even then His mercy followed them, and through His prophets and messengers He held out bright promises for their future if they would but obey. But these promises of the permanent return of the Jewish people to the land of their fathers were still conditional upon their keeping the law of God and following Him fully. Finally He brought them back from captivity and gave them another opportunity; but over and over again they disobeyed His commandments and reviled His servants until their rebellion culminated in the crucifixion of the Son of God. As a nation, the Jews had sinned away their day of grace, and their house was "left unto them desolate." Favor with God in the future lay only in their individual acceptance of Christ as a personal Saviour.

Terrible retribution followed the Jewish nation's rejection of the Son of God. Within a short time after the destruction of Jerusalem and other decisive victories by the Romans, the Jewish people were scattered by their captors, or voluntarily sought homes among the various nations of the world, thus relinquishing national claim to the home of their birth.

The Arabs have been in the Holy Land for

thirteen hundred years—ever since the Arabic Moslem conquest in 636 A.D.—and have maintained their place in Palestine without break until the present. Although dispossessed validly, yet the Jews, through the centuries, have kept burning their misguided hope in the fulfillment of the forfeited Biblical promise that they would again be established in the land of their fathers. Within the past half century they have taken definite steps to further promote their interest in the Holy Land as an economic refuge. The World War turned the eyes of all Jewry toward the Holy Land. The conquest of Palestine by British forces, assisted by the Arabs; the declaration of Lord Balfour, a Jewish sympathizer and then secretary of state for foreign affairs, in favor of a Jewish national home in Palestine; and the subsequent League of Nations mandate to England with provision to establish such a home,—all this gave impetus to languishing Zionist hopes. Organized operations were begun at once for the purchase of land, the development of industry, and the movement of Jewish inhabitants into the cherished haven.

During these developments, the Arabs were quick to see that the fulfillment of Jewish desires would result in their being pushed farther and farther into the background, with the danger of ultimate dispossession. They felt bitter toward the British because they believed that fundamental Arab interests had been disregarded, and that the influx of an ever-increasing number of Jewish immigrants had not only been permitted but had been abetted by the government. Statistics showed that at the ratio of annual increase in both races, the Jews would be in the majority within a few years. Some observers believe that the lack of limitation of Jewish immigration is the principal cause of the present situation. But the Jews are still loud in their claims for unrestricted entrance rights.

#### Unwelcome Residents

Economic conditions and immigration restrictions in the various countries of the world and the unappreciated activities of Jews, have combined to make them unwelcome residents in many sections. Of the ten million Jews in Europe, only about four million enjoy equality of opportunity with other peoples. Six million are being persecuted or discriminated against, and if they are to maintain any reasonable status, they will have to move to more favorable locations. Until recent years, large masses of this rapidly moving population have been able to find homes on the Western continents; but within the past ten years fewer have been admitted. In 1935 the little country of Palestine took in three fourths of all Jewish wanderers who were able to seek new homes, but even there they were bitterly unwelcome, because of the attitude of the Arab population. In an article entitled, "Hardships of Jewry," a writer in the London *Times* significantly re-

marks: "The world, save for Palestine, seems to be divided into countries in which he [the Jew] cannot stay and countries which he cannot enter."

Without doubt, Great Britain, with its mandatory supervision of Palestine, has undertaken a thankless task. Jewish leaders are exercising all their inherent genius, craftiness, and cunning to secure unrestricted control of the country in order to relieve the distress of their brethren in other lands. And the Arabs, after repeated appeals to the government for the protection which they feel they have a right to expect, have resorted to force against their aggressors and the authorities.

One day I fell into conversation with an old Arab who said: "The British government keeps saying to us, 'Wait a little while, wait a little while,' and all the time more Jews are coming into the country." In view of all the complications, many, including both Jews and Arabs as well as outside observers, have grave doubts as to whether the British administration is doing its utmost to control the situation; they wonder whether the government is not letting things work out to its own interests alone.

#### Why England Is Anxious

Several reasons are advanced as to why England is so anxious to maintain control of Palestine. Britain has large interests to protect in the East. Aside from the position of military advantage, Palestine possesses a vast wealth of raw materials which could be used for commercial and war purposes. Dr. Thomas H. Norton, technical editor of the New York magazine, *Chemicals*, is reported to have estimated that the value of the potash, bromide, salt, gypsum, calcium chloride, and magnesium chloride in the Dead Sea alone would amount to the stupendous sum of over a trillion dollars at current prices. That in itself, if true, is enough to excite the envy of any enterprising nation. In addition to these valuable chemicals, there are other natural resources. The Mediterranean pipe-line outlet from the Iraq oil fields—British controlled—also runs through the land of Palestine.

Although the extreme measures of the Arabs are not condoned, sympathy for their cause is being expressed from many quarters by Christian peoples, and others who understand their situation. Nations are closely watching the trend of events in the Holy Land. Recently a memorial service of sympathy for the Arabs was held in many cities throughout India, participated in by Hindus and Moslems alike. Syria, Iraq, and the Arabic states to the east and south are all watching the outcome. Radical agitators from countries in Europe are circulating among the Arab population. It is even rumored that the Far East is not an uninterested onlooker, and that the Arabs may be casting eyes in that direction for sympathy, if not for assistance.

(Continued on page 22)

**THE RELIGIOUS PRESS**  
**Valuable Current Excerpts**

**BELL OF HELL.**—United Press reports from Shanghai that on December 30 [1936], accompanied by impressive ceremonies, the first bronze was melted for what will be the largest bell in the Orient. It is to weigh 44,000 pounds and is to be placed in a tower on Kiu-hwa-shan, a sacred mountain in Anhwei. The bell of hell, as it is called, is to be sounded at regular intervals by Buddhist priests to "awaken souls sinking into the inferno of the lower regions."—*Religious Digest*, April.

**SPIRITISM'S REVIVAL.**—There are many evidences of the increasing activities of evil spirits today in the affairs of men. During and since the World War there has been a noticeable revival of spiritism. The deaths of so many millions of young men in the war, beloved sons and brothers in their family circles, turned countless numbers of their sorrowing relatives to seek comfort and assurance from spirit mediums. This wave of spiritism is continuing, bringing misery, satanic bondage, sometimes insanity, and the awful peril of the second death, to its devotees.—*Sunday School Times* (Fund.), July 25.

**MOVIE DEGENERACY.**—The fine and high possibilities of the moving pictures seem unlimited, but they have been degenerating until in many cases they are a virulent poison to public morals and a distinct incentive to crime. They constitute so great an adverse force in the developing characters of children that the Detroit News has sounded this warning: "Are we reaching a point of national decadence that will permit every form of vice to be paraded even before children, chief patrons of the residential motion-picture house? The child mind is presented with the most degraded of all life under the flimsy pretext that there is a moral hidden somewhere in the filth paraded over the celluloid?"—*Presbyterian*, July 8.

**SELF-AUTHENTICATED BOOK.**—Judged by the unquicken eye, it is hardly more than the religious history of a small and none too popular people, dealing, as it might be considered, somewhat drearily with the experiences and ritual of this peculiar people, and yet its catholicity is as notable as its perennial freshness. No great editor collected; no well-known publisher produced; no company financed or advertised its coming into being; no dramatic and widespread advice gave notice of its advent. No, the Book in silence came into being. No audible command; no visible hand; no prearranged scheme; no predetermined range of thought or source of authorship; no council of advice or correction, was responsible for its formation. No, it just came—self-authenticating, with the same naturally assumed integrity and authority as characterized its central Portrait, even Jesus Christ. —C. C. Kerr, in *Moody Monthly*, June.

**LOSING APPEAL.**—A survey made by the *American Magazine*, based on 5,000 inquiries by mail and some interviews, leads to the conclusion on church services that attendance has fallen off. The reasons for the decline are summed up in the statement that the church has nothing to offer its members. Once the leader of the charitable work, the church is replaced by secular organizations. The same is true as to healing, mental tranquillity, knowledge, and the arts.—*Christian Advocate* (M.E.), July 30.

**DOUAY-RHEIMS REVISION.**—In 1582 the English-speaking Roman Catholic Church began using the Douay-Rheims version of the New Testament of the Holy Bible. In 1749, Bishop Shallowe of England ordered that the text be rewritten in line with the English of that day. Now it will be revised again. This historic church decision was made in New York during the National Catechetical Congress of the Roman Catholic Confraternity of Christian Doctrine. The congress was attended by more than 2,000 priests and prelates, together with members of more than 100 orders of nuns and brothers.—*Christian Faith and Life* (Fund.), April.

**BELIEVING ASTRONOMERS.**—Prof. C. A. Chant, Ph.D., said recently, "I have no hesitation in saying that at least 90 per cent of astronomers have reached the conclusion that the universe is not the result of

blind law, but is regulated by a great Intelligence. Slowly but surely the mind of the great is returning to the Creator and the God of Providence." Professor Chant is professor of astro-physics in Toronto University.—*Reprinted from United Presbyterian*, in April *Reader's Digest*.

**IRRECONCILABLE CLASH.**—In Palestine two newly awakened nationalisms have come into head-on collision. Arab nationalism, which will see every other part of Asia inhabited by Arabs gain political independence before the end of another three years, is terror stricken and roused to defiance by the swift Jewish colonization of parts of Palestine under encouragement of the mandate. Jewish nationalism, which is stimulated to gigantic efforts by the suffering inflicted on Jews in Germany, Poland, and elsewhere, sees in the resistance to immigration and land purchase the death warrant of tens of thousands of European Jews.—*Christian Century* (Mod.), July 21.

**WORLD CONFUSION.**—Industrial strife in these United States and fighting and diplomatic wrangling abroad so fill the air with dust and noise that the peaceful commentator on pacific themes is left bewildered.—*Christian Advocate* (M.E.), July 16.

**ROYALTY'S VICISSITUDES.**—In 1912 there were forty-one royal dynasties in the world: in seven years twenty-four thrones—including the three greatest land empires in the world—had collapsed and vanished.—Charles G. Trumbull, in *Sunday School Times* (Fund.). July 11.

**SUNDAY SCHOOLS.**—Approximately one million more Sunday school pupils were enrolled in 1936 than in 1932, the World's Sunday School Association has announced. More than half the gain is credited to Africa, largely through the activities of the missionaries. Asia shows the largest areas untouched by religious schools. Europe shows a net loss, largely through the religious situation in Russia, Italy, and Germany.—*Religious Digest*, May.

**FUNERAL MUSIC.**—Funeral services ought to be brief, and in most instances there should be no music included. Nothing is more trying at such times than funeral hymns, and in the worst possible taste is the employment of mechanized music like victrolas or mechanical organs.—*Christian Century* (Mod.), Dec. 16, 1936.

**FOREIGN MISSIONARIES.**—It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people ever received the gospel except at the hands of an alien.—*Condensed from Southern Christian Advocate*, in *Christian Faith and Life*, April.

**LABOR TROUBLES.**—One need not be a prophet or the son of a prophet to predict that all the labor troubles which the nation has had in the past will be dwarfed by the conflicts of the future. Because of the prominent roles which labor leaders are now playing in political affairs, we may definitely expect the formation of an American labor party just as soon as neither the Republicans nor the Democrats can meet the demands of organized labor. The struggle between the CIO and the AFL is only a passing phase. Labor leaders will learn that competition offers only a temporary advantage; that their strength lies in union; that they must therefore unite under some compromise. And since the shadows of these issues forecast tense situations for tomorrow, they will materially affect the young people of our church.—Walter A. Mater, in *Walther League Messenger*, reprinted in *Religious Digest*, May.

**CAPITAL PUNISHMENT.**—As regards capital punishment, the commandment "Thou shalt not kill," refers to murder only. It does not mean "Thou shalt not execute." In other words, it forbids private vengeance but not judicial punishment. This is evident in the Mosaic law which Christ endorsed. For that sixth commandment in the twentieth chapter of Exodus is one of the general moral principles developed in succeeding chapters into the Jewish civil and criminal code. Chapter 21 definitely orders execution for murder, and the thirty-fifth chapter of Numbers repeats the law in greater detail with six additional capital crimes specified for the Jews. But by Christ's time the judicial procedure had become largely disregarded, and individuals were tak-

ing matters into their own hands. Moses received by revelation the special Jewish provisions as well as the decalogue, but both rest on the fundamental and universal law given long previously to Noah: "Whoso sheddeth man's blood, by man shall his blood be shed." Without permission from the Creator, men would not be justified in destroying human life which they have not originated and cannot restore, but God in that early day not only authorized but commanded the infliction of capital punishment for murder, and His command has never been revoked. This is government's authority for executions, irrespective of whether they have deterrent effect upon potential murderers or not. It expresses the sacredness of life in God's thought and shows that He regards murder as the most heinous crime. The apostle Paul recognized the abiding validity of this law when assuring his judges, "If I have committed anything worthy of death, I refuse not to die."

*H. E. Safford, in Watchman-Examiner (Bapt.), June 24.*

**OXFORD OPENS.**—The Oxford Conference, composed of representatives of the various Protestant churches in all countries with the exception of Germany, and speaking for a membership of 350,000,000, opened on July 12. Early reports on the conference indicate the seriousness of the work which confronts the group. They are seeking to answer questions such as, Shall the church become the conscience or the slave of civilization? Shall it obey Caesar or God? What of war, the social order, racism and nationalism, in the light of Christianity's teachings? And finally, How can a divided church present a united front to its enemies? The opening speeches of the conference, as reported in the press, have stressed the necessity for a militant church which offers to mankind more than the modern movements which have usurped its place.—*Christian Advocate* (M.E. South), July 23.

**DISTILLERS' WARNING.**—It will be a long time before a more revealing advertisement appears than that which "The House of Seagram" inserted in the daily papers last week. Thousands of dollars were spent by this distillery to warn the public, in scare-head type: "We who make whisky say: 'Drinking and driving do not mix!'" Without cost to the Seagram company we reproduce a considerable part of its advertising copy: "This statement may seem to work directly against our self-interest. But actually it does not. It is very much to our self-interest to see that the privilege of drinking is not abused. It is to our interest to see that liquor is consumed as it should be consumed. Whisky is a luxury and should be treated as such. . . . Neither whisky nor any other alcoholic liquor has any place at the wheel of an automobile. Drinking and driving do not mix. This conviction must be shared by every one who reads the newspapers and by every thinking person who drives a car. . . . If you expect to be at the wheel of a motorcar, we say to you: Think before you drink! Don't drink before you drive!"

*Christian Century* (Mod.), July 14.

**KAGAWA'S EVOLUTION.**—The following paragraph is quoted from Kagawa's book, "Love the Law of Life," pp. 298, 299: "Belief in evolution is faith in the progressive entrance into an ever-expanding freedom—from seed to shoot, bud to flower, from anthropoid to human, from man to the son of God. What a courageous faith! The belief that there is a direct line of evolution from ameba to man is a more daring and romantic faith than the belief in the myth of a Creator making something out of nothing. I will not inquire how the ameba became man. If it is said it became man through the process of nature, the explanation is simple: The ameba is cleverer than a bungling God.—*Christian Faith and Life* (Fund.), July.

**HOME BREAKDOWN.**—That was a sad declaration recently made by a judge who said, "Of ten million arrests in the United States, eighty-five per cent of those arrested were under twenty years of age." What is to become of a nation producing criminals at this age? The above statement is an indictment of the home life of our country. The old-fashioned God-honoring home is almost gone. Cocktail-drinking fathers, cigarette-smoking mothers, and movie-crazed children, and you have the environment of criminal youth.—*Moody Monthly*, May.

**MOHAMMEDAN CONQUESTS.**—Mohammedanism at present is sending missionaries into various parts of the world. In America they are working especially among the Negroes. There are today 75 Negro Mo-

hammedans in Chicago, 400 in Pittsburgh, and there is a Negro mosque in Dayton, Ohio. The *Negro Journal of Religion* says that the 7,000,000 Negroes in America who are totally unchurched, are the hotbed for all sorts of "isms," and the problem of both white and black people.—*Condensed from Intelligencer-Leader, in Christian Faith and Life*, April.

**FREEDOM CURTAILED.**—Nobody seems to be aware of it, but religious liberty is seriously abridged in America today. We are not threatened with loss of religious freedom; we are now suffering from a substantial loss of it. This may seem to be a rash statement, yet it is a conclusion logically drawn from inescapable facts. What do we mean by religious liberty, anyway? We mean not merely the right to hold religious belief, but the right to propagate it. The narrowest conceivable concept of religious freedom includes, as an irreducible minimum, the right of parents to bring up their children in the religious faith of their choice. And it is this innermost vital element of religious liberty which is being ruthlessly infringed in America today.—*Dan Gilbert, in America* (R.C.), July 31.

**CATHOLICISM'S INCREASE.**—The Roman Catholic population in the United States and its possessions number 20,959,154 persons, or 2,305,106 more than were listed ten years ago, according to the Official Catholic Directory for 1937, published by P. J. Kennedy & Sons, printers to the Holy Apostolic See. During 1936, according to the directory, Catholics increased by 436,081, although there was a decrease in the number of converts, 62,062 being listed, against 63,454 the previous year. Roman Catholic churches with priests increased from 18,344 at the end of 1935 to 18,526 as of December, 1936, the directory reported. The number of priests is 31,649, an increase of 541. Twelve new seminaries were built during 1936, but seminary students numbered 21,877 last year, a decrease of 1,702. Universities and colleges for boys were increased from 191 to 199 last year, while colleges and academies for girls also were increased from 661 to 669. Forty-three new high schools made the total 1,179, with 207,767 students, a gain of 20,819.—*Our Hope* (Fund.), August.

**ATHEISM'S ADVANCE.**—In our country the most active and vicious is the American Association for the Advancement of Atheism (the four A's). It was formed in 1925, and has for its slogans, "There is no God" and "Religion must be destroyed." At one time, it is alleged, it had about 500,000 contributors, and in 1921 it had an income of \$2,200,000. In 1931 it assisted in forming the World Union of Atheists, and both maintain world-wide missionaries. Many other societies have been organized under its supervision: "Damned Souls Societies," liberal clubs, anti-Bible societies, atheistic training schools, Ingersoll forums, Chicago atheistic forums, and junior atheistic leagues in high schools and colleges. Tons of tracts are sent out and distributed. Many activities are religiously vile. Among the ten demands of the "four A's" are: Taxation of church property, abrogation of laws enforcing Christian morals, abolition of oaths in courts and inaugurations, removal of "In God We Trust" from coins, exclusion of the Bible as a sacred book from the public schools. It recognizes five fundamentals of atheism: Materialism, Sensationalism, Evolution, Existence of Evil, Hedonism.—*Dr. R. J. C. Dorsey, in Presbyterian*, July 22.

**CHURCH TAX.**—Some are claiming that since the churches are not taxed, in a very real sense they are receiving a subsidy from the government. Such a subsidy means that the churches are receiving aid from the government just as really as if they were receiving a cash appropriation for their maintenance, so these advocates of church taxation contend. On the other hand, it has been acknowledged throughout the history of our nation, that the churches furnish a full equivalent for tax exemption in the service which they render to the people at large and thus to our nation. In America all churches are regarded alike by the government. In theory, at least, no particular church or denomination receives favors which all alike do not share. The churches are in the class of colleges, seminaries, philanthropic organizations, galleries, museums, hospitals, and all other kinds of nonprofit-making institutions. They render notable and much-needed service freely and gladly, service without which order would give place to anarchy. Despite all we have said, this is a question which might well be discussed by Baptists, who of all people have stood for the absolute separation of church and state.—*Watchman-Examiner* (Baptist), February 11.

## NOTES AND NOTICES

Items of Interest to Workers

*(Continued from page 2)*

the modern popular preacher, the writer, himself a clergyman, charges that many are "ignorant, lazy, and stupid, often liars, thieves, fakers, figurative murderers, moral cowards, narrow-minded bigots," and goes on to prove each charge. A minister's ignorance, he says, is not due to lack of schooling or degrees, but to lack of real education and wisdom; his laziness is failure to keep on growing after reaching the dead line of middle age, shifting his pastorate when the barrel of sermons, produced in the vigor of youthful days, runs dry; his stupidity comes through failure to live close to people and really know their inner problems.

"I said that we are often liars, thieves, and fakers. We lie when we preach things we do not believe; we steal when we preach others' sermons without giving them credit; we fake when we pretend to be faithful followers of the teacher Jesus. Listen to us preach from the Bible as though it were literally the Word of God—as though every writer within its covers set down exactly what God told him to write. Then ask one of us in private conversation if we believe in verbal inspiration and watch us qualify our answer to suit the questioner."

The article ends by a comparison with the scribes and Pharisees of old:

"Either the scribes and Pharisees, the preachers of the synagogue whom Jesus railed against in His seven woes, were hypocrites, most monstrous, easily identified, known and shunned by all decent folk—or they were such smooth and suave creatures that people mistook them for genuine. If the former, we may be glad their ilk is diminishing. If the latter—well, excuse me while I wipe the cold sweat from my brow!"

## Tension in Palestine

*(Continued from page 19)*

Efforts are being made by friendly, neighboring states and people of high rank to solve the difficulties in Palestine. The Royal Commission—the seventh since 1920—appointed at the outbreak of trouble in 1936 to study the cause of the unsettled conditions, has recently reported to the British Parliament and the League of Nations; and its suggestions are stirring the Jewish world. These investigators seriously question whether any solution is possible under the present arrangement, and have recommended a division of Palestine into separate Arabic and Jewish states. The suggested plan would give to the Jews the northern and western portions of the country where the Jews have largely settled, and to the Arabs the southern and eastern sections. Jerusalem, Bethlehem, Nazareth, and possibly the shores of the Sea of Galilee, would be neutral zones under British mandate, which would also safeguard other features.

The idea of partition is not meeting with favor with either the Jewish or the Arabic

leaders, and the outcome is uncertain. The question will never be settled unless careful attention is given to fundamental factors, and justice and right are accorded their proper place.

All of these plays and counterplays are but moves in the great game of nations whereby the ways of the prophesied kings of the East are being prepared for the great final struggle, when the armies of the Western world will pour in through the passes of Megiddo to meet the kings of the East on the ancient battlefields of Armageddon, just before the triumphal deliverance of God's people.



During the World War period, the British government "viewed with favor" the establishment in Palestine of a national home for the Jewish people. As a reward for fighting against the Turk, the Arab provinces were promised independence. During the past twenty years an unsuccessful attempt was made to reconcile these two irreconcilable promises. British policy in Palestine consisted largely in somehow muddling through. Arab resentment increased in proportion to the increase in Jewish colonization. Bloody clashes were frequent. The British government eventually appointed a royal commission of inquiry to investigate the intolerable situation, and the commission's lengthy report, dividing Palestine into three parts by the establishment of a Jewish state, an Arab kingdom, and a British mandate to include Jerusalem, Bethlehem, Nazareth and a corridor to the sea, is now the subject of violent controversy.—*Commonweal* (R.C.), July 23.



## Reaching the Jews

*(Continued from page 8)*

explain its meaning after his confidence has been gained.

Don't use the word "church;" say temple.

Don't say we have other converted Jews; say other Jewish believers.

Don't invite him to the church until he is ready to listen to the aforementioned terms without prejudice.

Don't kneel with him in prayer; stand.

### Methods

Establish faith in God. Give study on "Why I Believe in a Personal God." (See "This Generation," No. 42.)

Establish faith in God's Word. Give several studies on inspiration of the Bible. (See "This Generation," Nos. 17, 18, 5, 6, etc.)

Use Old Testament incidents to illustrate New Testament truths.

Give the regular series of studies, but adapt them to the Jewish outlook.

Give several studies on the Messiahship of Jesus. (See "This Generation," Nos. 23, 28, 29, etc.)

Call attention to the pitying love of Jesus as recorded in Isaiah 61:1; Mark 5:15-18, 22-29, 41, 42; Matthew 5:44-48; Luke 23:34.

Ask for God's Holy Spirit to aid you, for "the preparations of the heart in man . . . is from the Lord." Prov. 16:1.

## Increasing the Tithe

(Continued from page 6)

this unfaithfulness will be reflected in their boys and girls as a witness against their own lives in the home and in the church. When this fact is impressed upon the hearts of parents who are robbing God, it will move many of them to repentance, and influence them to return to God that which He claims as His own.

We must lift our people from groveling in the mire of gossiping and backbiting, and help them to obtain a personal experience with Christ, and to possess a forgiving spirit when they are injured by others. If we can roll upon them a burden for saving souls, get them to erect family altars in their homes, inspire them to attend church services regularly and read the *Review* and the "Testimonies," and keep before them the imminence of Christ's second coming, it is an easy matter then for them to see that God will never save a covetous person who robs Him. When their eyes are anointed by the Holy Spirit, when they have tasted these better things in their Christian experience, it is the most natural thing to pay an honest tithe. The tithe will increase in proportion to the spirituality.

When the offering is received each Sabbath, it is more effective to mention the tithe, varying the remarks in such a way as to avoid monotony. Sometimes a brief quotation from the Bible or the Spirit of prophecy, dealing with paying an honest tithe, is fitting.

Let it be known how serious the matter is by making tithe paying a qualification for holding an office in the church or teaching in the Sabbath school. It is inconsistent to have those who are not paying tithe holding responsible positions in the church; the church thus sets its stamp of approval upon robbing God. But when a church puts its stamp of dis-

approval upon nontithe paying by not using officers who are guilty of this offense, it will have a wholesome influence, and result in an increase of tithe.



## True Leadership

(Continued from page 1)

to sustain us in some things we do in advance of them, where we ought to have waited for them to go along with us before we acted. We ought not to presume too much upon what the brethren will do in support of certain measures.

As leaders, we need to be careful in making promises contrary to or beyond actions taken by responsible committees. As an officer of the General Conference, I feel bound to abide by the actions of the General Conference Committee.

We ought not to assume veto powers. It is not the right of the president or the treasurer of the General Conference to veto what the committee councils have done, or to make promises which conflict with the actions of the committee. As far as the policies of the General Conference are concerned, neither the president nor the treasurer has any right to promise any one so much as a five-cent piece that has not been provided for by committee action, and this principle applies throughout our organization. I have seen harm come to different sections of the field, and confidence broken down, because leaders have made promises that could not be fulfilled, and that committees could not sustain.

So I make this appeal to you. These things are vital, and I think we shall all profit by a careful adherence to some of these general principles that make for success in the work of God.

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# EDITORIAL



# POSTSCRIPTS

**DISCRETION!**—To know what *not* to say is as important as to know what to say. To recognize one's own limitations in some lines, and so to refrain from dispensing wisdom in the field of one's ignorance, is a real achievement. It is the superficial investigator of prophecy, church history, geology, archeology, or Biblical languages who is often most vocal and assertive in his declarations. Blessed is the man who knows what not to say.

**LIMITLESS!**—It is a fallacy of the first magnitude to assume that illimitable truth is confined to one form of finite expression. And it is arrogant presumption for any one in our ranks to essay to tell his brethren just how all others must phrase the manifold truth we hold in common. Had such lived in apostolic days, they would doubtless have been heavily burdened over the different phrasing employed by the three Synoptic writers, and the fourfold record left by the apostles. God's way, however, is best.

**MEDIOCRITY!**—The reason why much that we achieve is but mediocre is because we do not put forth extraordinary effort to produce extraordinary results. This is true, whether it be the sermons we preach, the books and articles we write, or the work we perform in any other line of service or responsibility that devolves upon us. The covering principle is enfolded in the Master's candid declaration, "This kind can come forth by nothing, but by prayer and fasting." Most men are unwilling to pay the price in toil and tears that constitutes the inescapable cost of real achievement. There is no mystery about mediocrity. Brilliance never takes the place of toilsome labor. The man who surpasses is the one who works harder than his fellows.

**LIMITATIONS!**—Limitations are imposed upon us with reference to the outline prophecies. We are neither authorized nor commissioned to prophesy the precise, detailed course by which those portions of prophecy that are yet future will be fulfilled. The general outline, or ultimate result, we know; but the specific course of accomplishment we do not know, and should refrain from surmising, through platform or press. We are, rather, to recognize and proclaim the accomplishment as it comes to pass. If all the unwarranted prognostications of, say, the past fifty years, were assembled, they would make interesting, but rather mortifying, reading. We sometimes wonder just what the mental reactions of the various predictors of the past are now. The folly, and really the effrontery, of such ventures should

sober us all. They should deter us from similar proclivities today. The general outline and the definite outcome is clear and sure, but the precise process of accomplishment is reserved for fulfillment to reveal and to certify. We are ceaselessly to study prophecy; but let us not get out of place and assume a role for which we have no authorization. We are called to be interpreters, not prognosticators.

**COUNSEL!**—In the collective counsel of the brethren there is wisdom. This sound principle is attested both by Scripture and by experience. We care not who the individual may be, or how sound his judgment or wide his practical knowledge in the plans he lays, the policies he devises, the recommendations he writes, or the books he produces—they are sounder, stronger, and more balanced if his contributions pass under the scrutiny of his associates in service. No one is infallible. Weaknesses, gaps in reasoning or evidence, and faulty conclusions do not occur to the creator of a project as they do to those who later hear or evaluate without traversing that line of thought lying back of the conclusions set forth, and which in very process of bringing forth tends to become stereotyped. Let us foster the spirit, and practice the principle, of counsel.

**SALVAGE!**—It is easy to see and to criticize the faults of men. And it is easier still to attempt to correct such unfortunate traits or trends through public castigation in committee, board, conference, council, or other gathering—without, of course, naming the person—than to talk it over personally with the individual concerned. But such a procedure usually estranges rather than salvages the subject of such efforts. The kind, the Christian, the effectual, way to help a man change his ways is to go personally to him, in the spirit of love, and tell him his faults between "thee and him alone,"—praying with him, putting a friendly hand on his shoulder, telling him that you love and respect him, and are praying for him to succeed. There may be occasional rebuff, but most men will respond to a personal, candid appeal made in the spirit of Christ. We need to salvage men, not estrange them.

**EXPULSION!**—Instead of fulminating against some of the practices that cling to the lives of our believers, like tenacious old leaves to an oak tree through the winter, let us seek to send new spiritual life pulsating through the soul. Thus, like the sap that swells the buds and forces off the old hang-over leaves, will the Holy Spirit automatically crowd these untoward things out of the life. L. E. F.