

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 10

DECEMBER, 1937

No. 12

CREATIVE THINKING*

The Missionary's Most Needful Preparation

By L. H. CHRISTIAN, *Vice-President, General Conference*

WHETHER or not the missionary succeeds at his task, depends to a large degree upon the gift of creative thinking, the ability to solve new problems and to find a way to proceed under hard conditions. We have seen representatives of the advent movement sent into places so baffling and delicate that no one was able to give them any instruction or help. Unless they, under God, could discover the solution by their own thinking, they must fail. Both they and the work were not only in deep perplexity, but in real peril. Under those circumstances, too, we have observed that indispensable as is a well-rounded college training, both theoretical and practical, the real deciding factor is always the mind, the thinking of those in charge.

We should carefully consider the *mind* of Christ. "Let this mind be in you, which was also in Christ Jesus," is the divine injunction. As we do this, four outstanding points appear: (1) The thinking of Christ was full of unselfish service. (2) His complete mastery of every situation and His tact in dealing with all kinds

of people and conditions were unfalling. Christ was never puzzled or surprised. (3) His keenness of thought was revealed in the marvelous questions He asked and the answers He gave. (4) Above all, the mind of Christ had that larger gift of dynamic thought, that stirring to action, which led people into doing and daring for the right. The thinking of our Saviour was in touch with God, the Author of thought, in such a way as to inspire others to creative thinking.

Adventists stress strongly the value of caring for their physical bodies. We agree that this is of utmost importance. But although good health is an inestimable boon, all will admit that a strong physique with a small, dull mind is infinitely less desirable than a weak body with a keen, well-trained mind and a rich store of useful knowledge. To me it seems that both our teachers and our ministers fail to set forth as they should the importance of clear, godly thinking. In theory, we all grant that the spiritual and intellectual are far more important than the physical, but do we not sometimes forget it in practice? *(Continued on page 16)*

*Address at Blue Ridge Educational Convention, August 19, 1937.

ENLARGEMENT OF THE MINISTRY

HERE is good news to all workers! By authorizing action of the Battle Creek Autumn Council taken today, October 22, the MINISTRY will be enlarged to forty-eight pages, beginning with the January, 1938, issue. This is therefore the last number of the smaller size. The club price to conferences and institutions has not, however, been increased. Our next issue will be greatly improved in general appearance and make-up. Three new and very important features are made possible through this general enlargement, and will occupy the supplemental space. Watch for the enlarged January issue, with its new format and greater and better service to the worker body of this denomination.

L. E. FROMM, *Editor*.

Battle Creek, Mich., Oct. 22, 1937.

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS

J. LAMAR MCELHANY AND IRWIN H. EVANS

SPECIAL CONTRIBUTORS

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.

RESPONDING to inquiry, permission is gladly granted overseas divisions to translate MINISTRY articles, or portions thereof, into any of the languages of their respective worker groups. The courtesy of a credit line, acknowledging that the material is taken from the MINISTRY, will, of course, be cheerfully observed by those who reprint from these columns.

ALL who complete the Ministerial Reading Courses for 1935, 1936, 1937, and 1938 will be recipients of the large certificate for Quadrennial Course No. 6, which embraces these four years. When you report, therefore, upon completion of the 1938 course, asking for your annual credit card for the current year, please make request also for the quadrennial certificate, which will bear your name in hand-engrossed letters.

FUNDAMENTALISTS all about us oftentimes seem more expressive in appreciation of our denominational specialist in geology, Prof. George McCready Price, than we, if one may judge from frequent allusions to his writings in their journals and books. It is well that with our message on creation and its sign, we have such a voice within our ranks speaking in scientific defense of a fiat creation and in corroboration of the flood catastrophe. We need such voices in many fields witnessing in tones that will command the attention and respect of the world.

CHURCH union is, of course, the penchant of the Federal Council of Churches. Hence the recent Oxford and Edinburgh Conferences raise their hope. In the September *Federal Council Bulletin*, under the title, "World Council of Churches: a Momentous Proposal," we read:

"The plan for a World Council of Churches, as outlined at the Oxford and the Edinburgh Conferences for submission to the churches, may well prove to be the most creative and epoch-marking event in the

history of the church in our generation. If the plan is approved by the various communions in different lands, the churches will for the first time since the Reformation possess a structure which will enable them to act unitedly on a world scale. Since the plan provides for the inclusion of the Eastern-Orthodox Churches as well as the Protestant, one can even say that the World Council will express a wider unity of a cooperative character than has existed since the division of the church into the Roman Catholic and the Greek Catholic bodies nearly a thousand years ago."

THE religious news editor of the *New York Times*, Rachel K. McDowell, in an address before the Presbyterian clergy of Philadelphia (reported in the *Presbyterian* of April 15), discussing profitless sensationalism, makes this pertinent observation:

"If I were a preacher, I would not announce 'yellow' subjects. I would announce only gospel subjects. We use young reporters, more or less new to newspaper work, to 'cover' church services on Sabbath mornings. They take down the sermons. In addition, a great many of these are sent in to me. It is my job to assimilate them. Catholic priests' sermons are always better than Protestant ministers' sermons. The priests stick to religion. Preachers should be more careful about the illustrations they use. If you quote figures, quote them correctly. 'Figures lie where liars figure.'"

EVERY worker should avail himself of the privilege of securing, free of charge, a copy of the catalogue of publications issued yearly by our major publishing houses, thus becoming acquainted with the full scope of our literature. These catalogues contain, in alphabetical order, the entire list of our books in print, and in addition, lists of pamphlets, tracts, leaflets, departmental supplies, record books and blanks, charts, maps, etc. The current reading courses—ministerial, Missionary Volunteer, and Sabbath school—are also listed, and the names of our periodicals with their places of publication and subscription prices. Some catalogues printed in English contain foreign-language sections listing publications obtainable in various languages; and there are of course, catalogues by our non-English publishing houses issued in their own languages. Be sure to secure your copy for handy reference from your local Book and Bible House. The new catalogues usually appear at the end of the year.

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Sample Handbills Please!

Frequent calls from the field for model, or at least sample, handbills, dodgers, and cards prepared by other successful evangelists, to study the layout of their publicity materials, leads to this request to all evangelists: Please send the editorial office of the "Ministry" copies of several of your best productions. From these, a choice group will be selected and reproduced in miniature in this journal for study by all. These will be accompanied by a helpful discussion and analysis by a layout artist, presenting laws of successful layout and balance in printing, and the cardinal principles of arresting interest through dignified, yet gripping, publicity materials. Let us have your dodgers soon, please!

A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

FUTURE LEADERS OF THE CHURCH

By L. K. DICKSON, *President, Northern California Conference*

TO secure able men for the ministry is an object of transcendent, urgent, world-wide concern to the church of the advent movement. If the church is to develop in order to meet the growing needs of this critical hour, it must find able men for its ministry, in ever-increasing numbers. What calamity, next to the withdrawal of Christ's presence, should be more dreaded than to have young men of genius and of large equipment withhold themselves from responding to the call of the Christian ministry? Yet this is by no means the least danger which is now impending.

No human society can hold together and realize great objectives without thoroughly qualified leaders. The remnant church is no exception. In all past history, in whatever instances the church has proved inadequate, it has been because of inadequate leadership.

If the church of the advent movement is to meet successfully the momentous problems which press upon it now with great insistence, there must be an increase in the number of competent men forthcoming for the gospel ministry. Marvelous have been the achievements of the thin line of the advent ministry around the world. But no record of the past will suffice for these days through which we are now passing. This is a new day. Many more men of talent and consecration are now needed to guide the religious thinking of our people and to help them meet intellectual difficulties concerning momentous religious subjects.

This is a time of theological readjustment and restatement. It is a period of uncertainty and unrest with reference to religious things. A critical spirit which is asserting itself with great vigor, is calling in question fundamental doctrines and even accepted rules of conduct.

The widespread religious indifference, which is more largely due to uncertainty about Scriptural truth among Christians themselves than is generally realized, must be dealt with at the sources. Stalwart service can be and must be rendered now by those who will restate fundamental facts and unchanged truths in terms that will make them vivid and vital to others. Such declaration is one of the greatest requirements of this age. At no other time has it been so much needed and demanded as in an age like this, dominated by the scientific spirit.

It is also encouraging to note that never before have honest men longed more for confident spiritual and religious leadership. But

only those can actually guide and lead who themselves know what men are seeking for, who understand the point of view of those whom they would help, and who can speak to them in the language of their day. The preaching of the third angel's message involves all this.

The work of the ministry is so comprehensive that it requires strong men to carry it on. As one prominent minister has said: "I do not conceive my work as that of a professional teacher, preacher, or even prophet. It is something of all of these; but is something more than the sum of all these." Such a work calls for all-round, symmetrical, thoroughly furnished men—the best that can be produced by this people.

Distinctive emphasis must therefore be placed on the need for *men of ability* rather than upon the need for merely greater numbers. What is meant by men of ability? They must be men of genuine and thorough Christian integrity; men with a message and a mission; men of personal force and strength of personality; men of sound physical constitution who have the requisite common sense and self-control to care for their bodies, thus ensuring maximum working efficiency; educated men of mentality and proper habits, determined not to stagnate intellectually; men who are able to organize, lead, and inspire others to work; men possessing the ability to sympathize and make friends; and above all, men endued with the Holy Spirit.

The ministry must now be possessed by men of heroic spirit like Knox, at whose grave it could be said, "Here lies one who never feared the face of man." "The only profession which consists in being something," said Woodrow Wilson, "is the ministry of our Lord and Saviour—and it does not consist of anything else."

The present is a time of unprecedented opportunity. Talk about crises has certainly been overdone, but beyond the shadow of doubt, the present is the time of times for pressing the advantage which the forces of the advent ministry now have on virtually every continent of the globe. The number of aggressive leaders to guide the forces of the church on this and every other continent, is entirely insufficient. Many more true leaders, who are themselves inspired by a vision of the needs of the world, must enter our ministerial ranks.

A host of young ministers is needed, men who are so ordering their lives and so proclaiming the truth that the members of the churches both see and seize the opportunity to finish the work quickly.

Something must be done, and done quickly, to fill up the ranks of our ministry. A most definite movement should now be made to inspire a larger number of our young men to heed and accept their call to the gospel ministry.

A CONVERTED MINISTRY IMPERATIVE

By G. W. WELLS, General Conference Field Secretary

THE ambassadorship conferred by God upon man is more powerful than the ministry of angels could possibly be, for they have never known the bane of sin or the blessing of pardon. Out of a cleansed and happy heart the human instrument can speak to his fallen fellows, and through the vibrant sympathy and knowledge of the saving grace of Jesus he can be used mightily to teach and touch and turn sinners to God. The highest, holiest, and heaviest responsibility, therefore, ever imposed upon man is the Christian ministry. The fact that we have this entrusted treasure in earthen vessels is evidence of its high privilege, its great power, and its peculiar peril. No loftier dignity could ever crown a human brow.

Every minister should bear in mind that his power is not in his eloquence or oratory, his natural or acquired gifts of an intellectual kind; but rather in acquaintanceship with the Lord Jesus, and in his personal devotion and true character. If his inner life is not transparent, if he is not sincere, candid, free from the taint of selfishness, pride, unholy ambition, and deceit, the Holy Spirit can make no saving use of the most splendid intellectual, literary, or educational gifts. Such a one may have influence, but he cannot have true efficiency. He may have a pleasing personality, and delight his hearers with his genius, wit, and humor; but it will be found that his ministry does not bring fruit to perfection.

Such a one may charm others, may cause the church to increase in membership, worldly honor, and wealth; but in winning men to Jesus Christ he falls short, for in his own heart of hearts he does not know the joy of spiritual life. If he lacks the touch of God in his own life, he may get men to obey *him*, but not the gospel of Christ.

Preaching, to be really effective, must have character behind it, noble, unselfish, sympathetic, loving character. Glittering oratory, gifted genius, or charming logic may enthrall vast concourses of people; but if they remain unconverted, worldly-minded, and disobedient to the commandments of God, what does it all avail?

There is danger that the church today will make a fatal mistake, as in former days, in choosing her ministry. She is pushing her ministerial educational program and policy with great earnestness. This we believe is right; but is she neglecting to emphasize with

commensurate force deeper and more important essentials,—the fullness of the Spirit, the enriching grace of God in the heart as the first element in holy ministry and successful soul winning? Sometimes those who are themselves strangers to the sweet influence of the Spirit of God are employed or urged to engage in activity for the salvation of others. Thus is the standard of true Christian ministry lowered. If this attitude should prevail, theory and formalism would take the place of genuine experience. On this point, wise and definite counsel has been given us by the servant of God.

"God calls for workers. Personal activity is needed, but conversion comes first; seeking for the salvation of others, next. . . . Each one is to awake to the necessity of having personal holiness and a personal living faith. Then will God's work be done."—*Review and Herald*, Sept. 10, 1903.

It is therefore of primary importance that we recognize the true relation between a living experience of faith in Christ and missionary service. In these days of stress, as we seek to extend the triumphs of the cross and count our material resources necessary to advance the work, there is danger of placing emphasis upon human mechanics and educational action, to the detriment of the spiritual life and a living, personal experience. God give us the wholesome balance.



The Christ of Galilee

By ROBERT HARE

I LOVE Him today, and I must love Him still,
Whatever life's changings may bring.
His love is so true, so constant and kind,
That stranger—my Galilee King!

He walked by the sea in days long ago,
And whispered to men in distress,
Gave life to the dying and hope to the lost,
By sending His Spirit to bless.

The dead heard His voice, and living again,
Returned into love's gentle arms.
The hungry were fed from love's golden store,
And sorrow was freed from alarm.

The lepers rejoiced, since His mighty word
Had cleansed, in pronouncing them clean.
And blind men walked out, to gaze in delight
On visions they never had seen.

Oh, wonderful, wonderful story that tells
His beautiful message to me,
I joy in His name, in gladness proclaim
That Saviour who calmed Galilee!

New South Wales.

NORTH AMERICAN INSTITUTES

Reports Covering the 1937 Institutes

WORLDLY AMUSEMENTS AND RECREATIONS*

By J. E. FULTON, *Field Secretary, Pacific Union Conference*

NONE are in so great danger as those who apprehend no danger, and are impatient of caution and counsel." These words, from the servant of the Lord, describe the attitude of thousands. Although in peril, many in the church of God today are careless and unconcerned about their situation. This condition grows almost imperceptibly upon us all, leaders and laity. We are in the enemy's land, and the great archfoe is relentlessly vigilant in his efforts to ensnare us. By a multitude of deceptive and delusive arts, he endeavors to bring us under his power, leading us first into one small digression or indiscretion, and then from one supposedly small disobedience or neglect to another. This artful foe, like the serpent of old whose name and nature he still retains, labors to bring men, women, and youth under a spell that fascinates and bewitches.

Worldliness is extremely insidious, ever awaiting a chance to ensnare us. Like the termites that eat out the heart of the timber, leaving but a veneer of paint and an outward shell, so worldly practices eat out the inner experience and the spiritual life. The rata vine, of New Zealand, spreads over large trees from top to bottom, completely covering them. The branches of the vine in turn take root in the ground, fastening their tendrils over the entire tree until its life is choked out, and the vine has taken the place of the tree. So do worldly amusements attach themselves to us. Left to grow, the roots go deeper and the tendrils grow stronger, until the Christ life of love and sacrifice is dead. All that is left is a name. For has not the Scripture said of some, "Thou hast a name that thou livest, and art dead"?

The apostles and disciples had scarcely been placed in their graves before their successors in ministry had consorted with their heathen converts with a view to reconstructing the gospel plan so as to appeal to a worldly-minded church. Begun in Constantine's day when she openly joined hands with the world and surrendered to human devisings in the Christian church, this went on till the darkest period was reached. Two principles which were inherently and unavoidably antagonistic became joined together.

Worldly amusements, our specific theme, are summed up in the Bible under three heads:

"the lust of the flesh, and the lust of the eyes, and the pride of life," or sensuality, covetousness, and vainglory.

The greatest danger point today is in the relationship between the sexes, under the conditions of our congested and overwrought modern civilization. And the devil has arranged matters to suit his purposes. Upon this point the servant of the Lord has this to say:

"The inhabitants of the world are fast becoming as the inhabitants of the world in Noah's day, who were swept away by the flood, and as the inhabitants of Sodom, who were consumed by fire from heaven. The powers of Satan are at work to keep minds diverted from eternal realities. The enemy has arranged matters to suit his own purposes. Worldly business, sports, the fashions of the day—these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgment. In the broad road that leads to eternal ruin there walks a long procession. The world, filled with violence, reveling, and drunkenness, is converting the church."—"Testimonies," Vol. IX, pp. 43, 44.

The sports and fashions of the day, the eating and drinking, the pictures and reading, all lead to worldliness. Every great civilization of the past has decayed and gone down precisely at this point, and now the danger signals are flashing forth in our very own movement. This is no light matter, and we are exceedingly unwise to blind our eyes to it, or deny it. The very life and integrity of our work is at stake in these tremendous issues. The danger is so great, and we have already become so permeated with the pleasure lust, that as leaders we need to seek God most earnestly for divine help for the situation. We all take pride in our denominational statistics. God has helped us to grow mightily, but we sometimes overlook a cancerous segment of our body, fast being eaten into by immorality. I am alarmed by what I personally know—the loose home life of many, easy divorce, and actual sensuality of the lowest type. This cancerous growth cannot be corrected by passive measures of a soothing-syrup type. Sin must be more vigorously met and some meaningful discipline applied.

Some factors responsible for much of the evil are, mixed bathing at swimming pools and sprawling on bathing beaches among the lecherous throngs, patronizing skating rinks where so-called Adventists choose their partners and

* Presented at Pacific Union session.

dance as they skate to the accompaniment of music, and movie attendance. It is well known that many of our young people attend the movies. Here pictures of crime and suggestive scenes of immorality are exhibited. Doctor Wise, Jewish rabbi, referring to the prevalence of sex appeal spread by the movies, terms it the "moral leprosy" of our civilization. Dramatic films have sometimes been presented in our churches and institutions. We fear that this provides our young people a sought-for excuse to go where these and other productions are exhibited in their own environs—the moving picture theater.

In 1928, the writer, as union president, called attention to some of these amusements and follies, and published an appeal in the *Pacific Union Recorder*. We did not send this to the *Review*, but the editor copied it in his paper with an editorial endorsement. It was, therefore, stamped with denominational sanction. But there were individuals who gave no support to the appeal, and allowed their influence to remain on the other side. The ten years that have intervened have verified the prediction made concerning the demoralizing effects that these low standards would bring about.

Workers who fail to protest are in essential conformity—drifting with the current. If by word or action we preach smooth things, we are indulging in a very flabby kind of preaching. Such preachers are poor examples of the ancient prophets, or of the Master who lashed the money-changers from the holy temple and cried out against sin. If such preaching and discipline were needed then, it is most certainly needed now.

I am especially alarmed at the drift toward worldly amusements in portions of our own Pacific Union, but it should fill our hearts with concern that so many people of prominence seem to condone the sports and amusements I have mentioned. Is it not a fact that the "line of demarcation" between the Seventh-day Adventist Church and the world is fast becoming obliterated? Has not the time fully come when the appeal of the Lord should sound in clear and certain tones, "Come out from among them, and be ye separate"? I plead that something definite be done to safeguard our work from the danger besetting it from commercial sports and worldly amusements. Our drift worldward calls for more than passing resolutions.

THE QUERY CORNER

Sundry Ministerial Problems

The Pope and New Babylon

Have Catholic leaders ever called Rome "Babylon," or is that term used only by Protestants?

Before the Reformation, and especially since that revolution in religious thinking and interpretation, those who have rejected the unscriptural claims of the Papacy, have spoken of papal Rome as the Babylon of Revelation 17:5, but few may be aware of the fact that a regularly elected and recognized pope has applied the same term to Rome. The following extract translated from the ecclesiastical annals of Baronius, the well-known Roman Catholic historian, testifies to this interesting fact:

"THE DISCOURSE OF GELASIUS TO HIS OWN CONCERNING HIS DEPARTURE

"We follow our fathers, since it is especially good for the venerable to follow their parents. Nonetheless do we follow the gospel, seeing that we are unable to live in this state, we flee into another. We flee from Sodom, we flee from Egypt, we flee from her who according to the prophetic word is new Babylon [*Fugiamus nevam, iuxta verbum propheticum, Babylonem*],* we flee from a bloody state. The time will

*"It is evident that papal Rome (and not pagan Rome) was termed Babylon by a pope, in accordance with the prophecy, more than four hundred years before Luther."—Note appended to the above extract by the editor of "Sketch of the Romish Controversy," Vol. I, p. 199.

come, believe me, the time will come sometime, when either we will all return on an equal footing, or those whom God may have permitted, the south wind blowing, and better times will return. In the presence of God and the church I say, if it might ever be possible, I would prefer one ruler, rather than so many. One worthless one would at least destroy the more worthless, until as to that one also the ruler would make manifest the justice of all the rulers."—*Baronii Annales Ecclesiastici*, Vol. XII, Anno Christi 1118, Gelasii Papae II, l.

Pope Gelasius II occupied the pontifical chair in 1118 and 1119. The following information concerning him may be of interest:

"A few days after the death of Pascal, John Cajetan, another Benedictine monk from the monastery of Monte Cassino, and chancellor of the Roman Church, was created pontiff, and assumed the name of Gelasius II. In opposition to him Henry set up another pontiff, Maurice Burdin, archbishop of Braga in Spain, who chose the name of Gregory VIII. Gelasius, therefore, finding himself not safe at Rome, or in Italy, retired into France; and soon after died there, at Cluny."—*Institutes of Ecclesiastical History*, John Laurence Von Mosheim, Vol. II, pp. 418, 419.

"He [Gelasius II] had to fight for St. Peter's chair, and to abandon Rome."—*Id.*, p. 443.

It thus appears that Roman Catholic writers cannot justly claim that Protestants are solely responsible for interpreting the Babylon of Revelation as representing the apostate church of Rome, since a pope of Rome has made this same application of the designation himself. It cannot, of course, be claimed that Gelasius II spoke *ex cathedra* when he uttered this significant statement, but it is nevertheless of much interest, and the statement may be used as registering the opinion of one who in 1118 and 1119 occupied the papal chair.

W. W. PRESCOTT [Veteran editor,
Washington, D.C.]

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

MAKE PUBLIC EVANGELISM FOREMOST

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



HOSE of us who live in Eastern lands must guard against a tendency to think that, because public evangelistic work may be difficult in our part of the world field, it is not a satisfactory method for propagating the gospel where we work, but is more suitable for Western lands. The Saviour was in an Eastern land when He gave the commission to preach the gospel to every nation. He used this method in an Eastern country.

The apostle Paul and the early Christian workers were active and successful evangelists in the East. Paul definitely declared that in his day the best method of revealing Christ to the world was through "the preaching of the cross." His admonition to his fellow workers was to "preach the Word." And we have every reason to believe it is the best method for our day and time. Whether in the Occident or the Orient, the human heart is much the same; and God's method of evangelism through the active preaching of the Word is obviously the best plan.

There is room in the advent movement for every gift. For this reason there are various activities in the church of God. Hearts are impressed through the exercise of the gifts of God's people as represented in the various activities of the church. All these activities combine to make one complete whole. But foremost and uppermost in all our plans for God's work must be the thought of public evangelism. The various gifts of the church are to be focused on a program of world evangelism.

To take our eyes off the goal of public evangelism often means to turn them toward useful but less important matters. Any policy or tendency which places public evangelism in a position of secondary importance is a move in the wrong direction. Such a policy leads to retrogression and defeat. Nothing inspires the church of God in all its activities and gifts as much as the keeping of the program of public evangelism always in the forefront.

No other plan will ever finish God's work in India or any other vast mission field. The methods which have brought the greatest blessing and success to the cause at the home base and to the church of God ever since the days of Christ are the safe and successful methods for the advent movement around the world in this late hour of human probation.

A world-wide program of evangelism in which every preacher and missionary has an

active part, in which every activity of the denomination very definitely centers, will speedily bring to pass the condition foretold by the servant of God in which "jets of light like stars" were seen, "dotted all through" the dense darkness of the world. "I saw another and another added light, and so all through the moral darkness the starlike lights were increasing. . . . I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world."—"Gospel Workers" (old edition), pp. 378, 379.

[The following informal paragraphs taken from a subsequent letter of Pastor Wilson's show how the Southern Asia Division is seeking to apply these sound principles.—EDITOR.]

We feel very much encouraged over the fine way the brethren are cooperating in the evangelistic program of our division, and find a live interest in public evangelism throughout the field. Of course, efforts of this nature are extremely difficult in India, for throughout the years all Christian bodies have worked in a very quiet, conservative way here. Public evangelism has not been employed by them, and this has been largely true of our own work also. But now we hope for greater things.

At our recent Tamil meeting, we had an interesting discussion and a good report of the evangelistic work done in this section during the first half of the present year. Nine efforts had been conducted on a regular, full-time basis. More than sixty people took their stand definitely and were organized into baptismal classes. We laid plans for further work in this local field. Details were worked out for twelve efforts, some of which were to be held in large centers, such as Madras and Madura.

T. J. Michael, our new superintendent for Northwest India, has a great burden for public evangelism, and is conducting an effort on the large hill station at Mussoorie. Another evangelist is associated with him, and the young people from the college, together with several missionaries on hill leave, are assisting.

Over in Burma, we have laid out an evangelistic program that has resulted in great blessing to the field. Four efforts have been held in the large delta section, and about 125 people have definitely taken their stand and are preparing for church membership. This is a new thing for Burma, and has brought rejoicing to the hearts of the brethren there.

I am now in Lahore arranging for an evangelistic campaign in this large city of nearly a

million population. I have associated with me fourteen Indian evangelists, and we are really making this an evangelistic training school. We shall also keep two other efforts going in the suburbs of this city, with experienced Indian workers in charge. All of us meet frequently to plan the work and pray for its success. This is a new experience for north India, and so we are approaching the problem with humility, but nevertheless with great courage. We recognize that it is only as God pours out His spirit and impresses the hearts of the people that we can hope to succeed.

I am enclosing the opening announcement for our effort in Lahore. We also have billboards for each of the three tents in the effort. These are attractively painted, size, 10 x 6 feet. The upper six feet of the billboard has permanent wording. The lower four feet is left blank for

daily changes. Each day a local artist advertises our subject on colored paper, and this is placed in position.

We have arranged with a local music house for a gramophone and an amplifier for each tent, and shall have a good selection of English and Urdu records. The weather is very hot day and night; so we have installed large overhead fans. We also have stereopticon, filmstrip, and moving-picture machines. So our equipment and physical arrangements seem to be satisfactory. This is a large, important campaign, and we are indeed anxious that the work shall be definitely successful. We feel that this kind of program is in harmony with God's plans, and are most anxious to do everything possible to place public evangelism on a firm basis in all parts of this division.

CONSERVING OUR CONVERTS

By CHARLES T. EVERSON, *Evangelist, Salt Lake City, Utah*

THIS year marks the hundredth anniversary of the birth of that noted evangelist, Dwight L. Moody. We might be interested in a significant statement made by him in commenting on Acts 11:21-24.

The scripture referred to speaks of a great work being done in Antioch. A great number believed and turned to the Lord. When the church at Jerusalem heard of these things, they sent Barnabas forth to visit the church at Antioch. And when Barnabas arrived there and saw all that had been done, he *"was glad."* . . . For he was a good man, and full of the Holy Ghost and of faith." Mr. Moody points out: "It goes without saying that Barnabas must have been a good man and full of the Holy Ghost, for he was able to rejoice in another man's success." In other words, he felt that it takes an infilling of the Spirit for a minister of the gospel to be able to see a great number believe and turn to the Lord, and be truly glad when this comes as a result of another man's labors.

Barnabas was happy in upholding the hands of another worker, and in doing his best to conserve his gains. I believe that we can study the example of Barnabas with profit, and that we should rejoice more fully than we often do in the success of our fellow workers. One of our leaders once told me that he held an evangelistic meeting which he was not able to carry on to completion, and left some fifty names of interested people to be followed up by his successor. He related with much regret how that worker paid no attention to these interested people, and they were lost to the message for lack of proper attention.

I believe that the converts of other preachers ought to be as precious to us as our own. Of course we cannot but feel, even as did the apostle Paul, that the people who are led into

the truth through our instrumentality are a little more closely linked to us than any others. But still, that should in no wise lead us to differentiate between them and people converted by other workers when it comes to the question of keeping people in the truth. When we are called upon to look after a group of new converts, we should redouble our efforts in their behalf.

Our Lord and Master seems to take a special interest in "these little ones," or babes in the truth, launching a strong indictment against those who fail to give proper help to them. In Matthew 18:6 we read: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." It seems that this text refers to new converts to the truth, as it speaks of "these little ones *which believe in Me.*" Weymouth's translation makes it a little clearer: "But whoever shall occasion the fall of one of these little ones who believe in Me."

If we are in any way responsible for the falling away of any of these "little ones," Christ is very much displeased with us. Seldom in all His utterances does the meek and lowly Saviour use words that express such tremendous concern for a single, struggling soul coming into the light of truth as do those He uses on this occasion. His feeling on such an occasion almost amounts to fury. What stronger language could He possibly employ than to say it were better for an offender that a millstone should be hanged about his neck, and that he should then be drowned in the depth of the sea?

These words of Christ should cause every one of us to pause and seriously consider our

(Continued on page 26)

RELIGIOUS WORLD MOVEMENTS

Matters of Moment That Concern

RELIGIOUS TRENDS IN INDIA—No. 2

By R. B. THURBER, *Editor, Oriental Watchman*

NOT all the untouchables are waiting for Doctor Ambedkar. It is estimated that fifteen thousand every month are nominally espousing Christianity. There are already, in the Andhra Desa district of the Telugu country alone, about a million of these professed Christians. If the reader would like more data on the facts of this whole Christianward movement, let him follow reports of it in recent numbers of the *Missionary Review of the World*. Read Dr. J. Waskom Pickett's "Christian Mass Movements in India," or a very comprehensive summary of his book entitled, "Movements of the Depressed Classes Into Christianity," by Holmes Smith, which sells for about ten cents here in India, and is procurable at the Lucknow Publishing House, Lucknow.

The Christian Program

What is Christianity doing about this great trek toward Christ? Comparatively small numbers of the sixty million outcastes are choosing Christianity for their new religion, but even at that they are coming in numbers that completely overwhelm all the missionary facilities at the disposal of the church. Seventh-day Adventists have been meeting the problem for some years. In certain sections of the Punjab and South India we are in contact with thousands of these religiously nomadic people. As a rule they are wretchedly poor and ignorant, and our insistence on individual and true conversion necessarily makes work for them slow. We could not expect anything else but that at first they would be "rice Christians," seeking the "loaves and fishes;" but in India to have thousands even susceptible to Christianity and free from mental prejudice is something over which to rejoice.

Unfortunately, from our viewpoint, many Christian missionary bodies are letting down the bars, and "conversion" by wholesale is common. As a consequence, caste is being brought into the Christian fold, and has created in some churches a problem that is well-nigh unsolvable. Caste is deeply entrenched in the fiber of Indian being; and absolutely nothing but the transforming grace of God can dislodge it.

We would expect that Modernism, which has made such a schism in Western Christianity, would show its hand in India. Recently there has been published by a large and influential group of Modernist missionaries a tract setting

forth their view of "The Christian Program of Reconstruction." This leaflet, which is written by E. Stanley Jones, is based on Isaiah 61:1 and Luke 4:18, 19. It emphasizes the setting up of the kingdom of God "on earth." We quote, with the author's parenthetical interpretations:

"This, then, is our program: *Good news to the poor* (the economically disinherited) by the banishing of poverty itself. *Release to the captives* (the socially and politically disinherited) by wiping out all caste and all classes, and making a human brotherhood under the fatherhood of God. *The opening of the eyes of the blind* (the physically disinherited) by the banishing of disease through the power of God and the technique of science. *To set at liberty them that are bruised* (the morally and spiritually disinherited), by giving them release from all inward guilt and sense of moral failure—a new birth in this birth. The possibility of the coming in one generation of the *Lord's Year of Jubilee, a fresh world beginning*. And finally, the laying of the resources of the living God who wills this new order, and will back it with His power."

Doctor Jones reveals again and again in this publication that his program visions a new order in this old earth, to be brought about by human planning and effort. Following the practice of Modernism, he uses Biblical phrases to mean something the Bible writers never dreamed of. He thus explains one vital item in his "program:"

"Concerning the next item in the program, 'the coming of the Lord's Year of Jubilee'—a fresh world beginning—we would say that we will *give ourselves to the production* of a world order in which these basic injustices, coming out of competition, will be replaced by an order based on justice, love, sharing, and equality. We would therefore strive to embody in the *political* order the basic principles of the kingdom of God *on earth*. We would not do this by capturing the machinery of government by a minority and imposing a dictatorship, but when there is sufficient majority, *we would not hesitate to embody the ideas of the kingdom of God in legislative action.*" (Italics ours.)

It is unnecessary for me to point the readers of the MINISTRY to the significance of the foregoing bold plan. The "image of the beast" looms in the East. This is an outgrowth of Modernist "rethinking missions" that leads not only to revamping missions, but also to

preaching "another gospel" which destroys missions.

Thanks be, the reconstruction scheme of the new-order group has not gone unchallenged. Among other opposers of this "social gospel" is a group of eleven Christian leaders who have come out with a tract which analyzes the Jones stand, and denounces its premises and conclusions in no uncertain terms. They close their statement thus: "After this brief examination of Doctor Jones' pamphlet, it emerges that he (and others elsewhere) is seeking to set up a kingdom with the Lord Jesus Christ a spiritual, but not a returning, visible presence; and since they thus eliminate Him from His kingdom, they are forced to invent for that kingdom a program of their own devising that envisages good government over a decent, comfortable world in which to live. That includes *making the natural man a better man naturally* to live in the world, and a better world for the natural man to live in. The whole emphasis is upon *this world*, not a word is said about the next; and, after all, eternity is the principal concern of the Christian, however little it may interest the communist."

It may be seen that India is not a whit behind other parts of the world in the universal struggle between Christ and Satan. And with the East's predilection for subtlety in religious thought, we may expect the last battle to be fought out here with a strategy that will baffle all but the elect.

AROUND THE WORLD CIRCLE The Great Commission in Operation

Approach to Mohammedans

By J. F. HUENEGART, *Editor, Christlicher Hausfreund, Brookfield, Illinois*

THE missionary to the Moslems, by carefully studying the Koran and comparing it with the Bible, will soon discover that many passages in it are similar to passages of Scripture. There are many places in the Koran which refer to the Scriptures. This affords ample opportunity for the missionary worker to prepare his studies on topics familiar to the Moslem mind, and to use passages which are contained in both the Koran and the Bible. The faithful and patient presentation of these in the spirit of kindness and love will not fail to win the heart of the Moslem and arouse his desire for further knowledge.

For many years, Christian missionaries have spoken rudely and unkindly about Mohammed and have slandered him. Whatever our opinion may be regarding him, we will have little success in leading his followers into the light of truth if we resort to slander and criti-

cism of Mohammedanism. In fact, this attitude is neither Christian nor honorable. Furthermore, it is a serious error to stress the fact that Mohammedanism has spread its cause by the sword, although there is much truth in this. It affords the opponent an opportunity to counter with devastating facts from secular and religious history showing that Judaism, and Christianity so called, have likewise used the sword to further their selfish ends.

Today, in controversy with the modern Moslem concerning the Trinity, the person of Jesus Christ, the existence of God, the veracity of the gospel, the virgin birth, science and morals, etc., you will meet with almost the same arguments as those advanced by Modernists and atheists, and you would give about the same answer. But it would be impossible to win a Moslem by arguing and debating religion with him. Heated discussions make very little impression on even a Christian mind, much less a Mohammedan. Religion appeals not only to the mind, but particularly to the emotions.

Do not attempt to meet all the objections and criticisms flung at Christianity by cultured Moslems, of whom there are many today. It will be more profitable to lead them into the positive and practical truths of the gospel, as many of them have not the faintest idea or understanding of the exalted truths of Christianity and the true spirit of the teachings of Jesus.

The Mohammedan does not stop to notice that Christianity teaches a monotheism. But what a different monotheism—the revelation of the Father-Creator; and what a different ethic—the spiritual law of love; and what a different morality—the spiritual ideals of the sermon on the mount!

It is the duty of the Christian teacher to convince followers of Islam that the crucifixion and death of Jesus Christ are of the greatest importance in the salvation of humanity, that Christianity is infinitely more than simply the teaching of monotheism, morals, and ethics, and that the life and death of Christ is all-important, all-significant, central, and essential.

In the past history of the human race, almost all religious systems have had much to say about God, morals, and ideals. Monotheism, morals, and ethics existed for centuries as the inspired program of the Jewish religion. If merely these were God's program, there would never have been a Christianity. The life and death of Jesus created and made available a spiritual power that gave to monotheism a new significance, and transformed morality and ethics from a teaching or theory, into life.

It is well to obtain all the information possible regarding the person in whose behalf

(Continued on page 26)

"TESTIMONIES FOR THE CHURCH"

Their Historical Setting and Issuance

VI. THE PARTING COUNSELS OF VOLUME IX

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

VOLUME IX of the "Testimonies" was published in the latter part of 1909, nearly six years after Volume VIII came out. During this six-year period, Seventh-day Adventists received many striking reminders of the hastening of the kingdom. There was a succession of earthquakes (in Formosa, Italy, San Francisco, Valparaiso, Southern Europe, and Jamaica). In some instances, the earthquakes were accompanied by uncontrollable fires, extensive damage, and great loss of life. Then came the war between Russia and Japan in 1907, with the near annihilation of the Russian fleet. Business slumps, bank failures, and a nation-wide money panic in America were followed by acute unemployment and labor strikes.

Calamities and disasters by land and sea offered evident fulfillment of the prophetic signs of the times. Such were the conditions when messages coming through the Spirit of prophecy pointed with impressive emphasis to the significance of these Biblical portents of the approaching end. And today, more than at the time they were written, can be understood such statements as the following:

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, Vol. IX, p. 11.

These statements were accompanied by most earnest appeals for personal preparation of heart and diligent activity in soulsaving work. God's people were told:

"Time is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end."—*Id.*, p. 27.

From these vivid portrayals of world conditions, together with clear instruction to God's people regarding their duty, especially in their work of warning the great cities, were gathered one hundred thirty pages, which formed the first three sections of Volume IX.

Vital Advances and Needed Cautions

This period marked the beginning of great advancement in foreign mission work, and the extension of the gospel into many new fields. Of the progress of reorganization, as called for in messages delivered at the General Conference in 1901, Elder A. G. Daniells reported at the session of 1909:

"Since then the membership of the General Conference Committee has been increased from thirteen

to forty. At that time there were but two union conferences; now there are twenty-one, located in nearly all parts of the world. Within their territories are included many important mission fields. To the committees in charge of these union conferences have been transferred countless details of administration which previously came to the General Conference Committee. During the same period fifty-seven local conferences have been added to the forty-five that had been organized up to 1901."—*General Conference Bulletin*, Vol. VI, No. 1, p. 8.

Mention was also made of the various departments of the General Conference that had been organized, each with its secretary and well-trained assistants. The results are summarized as follows:

"Thus the reorganization that has been effected since the Conference of 1901 has drawn into the administrative circle more than five hundred persons who were not there before, and the results show that this change has greatly increased the efficiency of the management of the work."—*Ibid.*

With so great an increase in the number of executive offices, it was inevitable that they could not all be filled with men of long experience. Among those who were chosen to occupy positions of responsibility were some who needed and who received cautions regarding the danger of acting as arbitrary rulers, or dictators, and assuming in their sphere of labor responsibilities that should be distributed and thus shared with other counselors. Faithful testimonies were borne by the servant of the Lord to such. Some of these, which were considered of permanent value to future workers in the cause, may be found on pages 262 to 284 of Volume IX. These necessary warnings to leaders were accompanied by equal condemnation of those who manifested a spirit of independence and opposition to leadership, thus tending to weaken the organization that had been effected.

In a manuscript read by Mrs. White before the delegation assembled at the General Conference of 1909, she said:

"This transfer of responsibilities to laborers whose experience is more or less limited, is attended with some dangers against which we need to guard. The world is filled with strife for the supremacy. The spirit of pulling away from fellow laborers, the spirit of disorganization, is in the very air we breathe. . . . 'O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God!'—*Testimonies*, Vol. IX, pp. 257, 258.

Important Beginnings at Loma Linda

While Mrs. White was attending the General Conference in Washington in the spring of 1905,

she received a letter from California regarding a property for sale at Loma Linda, which was admirably adapted for a sanitarium, and was being offered at a price far below its original cost and real value. She was instructed that it was the Lord's will for this place to be secured. Fearing that hesitation or delay in reaching a decision on this matter might result in the loss of the opportunity to purchase, or that difficulties might lead to its rejection, Mrs. White took a step that for her was very unusual. She telegraphed Elder J. A. Burden, advising him to secure the property without delay.

We know today that there was more involved in this unusual procedure than the securing of another sanitarium for Southern California. Through this move, the Lord was working out the solution of a real problem that had arisen regarding the education of medical workers. With the separation from the denomination of the Battle Creek Sanitarium and its allied institution, the American Medical Missionary College, it seemed impossible to answer the calls for great advance moves in medical missionary work. The question pressed for immediate answer: Where should Seventh-day Adventist youth who desired a medical education receive a training for their profession without being exposed to either the infidelity of popular medical colleges, or the equally dangerous subtle influences at Battle Creek that would tend to undermine their faith in certain great fundamental truths of the message?

Though the Lord could not lead His people faster than their faith might follow in a plan that seemed staggering in its magnitude, He sent them messages pointing steadily in the direction of establishing a fully equipped medical college at Loma Linda. As early as October, 1905, in a solemn appeal for our youth not to go to Battle Creek for their education, Mrs. White wrote:

"The time has come when I must say that the effort to draw our young people to Battle Creek is one of the schemes of Satan to confuse the minds of the youth and those who are older. There are ministers of the gospel who have lost their bearings, and as they lead others to walk in strange paths, they are doing a work similar to that which Satan thought to carry on when the children of Israel were about to enter Canaan. . . .

"I warn our people to come out from among them and be separate. The Lord will open, yes, He is opening ways whereby your children can be given an education in medical missionary lines without endangering their souls. If the preparations in these places are not as complete as they are at Battle Creek, they can do as much as was done when the work was first started at Battle Creek. *We did not then have provision for sending out fully equipped physicians. In a short time we shall have facilities for giving the necessary requirements.*"—E. G. White MS. 151, 1905 (*italics ours*).

In the development of Loma Linda, at first as a place for giving special advanced training in medical missionary lines, and finally as a fully equipped medical college, each step was taken hesitatingly, and principally because of the repeated and specific messages that came through the "Testimonies" from time to time. At the General Conference of 1909, a manuscript regarding the "Loma Linda College of Evangel-

ists," as it was then called, was read by Mrs. White to the delegates, thereby indicating its place not merely as a local institution, but as worthy of denominational support and endeavor. We understand better today than was realized at that time what was really infolded in this counsel incorporated as part of Volume IX.

"We are to have clear discernment, else we shall fail of discerning the opening providences of God that are preparing the way for us to enlighten the world. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists. *Much is involved in this work, and it is very essential that a right beginning be made.*"—"Testimonies," Vol. IX, pp. 173, 174 (*italics ours*).

In October, 1909, a few months after this statement was read to the delegates at the General Conference, our denominational leaders, assembled in College View, Nebraska, recommended that the board of the Loma Linda College "secure a charter for the school, that it may develop as the opening providences and the instruction of the Spirit of God may indicate."

Faithfulness in Health Reform Stressed

The establishment of the medical college was but one part of a greatly augmented program of medical missionary evangelism for which the "Testimonies" had been calling for many years. Among other messages borne by Mrs. White at the 1909 General Conference, where her voice was heard for the last time at such a general gathering, she made an earnest appeal for faithfulness in the practice of health reform. This subject, as well as every other section of this concluding volume, finds its place in a list of timely topics for those who are to finish the work and to be ready to meet our Lord when He returns. This trenchant statement is made:

"God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—*Id.*, pp. 153, 154.

Religious-Liberty Issues Clarified

Volume IX also contains a section on the religious-liberty work. In this portion of the book are found principles to guide the people of God as they enter the time of crisis when those who keep God's commandments must suffer persecution from opposing powers. In the middle of the nineties, there were many cases of prosecution of our brethren for Sunday labor, especially in the Southern States. In Europe, three of our publishing houses were forced to suffer confiscation of property or the imprisonment of their managers when they refused to pay fines levied on them for operating on Sunday. Our brethren felt that if they yielded to the civil law to the extent of ceasing their work on the first day of the week, they would thereby receive the mark of the beast. And so they endured imprisonment and con-

fiscation of property rather than disobey what they believed to be right principles.

In 1898, a similar crisis faced the Echo Publishing Company in Melbourne, Australia. After repeated friendly warnings from an officer of the law that complaints had been made concerning Sunday labor in the office, the manager was notified that prosecution would follow immediately unless the work ceased. A meeting of the board was held, and, in harmony with the attitude taken by our brethren in Europe and with the principles advocated by religious-liberty leaders, the majority felt that they must continue their practice, regardless of consequences.

Mrs. White was in Melbourne at the time, and on hearing of the situation, told the workers that she had recently received light from heaven that should govern them in the crisis. She presented instruction to the effect that yielding to the powers of government by cessation of labor on Sunday was not a violation of the law of God. She pointed out that the issue would come when attempts would be made to force the people of God to break the Sabbath of the fourth commandment, and that then they must stand firm in observance of the seventh day of the week.

The board of the Echo Publishing Company accepted this counsel, and in harmony with positive instruction given at the same time, stopped the presses on Sunday and gave opportunity for the employees to spend the day in the distribution of literature and in other lines of missionary work.

In 1902, when it seemed that stringent Sunday laws might be passed by the Federal Government of Australia, Elder G. A. Irwin wrote to Mrs. White for counsel regarding the attitude our people should take if their fears were realized. In reply to this query, Mrs. White set forth in clear language sound reasons why the counsel given to the employees of the Echo Company in 1898 should govern all our people in their relation to Sunday laws, so long as the principles of Sabbathkeeping were not involved. This letter, containing timely instruction which differs from the earlier teaching and practice of many Seventh-day Adventists, was included in Volume IX.

International Unity Fostered

During this period, successful efforts had been put forth in behalf of foreign nationals in the United States. Foreign departments were organized at Union College, where German and Scandinavian students might receive instruction in their own language, from teachers of their own nationality. And at College View, Nebraska, there was established an International Publishing Association to produce literature in the various languages for circulation in the United States. This factory, which was later destroyed by fire, was the forerunner of the International Branch of the Pacific Press, now located at Brookfield, Illinois.

It is only human that differences should arise between groups and individuals of diverse nationalities. But in God's plan, human nature is to be transformed. Messages were sent reminding our brethren that in their work for God they should forget that they were "Americans or Europeans, Germans or Frenchmen, Swedes, Danes, or Norwegians," and unite in faithful, loyal service for the King of kings.

Constitutes a Fitting Climax

"We are living in the time of the end. The fulfilling signs of the times declare that the coming of Christ is near at hand."—*Id.*, p. 11.

"Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. Be patient, therefore, brethren, . . . for the coming of the Lord draweth nigh." James 5:7, 8.—*Id.*, pp. 287, 288.

With this blessed advent hope, as expressed in the opening and closing sentences of "Testimonies for the Church," Volume IX, every true advent believer is in hearty accord. In a very special sense, it may be said of Mrs. White's messages in book form, especially addressed to the remnant church, that their entire content is related to that hope and expectation.

Soon after the publication of Volume VIII, with its portrayal of subtle, deceptive theories that were threatening the church, Mrs. White wrote:

"The last 'Testimony' published opens to our people the danger of these theories, and the 'Testimonies' published in the future will urge still more strongly the necessity of lifting up and carrying high the banner on which are inscribed the words, 'The commandments of God and the faith of Jesus.'"—*E. G. White MS. 64, 1904.*

To this purpose, the servant of God was true. Though the messenger was declining in years and in physical strength, these vigorous messages formed a fitting climax to the "Testimonies for the Church," containing counsel and admonition written for her fellow believers in the hope of redemption.

Such is the story of the writing and publication of the nine-volume set of "Testimonies" (now incorporated in the four-volume set, Volumes I, II, III, and IV). Seventh-day Adventists may well rejoice in the signal way in which God has instructed and guided His people through this, His chosen means.

[This article concludes the excellent series on the background and larger meanings of these inspired counsels for the church—especially Volume IX as here treated. It will be remembered, of course, that Volume IX constitutes one of the required books in the 1937 Ministerial Reading Course. A supplemental article, to appear shortly, will discuss the later, three-book set of "Selections From the Testimonies," which are likewise filling a definite need.—EDITOR.]



ONE of our imperative needs, in this time of pressure and propaganda, is balanced thinking. Altogether too many approach truth from a one-sided point of view. They seek supporting evidence for their own opinions, rather than the full testimony of the facts. Conclusions reached under such circumstances are inevitably biased and unsound.

THE GOSPEL MUSICIAN

His Responsibility and Opportunity

Music in Soul Winning

By WILLIAM JENSEN, *Evangelist, Visalia, Calif.*

SO closely associated with the work of creation and redemption is the melody of music, expressed in song or in the vibrating chords of musical instruments, that we can scarcely think of one to the exclusion of the other. (See Job 38:4, 7; Rev. 15:3.)

We are told that "it pleased God by the foolishness of preaching to save them that believe." Such "foolishness" is God's ordained plan for saving men. True gospel singing is gospel preaching in a musical setting; and considering the proportion of time allotted to each in a religious service, who will venture to say that a song, sung by one who knows Jesus Christ and His power to save, is any less effective an agency for good than the spoken word? Many a man and woman can trace the moment of conviction or conversion to the hearing of some verse or phrase of a gospel song. How much of life would be barren and dry were it not for the refreshing dew of harmony in song and instrumental music!

A young man—rough, crude, uneducated—was sitting in a church one day, listening to a preacher who had not succeeded in persuading this particular hearer to yield his heart to the control of the Holy Spirit. At the close of the sermon that wonderful hymn, "Almost Persuaded," was touchingly sung; and under its persuasive appeal that young man rose to his feet and gave his heart to God. A year or two later he was in one of our schools preparing for the ministry, and he is now a Bible teacher in one of our colleges.

A story is told of John Ellison Vassar, noted colporteur evangelist, which illustrates the power of gospel song. Following his usual plan, he was at one time engaged in colporteur work preparatory to beginning evangelistic services. An Irish woman had heard that he was visiting from house to house with literature, and she indignantly announced, "Should the young man come to my door, he'll not get a very warm welcome." It was not long before she answered a knock at her door, and found herself face to face with the young preacher. No sooner had he introduced himself than, true to her word, she slammed the door in his face. Nothing daunted, he sat down on the doorstep and began to sing; and moved by curiosity, she listened, and heard the touching words:

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

When the evangelist began his meetings, he found among those who first responded to his

call to bow at the altar, this Irish woman who had treated him in such an unfriendly way. Tears were streaming down her cheeks, and as he tried to talk to her and help her to find the Saviour, she sobbed, "O Mr. Vassar, it was those 'drops of grief' you sang about that brought me here tonight!"

Very often the singing evangelist hears from individuals who assure him that a certain song, at a definite time and place, brought them to the deciding point in their lives. In connection with an evangelistic effort in Spokane some time back, I was singing one night without any particular thought of the possibility of some one in the audience making a decision for Christ at that time. But a few nights later I was told of a woman who, while listening to that song, had made up her mind to yield her heart to God. From that time to the present I have always sung with a prayer in my heart that some soul might make his peace with God as a result of the song. The minister, too, is often enabled to preach with greater power by means of this God-given medium of song.

Since we know the power of song to stir our own hearts and draw us closer to heaven, why may we not depend upon it to have the same effect upon others, and thus give to it its rightful place in soul-winning endeavor? The Spirit of prophecy, listing three mighty instrumentalities in preparing souls for the kingdom, places song first: "The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship in which there can enter nothing that defileth."—"Testimonies," Vol. V, p. 491.

Whatever our situation or experience in life, music touches every phase. During discouragement, when the heart is pressed with gloomy foreboding, at times when the soul is sorely vexed by temptation, in the hour of danger, and even when death snatches our loved ones from our arms, what solace and fortitude we may find in song. (See "Ministry of Healing," p. 254, and "Education," pp. 166-168.)

It would hardly be possible to find an audience at any public meeting where there is not at least one soul passing through one or more of these experiences, and the probabilities are that in every assembly there are many whose hearts are heavily burdened. The preacher may be explaining a prophecy or a doctrine, and may make the subject exceedingly plain and impressive, without including a word of encouragement for the soul who, fighting a terrific daily battle with self and sin and becoming utterly discouraged through defeat, has a present personal need of the direct help of the God of heaven. But the singer follows the speaker, and with melodious voice, and heart on fire with love for God and passion for souls, points the sin-sick soul to the loving Saviour, who

(Continued on page 26)



TWO EQUALLY DISASTROUS PERILS



OUR attitude toward truth is a life-and-death question, both for us as individual workers, and for the denomination. Our very destiny depends upon the attitude we assume. This question is consequently of inescapable moment to every one of us. Differing attitudes prevail, finding their ultimate expression in two extremes. These extremes represent small minorities, we believe, but minorities of peril. Let us note them briefly.

One group takes pride in stressing its orthodox conservatism, which when stripped of its assuring phraseology is often just plain reactionism, however harsh the term may sound. Such, complacently, in the spirit of super-orthodoxy, and with the mind closed to reasoning and critical analyses, take their stand upon some traditional detail. They become seemingly oblivious and impervious to any additional facts or factors that might modify former conclusions based upon incomplete or partial data. They look upon any change or revision as perilous, principally because it is a change.

Such cleverly contrive to place themselves in the strategic position of the ultimate defenders of the faith delivered once for all, the last stand of loyalty. They classify, by implication if not by declaration, all who differ from them as dangerous innovators. Their penchant is to maintain that *status quo* which supports their own rigid views. They condemn openly, or by implication, equally loyal, self-sacrificing, truth-loving heralds of this message who differ from them. This group represents one minority extreme.

At the other end of the pendulum's arc, stressing its liberal progressivism, stands an opposite group ready to press views that are seriously revolutionary, perilous, and disruptive. And these two opposite groups, each appealing to a partial set of principles of commonly acknowledged truth, make more difficult the sound, reverent, and loyal stand of the majority who reject upon principle the positions and perils of both extremes. It is essential for us clearly to understand the situation in order intelligently and properly to relate ourselves thereto.

Truly we need the spirit of sound judgment, of spiritual discernment, and unswerving fidelity to God's ever-expanding truth, revealed in His Word and buttressed by the confirming

witness of the Spirit of prophecy. Anything else or anything less will prove disastrous. At the same time we should not permit ourselves to be forced into situations that are intolerable and unnecessary. There is no need of permitting a few reactionaries to blockade all legitimate advance. The majority voice, avoiding both extremes, should prevail.

We must avoid the attitude of the first group—a stultifying subservience to tradition and mere traditional teaching of the fathers of this movement, with its weight of authority vested chiefly in its antiquity. It was this position that wrecked the Jewish church of old. And this is a present peril of very real dimensions.

We must beware, similarly, of the stultifying creedalism of the historic Protestant bodies. Driving their doctrinal stakes after the first great period of discoverative study, they said with complacency and finality, "Thus far and no farther. We have the full truth." Hence they braced against any and all additional light and truth, and deadening stagnation has resulted. This is the rigid orthodoxy of inertia. We as a people must watch lest one or the other, or both, of these twin errors take disastrous root in our midst.

At the other extreme and opposite end of the pendulum's swing, before mentioned, lies the peril of abandonment of distinctive advent movement principles, rooted in Scripture and confirmed by the Spirit of prophecy, through the acceptance of specious principles that simulate light, but contradict or neutralize the soundly buttressed historic positions which have made us a separate people. Such usually touch either the sanctuary truth or the Spirit of prophecy, which constitute the distinctive and separating features of this movement, and the stone of stumbling to all critics and apostates. Here again we must watch and stand by revealed truth no matter who may be the innovator, what his standing may be, or his record.

The pathway of the advent herald is beset with perils today. Our only safety lies in ceaseless, progressive study of the Word,—individually and in groups,—invoking the promised presence and guidance of the Holy Spirit, and the matchless counsel of the Spirit of prophecy. He who follows this divine program for worker guidance and protection has the assurance of divine keeping from the pitfalls of the hour.

L. E. F.

Creative Thinking

(Continued from page 1)

The "Testimonies" point out the value of caring for the body, but they emphasize yet more the importance of mental training: "Mental culture is what we, as a people, need, and what we must have in order to meet the demands of the time."—Vol. IV, p. 414. We teach our students to work. We teach them Bible and history, Greek and Latin, mathematics and science, and other important things. But as I meet the students from our schools, going into the mission field I have observed that we have failed to teach them how to think. We should give earnest attention to the responsibility of training the mind. The image of God is, first of all, the character and likeness of God in the soul. The heavenly gifts of mind and heart, rather than mere knowledge, need to be exalted today. Mind and knowledge, though they cannot exist apart from each other, are two different things. Mind is like the trained hand or eye; knowledge is like a tool. All too often I find students from our schools who have acquired many facts but have failed to learn how to apply those facts. They have the tools, but the skill in using them is lacking. They make one think of a man with a coal shovel, who, if he goes to school two or three years more and takes advanced university work, often gets only a larger shovel. Just as such a man can use a shovel, but not the finer tools with which goldsmiths work, so these students have acquired facts, but not the costly treasures of soul culture and ennobling, creative thinking.

Characteristics of a Well-Trained Mind

In speaking of a well-trained mind, I wish to mention a few characteristics of such a mind. First of all is *humility*. One marked weakness of modern thinking and thinkers is pride of one's own conclusion, with confidence in one's self and contempt for others. A second attribute of a well-trained mind is *honesty*. Real honesty in thinking is seldom seen. Many confound honesty of research with prejudice, preconceived ideas, and a love of empty honor. Honest thinking loves the truth, loves it more than life itself. It not only loves truth for the truth's sake, as is so often said; it loves truth because truth exalts God, helps man, and humbles the thinker.

Independent thinking also belongs to a well-trained mind. That does not necessarily mean opposition thinking, but it does mean that we ourselves try to reason from cause to effect so as to reach a definite conclusion. Genuine, independent thinking remembers that its objective is not to break, but to build. Such thinking is both tolerant and intolerant—tolerant of other persons, but intolerant of all pretense or falsehood. Another crucial test of a well-trained mind is its ability to blend knowing with *understanding*. The noted Clemenceau once said of the French statesmen, Poincare and Briand:

"Poincare knows everything and understands nothing; Briand knows nothing and understands everything." The Bible makes a difference between wisdom and knowledge. We are told that "the wise useth knowledge aright." "Through wisdom is a house builded; . . . and by knowledge shall the chambers be filled with all precious and pleasant riches." Prov. 15:2; 24:3, 4. However, a well-trained mind involves

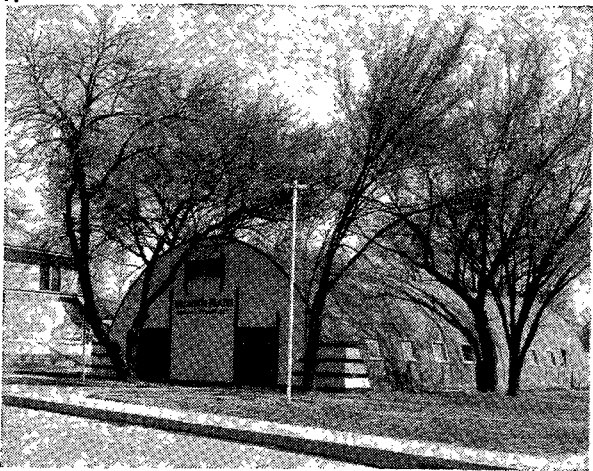
THE ROUND-ROOF

By E. E. BEDDOE, *Evangelist*



WE have just completed at Tulsa, Oklahoma, for Elder Frazee, a tabernacle which has a round roof, nearly a complete half circle, beginning at the ground on one side and running over to the ground on the other side, so that with the exception of the front and back, it is all roof. A number of hay barns erected after this manner gave us the idea. It seems to be the most ideal structure for evangelistic purposes, as it has many advantages over the type of building usually erected for this purpose. This type of tabernacle has met all our expectations. It is unique and pleasing in appearance, economical in cost of material; it is made in a form easily taken apart in sections for transportation and re-erection, and is void of pillars or posts that obstruct the vision of the audience. It requires about one fourth less lumber to construct than is required for the ordinary type building, has good acoustics, and is ideal for stereopticon use.

Our tabernacle is forty feet wide and eighty-eight feet long. It is only eighteen feet high, as we cut two feet off the half circle, chiefly for appearance. Bows were made in the form of a half circle to support the roof. The bows rest on the sills, which are tied together and sup-



something even beyond logic, reason, knowledge, and understanding. It has *breadth* of view, and is sensitive and sympathetic in its understanding. But it has, above all, the ability to think in such a *creative* way that it must influence existence. It is thinking that touches life with such a vital spark that it in turn makes others think with an inward urge and really accomplish things worth while.

ED TABERNACLE

elist, El Reno, Oklahoma

ported by concrete footings. Each bow is made of four 1 x 4 inch pieces of lumber which are securely nailed from both sides. They are so constructed that they can be unbolted and taken apart in four sections each. The two ends of the building are made up of sections six feet wide bolted together; thus it is not difficult to take them down or to reassemble them. The roof is covered over completely with 1 x 6 sheeting nailed to the bows. This is covered with a heavy green-slate roll roofing, and is nailed down with laths over the laps so that it may be readily taken up. The laths are stained green to harmonize with the roof. The front of the building is painted; this with the bright-green roof makes it very attractive.

The unique form and appearance attract the attention of the people, and many stop to investigate and to inquire as to its purpose. All seem highly pleased with the unusual method of building, and with the roomy, pleasing interior. We believe it will be easily heated because the overheard space is greatly reduced by the curved roof; and no doubt it will be easily ventilated and kept cool by opening the twenty large, inexpensive, well-balanced windows—eight on each side and two in each end near the top.



In speaking of modern thinking and trends of thought, two great dangers should be mentioned. The first of these is *negative thinking*. The very essence and spirit of present-day research, of most science, and of a large share of philosophy, is skeptical and destructive. Says one writer:

"This whole wave of radical analyses, characteristic of modern liberalism, is negative. . . . It cannot lead us out into paths of dynamic living. It cannot arrive at a satisfying synthesis or give positive, daring faith. This tendency has worked havoc in the higher grades of our public schools. Its worst effects have been felt in Christian and other colleges and universities, where professors have shocked student after student out of their orthodox home training, and that of their local church. A modern equivalent was not even considered. Clever, smart, 'half-baked' men who had had no contact with life and its maturer responsibilities, or who were older and had avoided them—in the very halls built with contributions of the faithful common folk, turned out a host of youngsters who were nothing more than unprincipled sophists."—*"Christianity in America,"* p. 45.

Perils in Modern Thinking

Another pitfall of present-day thought is a *barren intellectualism*. I confess to a grave concern here, not only for our schools, but for our church. It is so easy to mistake scholarship for education and to make titles or degrees the test of men and the measure of our schools. On this danger of modern, worldly trends in church and school we quote further:

"An aristocracy of the intelligentsia is still threatening the foundations of Protestantism. The evangelical conception of a revealed gospel, the Word from and on God, as the central authority to which all men must anchor is being threatened by an intellectualism which is dissolving every axiom of the faith. . . . As a result, Protestant Christianity becomes primarily intellectual. . . .

"It culminates in an ecclesiasticism of intellect as dogmatic as that of Middle-Age ecclesiasticism, or of seventeenth-century Protestant orthodoxy. Or it substitutes intellectual and logical consistency for ethical and religious righteousness. It saps religious vitality and ethical radicality. It levels and dilutes God and other objective virtues to the level of the possibility of mental acceptance. It dissolves the dualism of God and man into an intellectual monism that is sterilizing in its effect on prayer, preaching, worship, art, and all phases of Christian truth. . . .

"When intellect becomes an end instead of a means, however, it results in an egotism far more sinister and subtle than the egotism of physical power. Ultimately this intellectualism fails, flounders, and ends in either stern stoicism or futile cynicism. This element of superiority is more strongly pronounced in young scholars than we realize. . . .

"This intellectual drift within Protestantism has gone so far that it has become stale. A dark and impenetrable cloud seems to have settled upon the intellectuals. A frigid paralysis is evident. Intellectualism has no power to save itself. It has gone to seed. It has lost its Master."—*Id.*, pp. 42-46.

These weighty words merit and challenge our thoughtful attention. One of the reasons why the need for well-trained, creative minds has to be stressed today, is the state of modern thinking. Thinking today is superficial. It is thinking that is no thinking. Modern thinking is crooked. By that I do not mean dishonest. I mean it begins wrong, follows a wrong road, and comes to wrong conclusions. Modern thinking is muddled and confused. These terms do not mean the same thing. Muddled thinking pretends to be profound thinking, and is indeed often taken by the uninformed for deep thought. It does not express itself clearly, so as to be understood. Clear thinking answers clear-cut

questions. Muddled thinking, like muddy water, is shallow; yet we cannot see the bottom. Much of that which calls itself philosophy is really only muddled thinking. Confused thinking is excited, discordant thinking. It runs amuck, like a chicken with its head gone. The mass mind and even the mob mind—blind, stupid, wild—is the most dangerous specimen of a confused mentality.

Creative thinking is what our missionaries need. They meet entirely new conditions in the foreign field. I have seen them fail again and again to make a way through perplexities, just because they had not learned to reason from cause to effect, and to solve problems. It is pitiful to see them stand thus helpless. They have learned some Greek and Latin; they know some Bible, science, and history; they can work—but they do not think. There is, however, something even more unfortunate than that about the plight they are in. They do not know how to stimulate in other minds the gift of thinking originally, carefully, and in the fear of God. The Lord loves and blesses right thinking. "He hath no pleasure in fools." Eccl. 5:4. We once sent a young man, freshly graduated from one of our schools, to an almost impossible mission field and task. We could give him no help or advice at all—neither on how to get in nor on what to do if he got in. Smiling, he said: "I am thinking. I have spent days just thinking on this problem, and when I come to a stop, my wife thinks on. We have found four ways to enter, and we know God will guide us. We are going in, and we plan to stay." They did go in, and they are still there—thinking and succeeding.

Old Controversies and New

I must give another cogent reason why well-trained minds are needed today. The world is all athrob with frenzied, conflicting ideas. Old errors as to the supremacy of the state and other controversies have been revived, and new, unheard-of issues and claims are being advanced. Our students should be prepared to meet these. The human race is in great darkness. Mankind is being led astray today by false doctrines, false philosophies, false sciences, and false interpretations of history. Let me refer only to the last. There is the *military* interpretation which idolizes generals and dictators. This is what brings on tension, rearmament, and war. Then there is the *economic* interpretation of history, that materialistic philosophy called "communism." What havoc has it not wrought among the nations! Another is the *racial* interpretation making everything depend on blood, soil, and race. Closely akin to that is *destructive nationalism*. There are others, but these alone have murdered peace, nourished hatred, banished liberty, and led the nations to the present world fear and collapse.

We have need at this time not only of balanced men and women, but of warmhearted men and women, who are taught in such a way

that the deep fountains of their souls have been broken up. The youth should be set on fire, not with wild enthusiasm, but with that fire which burns deeply—the fire of some high ideal, some great thought, some dynamic purpose that will lead them to accomplish mighty deeds for God. What a teacher gives his students out of his head, important as that may be, is very small compared to what he gives them out of his soul—that is, of his own innermost life. We had a number of good teachers in Union College when I was a student, but when I remember them, I think first of two who brought something into our lives that other teachers did not bring. They made something grow that caused us to feel and think differently. They sowed a seed that the Lord wanted to develop into creative, original, sympathetic, well-balanced thinking.

I am not a critic of our schools. I believe in them. But sometimes it is hard to know just what is taught. I do not think it wise or even ethical to ask students about the faith of their teachers—as if they were to watch for heresy and report it. Although we should never encourage students to doubt their teachers, and though students who do criticize usually are not the best, we must be frank with our students and keep their confidence. Out of the fullness of their hearts students do reveal things. In seeking for prospective missionaries, I have talked with scores of students. In these interviews, it seems that the students speak now much more of their teachers' degrees and university standing than they did years ago. Our schools have become scholastic-minded rather than mission-minded. But I wish our students were more impressed by the impelling power their teachers have brought into their hearts to live that deep, creative soul-life that God will give to every one. To our teachers comes this divine message: "Let the heart of the instructor be linked with the hearts of those under his charge."

There was something *living* in the instruction of Jesus, that is lacking today. There was a power in His teaching that urged men to think, to love righteousness, to hate iniquity, to decide aright. It stirred them to action and service. Some may say that a creative mind is a gift of nature which cannot be imparted by others. That is true, but only in part. It is well known that parents can influence and train their children to independent, careful thinking. Parents could, no doubt, do even more of this than teachers, but because parents sometimes do so little, teachers must always do more. We do most sorely need instructors who impart to their students a love for genuine thinking. This one great need is so overwhelming that our schools will fail unless it is realized. We would not belittle true, modest scholarship or the value of acquiring knowledge, but we would stress a hundredfold more the necessity of getting close to our students and awakening in their souls the impelling power of creative thought.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

(This Forum, dedicated to the exchange of candid worker opinion on ministerial methods and problems—though not designed for the debate of controversial, theological questions—reflects the personal views of the respective writers, and not necessarily those of this journal or of the denomination at large. Contributions should not exceed 500 words, and are expected to conform to the recognized amenities of the Christian platform. The editors reserve the right of excluding presentations failing to observe such principles. Contributions of value are invited for these columns.)

The Personal Touch

EDITOR, THE MINISTRY:

PUBLIC ministry is good. It is needed. It arrests attention. It leads to serious thought. But it is in the quiet of the personal interview, just the two, the seeker and the sought, with the unseen third Presence to strike the arrow of conviction deep into the heart, that real soul winning takes place.

One may be a pulpit orator, but if he fails as a personal worker for souls, he fails utterly. Some years ago the pastor of a large church in London felt the need of a genuine revival among his members, and invited a certain noted evangelist to conduct a series of revival meetings. These were widely advertised and largely attended. The audience gave respectful attention, but seemed almost as if carved out of ice or stone. There was no response. The series was concluded, yet the great heart of the church was not stirred.

Remembering a dear old friend of his residing in a distant city, the pastor wrote him of the apparent failure of this evangelistic effort, and asked counsel and especially the prayers of this earnest man of God. He also urged that he visit him soon. The older man felt a burden for the work of the younger, and accepted the invitation. After a little conversation in the study, the pastor turned to him and said earnestly, "You must speak to my people tonight."

The dear old man was horrified. "Why, you know I'm not a preacher. I couldn't preach to your congregation. I wouldn't know what to say."

"But you know Jesus, and you know the need of the sinful heart. Don't try to preach to my people. Just talk to them a few minutes right out of your own heart's experience."

At last the old gentleman promised, and finally the hour came. With fear tugging at his heart, and yet with the courage of a definite purpose, after a few words of cordial introduction on the part of the pastor, the old gentleman arose and began to speak. A quiet hush fell over the congregation. It was as if the very heavens had opened, and a little breath had blown down upon the waiting people, so quietly, so earnestly, in such a heartfelt manner, did this man of God bring home to them the mes-

sage which he had received from the great heart of love.

In citing this simple story the writer said, "While my elderly friend had not been to Oxford, he had been to Calvary." Surely this is the secret of all successful soul winning. No preacher's work is finished, but only begun, when he steps down from the pulpit. It is the personal touch that brings success. The real joy of Christian ministry is that which comes to one who is conscious that the Lord Jesus Christ is using him to bring sin-sick souls to the foot of the cross.

C. A. RUSSELL

[M.V. Secretary, Southern Union].

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Capitalizing Our Name

EDITOR, THE MINISTRY:

FOR years I have had a profound conviction that our brethren were impressed by the Lord in the selection of our denominational name, and that He had a purpose in it. We should therefore make use of it in every possible way so that it may become known by the world. The name alone will cause inquiry and give opportunity to acquaint people with the truth.

The churches as a body have departed from the Bible, but in each of them there are a few Christians who are seeking for the truth of the Bible. If through our literature, or otherwise, we let them know that Seventh-day Adventists believe in the Bible prophecies, they will be glad to hear of a Seventh-day Adventist who will explain these prophecies to them.

Many an evangelist has lost the confidence of these church people because he has apparently endeavored to hide his colors, as it were, and they have left his services to return no more. I believe we should make it plain from the beginning that we are Seventh-day Adventists.

In Montreal, our work for the last thirty years has met with little success. It was very difficult to gather together a congregation of any size, and very few were baptized. We began advertising an effort as Seventh-day Adventist services, keeping this fact before the people through the newspapers every week.

(Continued on page 26)

THE MINISTER'S BOOKS

Reading Course and Reviews

Tributes to New Reading Course

Words of enthusiastic praise for the new 1938 Ministerial Reading Course come from early readers.

L. H. CHRISTIAN, *Vice-president of the General Conference*: "The Sanctuary Service," by M. L. Andreasen, is a volume which will live and last with the remnant church until the close of time. It contains a wealth of helpful, suggestive thoughts on the Levitical priesthood and on the priesthood and ministry of Christ in heaven. In a lucid, fascinating presentation, it sets forth the great truths of the atonement and the final end of sin. Many spiritual lessons from type and antitype are clearly taught in a readable style. Not in several decades has this denomination produced a more timely book."

I. H. EVANS, *Field Secretary of the General Conference*: ["China's Borderlands, and Beyond"] "A fascinating recital of planting the truth in the western frontiers of China. It reads like the richest romance. Elder Crisler's presentation causes the reader to look upon all privations and isolations as a privilege, rather than a hardship."

J. L. SHULER, *Southern Union Evangelist*: "The book, 'Living Evangelism,' by C. B. Haynes, is built

around the strong, central idea that Jesus Christ is the model evangelist, and that gospel workers today, as underevangelists, can have and will have true success as they adhere to the principles that characterized His work and teaching. The latter chapters contain many helpful suggestions on the evangelist's equipment, his reading, his speech, and the perils that may beset him. Every worker is bound to be benefited by reading and absorbing the fundamental principles of true evangelism as set forth in this book."

C. LESTER BOND, *Associate Secretary, Missionary Volunteer Department*: "The material contained in 'The Sanctified Life,' by Mrs. E. G. White, is of vital importance at a time like this, when many—even professing Christians—are giving themselves over to fleshly indulgences and worldly attractions. Gospel workers will find it especially helpful in presenting the subject to others in an appealing and helpful way."

If you have not yet enrolled, please sign the enrollment card mailed you, and send it at once to the association secretary of the division in which you reside. If that is misplaced, just send in your name and address. Secure your set of books through the regular channels. You will never regret the investment.

THE MINISTER AND HIS READING

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



HE books which a minister reads, and which he gathers into a library, will very largely serve as an indication of his character. They will disclose who are his literary friends and associates, and what are his intellectual and moral tastes and affinities. They will also indicate what his future is going to be, for books mold character and shape experience. The kind of reading a minister does will have much bearing on the kind of minister he is, and is going to be.

Too much stress cannot be laid on this matter of a conscientious, careful, prayerful selection of books and magazines to be read. One of the very best methods of cultivating both intellect and heart, and at the same time the most convenient and least expensive postgraduate schooling we can select, is the study of noble, uplifting literature. On the other hand, the quickest way to mediocrity, inefficiency, and failure is via corrupt, trivial books. Nothing can be as helpful as good books, nor as harmful as bad books. Therefore, we as ministers should pray for a delicate sense of discrimination and selection in this important matter of reading.

There are some ministers, perhaps many, who are intellectually lazy, listless, and indolent—even somnolent. They do not consider that they need to read. At least they do not

read. They have no systematic plan for reading, and are pursuing no particular course. Their reading is entirely desultory. They derive their information regarding the happenings of the day by listening to the radio, for it is easier to listen than to read.

Such ministers are *making progress backward*. They are not going ahead, they are not standing still—they are definitely going back. They are an injury to the cause of God. Intellectual stasis is bound to lead to ministerial death.

There are other ministers who are so excessively busy that they find little time to engage in the reading they greatly desire to do. Their daily program of work lays such heavy demands on their time that they complain of their inability to carry through a systematic, daily course of reading. This is no fanciful difficulty. It is very real in the lives of many of us. But we *must* find time.

There is much that every minister needs in his equipment which he can acquire only by reading. And he is in duty bound to acquire it. He should not engage in the holy work of God without adequate preparation. He should not enter his pulpit without a fitness to meet its problems. Every time he stands between the living and the dead, the light of all the world beats upon him. He cannot know every-

thing, but he certainly needs to. He cannot acquire all knowledge, but he ought to know how and where to acquire what is needed when it is needed. If what he says to the people is to have power, he must have a great fund of reserves to give it force. Trickling streams may run on forever. But they furnish no power.

I have heard of a preacher who said, "If I could go over my life again, I would get some one to chain me in my study, so that I could not get away until some one let me out." He recognized the supreme importance of study as well as the extreme difficulty of getting at the business of studying.

If the minister gives the time he should to reading, he will have to struggle to do it. But it is a fight worth making. And it is a fight which must be won. If the victory is not won, the minister will not grow. He may be busy enough, but he will just be a man of all work, a Jack-of-all-trades, a handy man for his people, a public utility appliance. Oh, yes, he may be useful, and no doubt be appreciated for a time, but he is no longer God's prophet, God's trumpet. His eagle's wings are plucked; indeed, he is no longer an eagle soaring into the heaven and looking into the sun. He is just a sparrow, darting here and there, swooping in all directions, but getting nowhere.

Plan Definite Course of Reading

How shall the problem be solved? How shall the busy minister get time to read? First of all, let him pray about it. He will need divine help. It may seem impossible to him, but let him remember that with God, "all things are possible."

It is altogether necessary to formulate a plan, to block out a system, to arrange a program—and then live by it. Time must be organized and budgeted, and everything must be done in order. I cannot make out your plan for you; I have difficulty enough making my own. What fits one will not fit another. Every man must make his own plan, but a plan he must have. I do some of my best reading at hours which I hesitate to mention. That would not be good for all. There are those who declare it is not good for me. But I get my reading done.

Watch sharply the fragments of time, the odd moments. Build them into your plan. Do not let them run to waste. Have a book with you, wherever you are. You may have to wait somewhere. Even if it is only a few minutes, use these in your reading program. It is amazing what can be done with such fragments.

We must read enough in the newspapers to know what is going on in the world. But it is easy to spend too much time on the daily papers. They contain some things, of course, which we can use. But they contain more that is useless, and much that is positively hurtful. Let us not get too much interested in the gruesome details of murders and trials and

conjugal infidelity and embezzlements and politics. Of what value are these details to us anyway?

There is even a whole world of *religious* books which are of little or no value. You are just as well off not to waste time on them. Read only books that will help you in your holy task. Let the others go. Be selective. You are constantly giving out; therefore you should constantly be taking in. Choose the best. To this end the annual Ministerial Reading Course was devised a quarter of a century ago. It fills a vital place in our ministerial scheme. It embraces books of acknowledged merit, needful for us all as gospel workers, and at very moderate cost. It unites our thinking and adds substantially to our store of knowledge and culture. It is a plan worthy the active participation of all.

Do not allow yourself to read aimlessly. Adopt a system of reading. Have an objective. Lord Lytton, in his "Caxtoniana," sagely observes: "Reading without purpose is sauntering, not exercise. More is got from one book, on which the thought settles for a definite end in knowledge, than from libraries skimmed over by a wandering eye." And John Stuart Blackie, brilliant professor of Greek in the University of Edinburgh, writes in his treatise, "On Self-Culture:" "Reading in the case of mere miscellaneous readers, is like the racing of some little dog about the moor, snuffing everything and catching nothing; but a reader of the right sort finds his prototype in Jacob, who wrestled with an angel all night, and counted himself the better for the bout, though the sinew of his thigh shrank in consequence."

Some Worth-While Objectives

I venture timidly upon such a matter as suggesting rules for reading to any one else. Each man will want to make his own. I have some rules of my own, and although I have not always followed them, when I have, they have been helpful. I mention these in the hope that they may be found useful to others.

We should keep very definite objectives in mind in all our reading. First, we should read books which are *helpful to our vocation*. What one reads should logically be determined by what he is, what he does, and what he means to do. When a minister chooses his reading, he should constantly ask himself: "What can I take into my work and assimilate? What gives me impulse and inspiration? What can be made to call forth the utmost of my mental powers?"

Another objective should be *mental quickening*. When we read, our mind comes into contact with other minds, and thought sharpens thought. Underlying all our studious reading should be the determination to develop our mental powers. This has been called "mental gymnastics." Just as physical gymnastics develop the body muscles, so does earnest reading

toughen the mental sinews. Every class of literature has its own office in this direction. Bacon said: "Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend."

All of us need to strive for *style*. For this purpose nothing can equal the Bible and the great masters of literature. They show us how to think. They enlarge our vocabularies. They enable us to lay hold on an effective, deliberate, persuasive, conquering speech.

Then, too, we should read for *information*. Quoting Bacon again: "Reading maketh a full man." By our reading, we gather facts and truths and store the memory with valuable material.

Adopt System of Note Taking

It would be well if we would all learn to read with pencil and notebook at hand. Most of us have poor memories. It is impossible for us to retain everything we read. Consequently, much of our reading will be a waste of time unless we gather out and put down the things which will be helpful to retain. The wise reader takes care to master what he reads. This can be done only by a system of note taking. When once you form this habit, you will find that reading becomes a fascinating pleasure rather than a task of drudgery. It is much more difficult to retain what you read than merely to read. You will be astonished to find how efficiently the memory is aided by the practice of note taking.

Into your notebook put things that are striking, that are interesting, that are suggestive. Put along with them, if you desire, your own comments, criticisms, ideas. In a few years you will have gathered a valuable accumulation of notes. Historical and scientific references and quotations should be as accurate as possible. It is good discipline to let no word slip past in your reading which you do not understand. Do not allow yourself to get above using the dictionary and the encyclopedia. Let your mind concentrate on what you read, and try to grasp the full meaning. There are times when it is well to read books which tax every power of the mind. Certain types of reading cultivate laziness and produce a lethargic state of mind. It is important that the minister should sometimes read books which do not necessarily attract him. In this way he will acquire the power of concentration and discipline that his mind needs.

The minister's reading should be varied. His library does not need to be all Bible, Spirit of prophecy, and theology. He should exercise care that his reading does not sink into the narrowness of professionalism. Any minister can easily run his mind into a rut out of which it will be very hard to lift it. A variety of mental occupation is restful to the mind. Poetry, history, philosophy, biography, exploration, discovery, archeology, and current events

should all have their place. In this way, one's interest will be kept broad and fresh.

Of course, it scarcely seems necessary to say that ministers should be men of *the Book*. Not that they will read but one—they will read many. Nevertheless, the *one* will color all the rest. The *one* will be foundational. It lies at the very foundation of life. In the Bible the very loftiest literature is found—the literature of heaven. All of the attractions and the inspiration of great literature is in this Book to a superlative degree. In all other books men speak to men. In this Book, *God* speaks to men. Here is the most instructive history, the most moving biography, the sublimest poetry, the loftiest oratory, the highest dramatic effect, the deepest devotion, and the truest philosophy. And all our reading should be accessory to and in harmony with this Book of books.



Book Reviews

"COMPREHENSIVE CONCORDANCE TO THE HOLY SCRIPTURES," *new edition*, by Rev. J. B. R. Walker, Macmillan, New York, 1936. 957 pages. Price, \$3.

Not all are in position to afford one of the larger and more expensive concordances to the Bible. Indeed, many prefer a compact, smaller volume that adequately meets the ordinary reference needs of the gospel worker. For all such, attention is directed to the Walker Concordance. The particularly unique and valuable features of this concordance are:

1. It is said to be the most complete one-volume concordance of the King James, or Authorized, Version available.
2. It is said to contain fifty thousand more references than similar works.
3. It is arranged in strictly alphabetical order, even to proper names, with the references under these alphabetical heads arranged in correct Biblical order.
4. It introduces no irrelevant or extraneous matter.

We are confident that this concordance by Walker would prove to be a satisfactory adjunct to a worker's equipment.

L. E. F.

NOTES AND NOTICES

Items of Interest to Workers

THE majority of our workers preserve the MINISTRY on file for reference, and some subscribe for an extra copy to use in making clippings for notebook or sermon—especially gems from the "Religious Press" valuable-quotation section, and extracts from "Notes and Notices." Others desiring to follow such a plan should order the extra copy through the usual conference or mission channels.

AN impressive-looking, 170-page "Coronation Souvenir Programme" printed in Jamaica, British West Indies, has been received in our office. The book, bound with silver paper cover, contains articles and pictures pertinent to the recent coronation in England, and to the island of Jamaica. We are glad to note a five-page section entitled, "Seventh-day Adventists in Jamaica," containing a comprehensive article by Elder A. R. Ogden, president of the Antillian Union Mission, and nine pictures portraying various phases of our work, particularly of the West Indian Training College. Every opportunity for aggressive message publicity should be capitalized.

THE impious daring, the blasphemy and infidelity of Modernism is nowhere more boldly disclosed than in the weekly editorial "Question Box" of the *Christian Century*. A recent number (July 28) is a case in point. What a fearful woe awaits those who ruthlessly strike at the Word!

"All stories of interesting incidents tend to grow with the passing of time. No narrative of dramatic character ever diminishes in the qualities of surprise and wonder as it recedes into the past. Every new recital is likely to gather fresh details. This was particularly the case before the era of literary criticism and the age of printing, which lessened the liability to such imaginative expansion. In the case of the gospel events each year that passed prior to the preparation of written sources, either those which we possess in the Gospel accounts, or those which underlie them, added to the likelihood of elaboration either for dramatic or apologetic purposes. . . .

"This process of expansion is seen already in the Gospels. It is apparent in the more elaborate and apologetic accounts given in Matthew and Luke as compared even with the vivid narratives of Mark. And in the fourth Gospel the wonder stories are still more in evidence, and the writer is apparently less concerned about the actual incidents than about their illustrative and hortatory value. He was not so much interested in validating the exceptional events in Jesus' ministry as in assuming their factual character and using them as expository elements in his portrayal of the spirit and teaching of the Lord."



MINISTRY Testimony Meeting

COMPLETELY READ.—"I assure you of my appreciation of the MINISTRY. I never miss any of its instruction. Every article is checked to make certain it has been read. This periodical is growing better all the time."—*L. C. Kleuser, Departmental Secretary, Greater New York Conference.*

EAGERLY DEVoured.—"Each issue of this magazine for workers is eagerly devoured and digested from cover to cover. I want to take this opportunity to thank you brethren at Washington for such a helpful organ. It is doing much to build up a more efficient and strong ministry in the church."—*R. S. Watt, Departmental Secretary, Chosen Union Mission.*

STUDY AD.—"The MINISTRY is doing a great work in bringing to our ministers everywhere a desire for a deeper knowledge of the Word, and in leading them to have a daily program that involves more than a superficial study."—*Varner Johns, Bible Teacher, College of Medical Evangelists.*

MINISTERIAL TRAINER.—"We wish to assure you that we appreciate the work you are doing on behalf of our ministry and prospective ministers through the medium of the MINISTRY magazine."—*H. J. Klooster, President, Emmanuel Missionary College.*

HIGH STANDARDS.—"We appreciate that splendid little journal, the MINISTRY, issue by issue, and pray that God will give you great grace in maintaining the high standard already set by it."—*J. W. Kent, President, North New South Wales Conference.*

UNIFYING AGENCY.—"I greatly enjoy the MINISTRY each month. I appreciate it more and more for its

spiritual and doctrinal instruction, and for its very practical suggestions. It is becoming an indispensable part of every minister's equipment. The magazine is of particular benefit to missionaries who for long periods of time do not have contacts with our Bible teachers and evangelists. It can do a great deal to unify the teaching of our denominational workers, which is very necessary in these extremely important days."—*Frederick Lee, Veteran Missionary to China.*

THE FIELD SAYS— Through Our Letter Bag

Suggestions for Ministers

MY DEAR SON IN THE FAITH:

I have just been reading the back page of the MINISTRY, and find that you have made some valuable suggestions to our ministers. Now I would like to suggest a few things that could be improved upon.

I do not like to see our ministers moisten their fingers with their lips before they turn the leaves of the Bible. Some habitually touch the thumb against the tongue before they turn to a text. They do not realize how uncouth this makes them appear.

Some of our preachers prance up and down on the rostrum, turning the face to the side of the rostrum, and people cannot hear them well, especially some who are a bit hard of hearing.

Another thing is that our people are not sociable enough to strangers who attend services. When Mr. Daniells was alive, we would go to a church, and I would sit in some inconspicuous place until after he preached the sermon. People would pay no attention to me. I would often stand where they had to pass by me on their way out, but it was seldom that any one would speak to me. However, when my husband came down from the pulpit to me and they saw that I was his wife, they would swarm around me and be very cordial indeed. I did not appreciate this attitude. A woman told me she had been attending one of our leading churches for two years and hardly any one ever spoke to her. No doubt many other such cases could be cited.

About fifteen years ago, Mr. Daniells and I were in New York City and we had a far different experience in a church of another denomination. Our people there were thinking of buying a church building from this non-Adventist body. They wanted our opinion on the purchase, but did not want the people of the other church to know we were examining it. So Sunday forenoon we attended their services. The people pressed around us, welcoming us, and inviting us to come back again, but they did not know who we were or why we were there. This experience made me wish that our own people were just as courteous.

I feel that you should call attention to these matters in the MINISTRY.

MRS. A. G. DANIELLS.

Glendale, Calif.

THE RELIGIOUS PRESS

Valuable Current Excerpts

RIVAL MEMBERSHIPS.—The Roman Catholic Church has a world membership of 333,500,000 as compared to the Protestants' total of 207,000,000.—*Christian Faith and Life* (Fund.), October.

WORLD COUNCIL.—By the action of both the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order, a proposal for a "World Council of Churches," uniting the interests of the two movements in a single representative body, is being submitted to the churches of the world for their official approval. If the plan is consummated, it will mark a new stage in Christian history, for there will then come into being a world-wide council directly representing the great bodies of non-Roman Christianity and continuously functioning in cooperative tasks in their behalf.—*Federal Council Bulletin*, September.

CHAPEL ATTENDANCE.—Princeton University has a magnificent chapel, erected at a cost of about \$2,000,000. The graduating class of last session were asked individually this question: "Have you attended the university chapel this year?" Three hundred and one answered, "No," and 137 answered, "Yes." This seems to us a record of which the university should be ashamed. One Presbyterian paper asked whether declining chapel attendance is due to religious indifference on the part of the students or to the character of the chapel services. It seems to us that these are questions which are well worth studying.—*Watchman-Examiner* (Bapt.), September 23.

MODERNISM'S ROBBERY.—When Harry Emerson Fosdick made the statement that "Modernism had robbed the world of the sense of God's presence, of the hope of immortality, and of a coming judgment," he made a very true, but fearful comment on what he has been preaching for the last twenty years. There is nothing but a return to evangelical Christianity with its Pentecostal power, with its innate passion for souls, with its utter reliance upon the Holy Spirit to convict men of sin, of righteousness, and of judgment, that will bring back this lost sense of God, this hope of immortality, and the fear of a judgment where all men must render their final account.—*Christian Faith and Life* (Fund.), October.

CONFUCIANISM STAGNATES.—When Confucianism is seen in a social and cultural perspective, it shows itself as a kind of cultural drug on the national life. Its essential principle is that of subordination to established authority—the minister and people to the sovereign, the son to the father, the wife to the husband, the younger to the elder brother, the employee to the employer. Within this fixed framework, essentially feudal, Confucius taught principles of honesty and duty which, apart from this context, are admirable enough, but which, viewed in the light of their absolute authoritarian principle, stand as the final philosophy for keeping a nation stagnant. The aim of the Confucian ethic was the attainment of "tranquillity" throughout the empire. Justice was no part of this aim, except as justice was defined within the framework of the five structural relationships of superior and inferior. A people in the grip of the Confucian code would resignedly accept and support a despotic government, and yield to the pretension of feudal lords with religious resignation.—*Christian Century* (Mod.), September 29.

WAR BLIGHT.—I hate war I know its folly, for I have watched it waste the substance of the world. I hate it with passion—the passion of one who has held the dying victims against his breast. I hate it because of the young men it spits upon bayonets and scatters like offal across continents sown with passion and watered with blood. I hate it because of the unborn slain in the loins of the potential fathers it destroys. I hate it for the hearts it has broken; the truth it perverts; the lie it exalts; the black damp of suspicion it hangs over all the councils of men. I hate war.—*Daniel A. Poling, in Religious Digest*, October.

METHODIST MERGER.—Ratification of the merger of the Methodist Episcopal Church, North, the Methodist Episcopal Church, South, and the Methodist Protestant Church is going steadily forward. The combined

denomination will have over seven million members. It only remains now for the Methodists in the South to approve the plan, and this cannot be done before 1938.—*Christian Faith and Life* (Fund.), October.

FUNDAMENTAL CHANGE.—The change that is occurring in religious thought is not merely a change in this or that item of doctrine—for example, the doctrine of sin, or of the church, or of God, or of man, or of revelation. It is rather a change of level upon which these and all other such problems are confronted. The whole range of our thinking is being transferred to a new level, a level with which most of us are unfamiliar.—*Christendom* (Mod.), Summer Quarter.

BAPTIST INCREASES.—Northern Baptists [in the United States] with 1,458,811 church members, during the year 1936, received 51,852 by baptism and on profession of faith. This was on a ratio of one for twenty-eight members. Southern Baptists with 4,482,315 church members received 191,993 by baptism and on profession of faith. This was on a ratio of one for every twenty-three.—*Watchman-Examiner* (Bapt.), September 23.

BUDDHISM'S APPROPRIATIONS.—Buddhism is imitating Christian methods, and copying Christian efforts. Since 1910, Buddhists have opened 4,000 schools with 568,000 students, and their teaching includes doctrines derived from the Bible, adaptations of Christian hymns, forms of service, and modes of work. Buddhists have captured the wireless. Every day Buddhist books are read over the air [in the Orient]. Buddhist religious services on Sunday are broadcast, while rarely are Christian services allowed. Yet the signs are rather in the direction of the decay of all religious beliefs. The youth of Japan is in a large measure turning to Karl Marx and Tolstoi, and to materialism and novel cults. A recent religious questionnaire issued among the 5,000 students of Tokyo University revealed that there are six Confucianists, eight Shintoists, 60 Christians, 300 Buddhists, 1,500 atheists, and 3,000 agnostics. Of 30,000 students in the government universities, 27,000 are reported as having no religion.—*Religious Digest*, October.

EDINBURGH INFLUENCE.—This insight [into the church-union movement] is the most generic contribution of the Edinburgh Conference. With hardly an exception, its delegates are returning to their homes under the spell of one supreme idea; namely, the idea of the church of Christ as a supranational, worldwide, ecumenical fellowship, divine in its origin and nature, against which Christendom has sinned by allowing it to be divided into separate, self-sufficient sects. A sense of awe took hold of every person who sat through those sessions as he contemplated this profound reality of the Christian faith. It is doubtful whether any delegate will ever look at the church again as he looked at it before he came to Oxford and Edinburgh.—*Christian Century* (Mod.), September 22.

UNITY'S STRENGTH.—Socialism, communism, fascism, and Nazism are strong because united. Just now the United States is witnessing a marvelous show of strength in a united labor movement. The ominous threats of all these forces that make no pretense of an alliance with Christian principles, present alarming social, governmental, and religious conditions.—*Christian Advocate* (M.E. South), October 1.

MODERNISM'S BLASPHEMY.—There is nothing to coordinate this conception of the Logos with the necessity of a virgin birth in the case of Jesus. The tradition of such a birth is connected with numerous notable individuals in history or romance concerning whom no claim to sinlessness is put forth. The sinlessness of Jesus was due in no sense to His origin, whether that be counted as human or divine. It was the result of His deliberate purpose to achieve the holy life. Furthermore, there is no basis in Scripture or in psychology for the doctrine of inherited sin. Tendencies, weaknesses, dispositions, the hang-over of an animal inheritance, may be exhibited in an individual. But sin cannot be transmitted by physical descent. The fiction of hereditary depravity, whether total or partial, is an outmoded theory. There is no way in which a virgin birth, granting its factual character, can validate a sinless nature, nor would a birth after the natural order imply the taint of sin. Sin is the result of choice, and the act of choosing cannot be described as an inheritance.—*Christian Century* (Mod.), April 21.

WAR LORDS' HOUR.—International events of the past few years have taught severe lessons to the peo-

pies of the world. Weary of strife though they may be, yet being compelled to live daily on the brink of the precipice of war, a catastrophic change is taking place in their psychology. The antiwar idealism that grew to tremendous proportions after the signing of the Peace Treaty of Versailles has given place to an alarming realism. More than at any time in modern history, international treaties are mere "scraps of paper." The Versailles Treaty which was supposed to bind the war spirit with hoops of steel, is in hopeless shreds. The Covenant of the League of Nations is a ragged and indecipherable remnant. The Treaty of the Petit Trianon is a sort of mock-turtle soup. The Locarno agreement is not even a decent memory. The Kellogg Peace Treaty is an empty guaranty. It is a fact that there is not enough ethical stamina behind international treaties to make them reliable. Even the United States and Great Britain find compromise at the expense of principle a far more attractive expedient.—*Watchman-Examiner* (Bapt.), August 26.

ROCKEFELLER BENEFACTIONS.—

Baptist churches, missions, ministerial relief, etc.	\$ 20,734,131.54
Anti-Saloon League	510,042.95
Brown University	670,900.65
City of Cleveland	865,038.87
General Education Board	129,209,167.10
Harvard University	1,025,000.00
Interchurch World Movement	500,000.00
Johns Hopkins Hospital	500,663.95
Laura Spelman Rockefeller Memorial	73,985,313.77
Palisades Interstate Park Commission	500,000.00
Rochester Theological Seminary	548,764.77
Rockefeller Foundation	182,851,480.90
Rockefeller Institute for Medical Research	59,931,891.62
Rockefeller Sanitary Commission	797,330.67
Teachers College, Columbia University	502,500.00
University of Chicago	34,708,375.28
Yale University	1,001,000.00
Y.M.C.A., International Committee ..	2,295,580.73
Y.M.C.A.—Y.W.C.A., joint campaign ..	500,000.00
Gifts aggregating less than \$500,000 each	13,216,449.20

Total \$530,853,632.00
—*Christian Faith and Life* (Fund.), October.

PALESTINE JEWS.—Since 1925 the Jewish population of Palestine has grown from 100,000 to 400,000. Zionism and persecution are the causes.—*Watchman-Examiner* (Bapt.), August 5.

LABOR REVOLT.—The flame of [organized labor] revolt has been kindled. Unless these riots and the inflammatory counsels which lead to them are speedily checked, we shall have an industrial war compared with which the Pullman riots of 1894 will seem like a Sunday school outing.—*America* (R.C.), June 12.

CIRCUIT RIDING.—Circuit riding was introduced in the United States in 1771. Early ministers of this type sometimes covered as much as 5,000 miles a year. They usually preached two sermons on week-days and more on Sunday. Before 1800 they furnished their own horse and received about \$65 per year.—*Pulpit Digest*, June.

NEWSPAPER CONTENT.—The average newspaper aiming at mass circulation is merely a form of entertainment, not a conveyor of important information. It aims to provide a few daily thrills regarding new developments in the technique of murder, a few keyhole peeps into private life, along with comics and spots.—*G. Elsom Ruff*, in *Pulpit Digest*, June.

SECULAR EDUCATION.—Now what are the consequences of this state [secular education] policy? They are: (1) a spiritually illiterate citizenry; (2) a material-minded citizenry; (3) a citizenry with a perverted moral sense; (4) a nation much worried over the growth of juvenile crime; (5) a nation which leads all others in broken homes.—*Our Sunday Visitor* (R. C.), July 25.

DEADLY ERROR.—The denial of future and eternal punishment of the lost is one of the most deadly errors. It contradicts Scripture and especially the testimony of the Lord Jesus Christ. It is taught and upheld by certain systems like Russellism, once known as Millennial Dawnism, Seventh-day Adventism, spiritism, Theosophy, Christian Science, the Unity Cult, the New Thought, Universalism, and all the Modernists. It goes by the name of "Larger Hope" or "Con-

ditional Immortality"—Second Chance, and the heathenish name of "Annihilation."—*Our Hope* (Fund.), June.

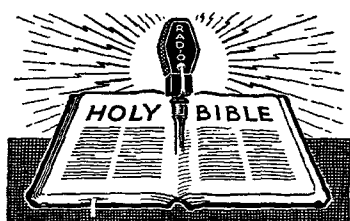
WAR MADNESS.—Who warns against war? No less a personage than General John J. Pershing of World War fame. At Montfaucon, France, on Sunday, at the dedication of a shaftlike monument to American and French soldiers who participated in the Meuse-Argonne conflict, General Pershing declared: "Hatred and suspicion still exist, and armaments at enormous cost continue to grow, and if no cure is discovered for this temporary madness, we are in a hopeless state; for of one thing we may be certain, and that is, if another world war takes place, Western civilization, as we know it, cannot survive."—*Zion's Herald* (M.E.), August 4.

JUNE STRIKES.—What is so rare as a strike in June? During the honeymoon month 875 strikes kept 375,000 persons out of work—and pocket money. Mr. Alfred Sloan, who chauffeurs General Motors from the chairman's seat, blamed wildcat strikes for the \$22,000,000 drop in earnings during the second quarter of 1937. More rueful than the loss of juicier dividends by a mammoth corporation is the loss of 4,500,000 working days. The aggregate figure is appalling, but the consequences are more far reaching. Idle men create no wealth, draw no pay, and pay no bills, and usually the shopkeeper does not grudgingly fill the housewife's empty food basket.—*America* (R.C.), August 7.

AGING CHURCH.—Methodism is rapidly becoming the workshop of the aging. Last year we had just 165 applications for admission on trial into the ministry of our denomination. Eleven conferences had none, seven had one each and four had two each. Thus you see twenty-two conferences offered but fifteen new preachers. Over against these figures there were 177 ministers who died during the year, and the superannuate roll reached the total of 1,306. Two more totals I wish to present: There are only 756 preachers in all the undergraduate classes, or an average annual supply of 189. Then we find 730 charges filled by supplies. Why are the young men failing to hear the call to the ministry?—*A. J. Gearheard*, in *Christian Advocate* (M.E.), July 16.

CALENDAR PROPOSAL.—It is uncertain how much need be said against this radical and unsatisfactory proposal which was so hastily offered to the Assembly, and speedily sidetracked, when its nature became known. It is far more than a "fixing of the date of Easter." It would petrify the calendar of the whole year into stereotyped equal quarters, the days of the weeks and the dates of the month would be connected in every instance. The first of every month would be a Sunday. Once a year the Blank Day, dateless, nameless, chaotic, and darkened of all significance or characteristics, would invade the life of man, with two such every four years. Later we propose to discuss the origin and antecedents of this movement. Who are back of it?—*The Presbyterian*, June 17.

CATHOLIC DEMANDS.—The Roman Catholic campaign for public money for parochial schools has broken out again, as it does annually at about this season, and again in Ohio where it has been most strenuously waged in recent years. Four bills have been introduced in the Ohio senate. Bill No. 96 provides for free textbooks in parochial schools; No. 97, for free transportation for parochial-school pupils; No. 140, for an amendment of the general code extending the free-textbook provision to all schools' instead of "public schools"; No. 163, for an appropriation of \$3,500,000 to be distributed among parents of children attending parochial schools, ten cents a day for elementary-school pupils, fifteen for high-school pupils. As we have said before, at each recurrence of this issue, it is no emergency or relief measure, but is part of a systematic and century-long program for a revolution in the American system of public education. . . . The present plan differs from the one that was pressed in Ohio two years ago, in providing a bonus for parents who send their children to parochial schools instead of giving the money to the schools, and in increasing the appropriation. The leaders of all the larger Protestant denominations in Ohio have issued a statement in opposition to these measures. They ought to be defeated. That will not kill them, for they will be back next year, and the year after. But they ought to be defeated—unless, fully realizing what it is doing, Ohio wants to revolutionize its system of public education.—*Christian Century* (Mod.), April 14.



Another small cut available for use in handbill and newspaper advertising. Send for catalogue to T. K. Martin, Takoma Park, D. C., U. S. A.

TUNE IN *m* (STATION LETTERS)

Music in Soul Winning

(Continued from page 14)

can lift a man out of the slough of despond, plant his feet upon the Rock, and "put a new song" in his mouth, "even praise to our God."

It would be absurd to assume that singing should have the major place in the work of evangelism; but it is safe to assert that God has designed that singing shall have its own proper place in the giving of the third angel's message. Let us never fail to recognize His design, and appreciate the wonderful gift of song. Let us also encourage young men and women to spare no effort in preparing themselves to sing the songs of Zion well, with the assurance that in so doing they may guide souls into the kingdom.

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Capitalizing Our Name

(Continued from page 19)

As a result we had large congregations, and baptized at least five times as many as in any previous effort there.

I also like to give prominence to our denominational name because it helps in our Harvest Ingathering soliciting. I find that people give much more readily if they have become familiar with the name of our organization, even though they may not be in harmony with our doctrines. In previous years we began our Harvest Ingathering work about July 15 or August 1, and continued it until the end of the year in order to reach our goal. Last year we began August 12, and in four weeks and two days had reached the goal of \$10 a member for the whole district of three churches and two companies. Solicitors told me that people who had refused to give, would change their minds when they learned that the work was connected with the Seventh-day Adventist effort, and would make a good donation.

When laboring in Amesbury I had an advertisement in the newspapers every week, featuring prominently the name, "Seventh-day Adventist Victory Campaign," and I have been told again and again that I have had the largest audience gathered together here by any religious lecturer in forty years. From long

experience in this work I am convinced that we should make our name more and more prominent. We have everything to gain by doing so.

L. F. PASSEBOIS
[Veteran French Evangelist].

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Approach to Mohammedans

(Continued from page 10)

you are laboring, concerning his character, disposition, and mental and physical capacity, to enable you to reach him most advantageously. Try to understand his viewpoint by putting yourself in his place and condition.

We must not forget that our daily life and conduct is the best argument in favor of our religion. The upright and Christlike life of a child of God will soon convince the Moslem that something is lacking in his own life—something which his religion has utterly failed to supply him. The best way to win the Moslem is to live the life of Jesus, the Saviour of men, before him. All thought of racial supremacy must be banned from the heart and mind of the missionary, and the Christian must be, as was Paul, a Jew to the Jew, a Roman to the Roman, and to every one everything, in order to win them for the gospel.

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Conserving Our Converts

(Continued from page 8)

responsibility when there is the slightest temptation to allow any converts—those of another, or our own—to fall away from the faith because of neglect on our part. It would be profitable for us to reflect often on the example left us by Barnabas in this important matter. He "was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

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THE *Watchman-Examiner*, as reprinted in the *May Religious Digest*, asserts that Protestant churches in America have seventy million sittings and but twenty-seven million members; while Roman Catholics have only seven million sittings for their seventeen million members.

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THE message from the Oxford Conference to the Christian churches throughout the world, quoted in the September *Federal Council Bulletin*, contains a paragraph enunciating a sound and timeless principle:

"We recognize the state as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law and order and to minister to the life of its people. But as all authority is from God, the state stands under His judgment. God is Himself the source of justice, of which the state is not lord, but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the state is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty."

MINISTRY INDEX FOR 1937

By Contributor, Department, and Title

Contributor Index

- Abbot, F. L.—Echoes From Lake Union Institute—June.
 Anderson, R. A.—Our Advertising Age—March.
 Andreasen, M. L.—Knowing What Not to Say—Feb.; Be Wise as Serpents—Oct.; The Blue Ridge Educational Convention—Nov.
 Andross, E. E.—Funeral Fees—Sept.
 Beckner, Anna M.—My First Year as an Intern—April.
 Beddoe, E. E.—File for Sermon Material—Jan.; The Round-Roofed Tabernacle—Dec.
 Bergherm, W. H.—Gratifying Results in the South—April.
 Blunden, H. M.—Stimulating Institute in Pacific Union—June.
 Bohn, A.D.—Press and Radio—March; Radio Question Service—Aug.
 Boothby, Robert L.—Six Points in Securing Interest—March.
 Branson, E. L.—Central Union's Forward Outlook—June.
 Brown, J. L.—Furlough Impressions—May.
 Bunch, Taylor G.—Exalt Christ, Not the Preacher—Feb.; Qualifications for True Leadership—April, May; Meeting Divergent Movements—June.
 Burden, J. A.—Why I Believe in the Spirit of Prophecy—May.
 Burg, Francis M.—The Secret of His Power (poem)—April; Lo, He Comes! (poem)—June.
 Butler, J. Lowell—Another View on "Questions"—Sept.
 Campbell, M. N.—Well-Rounded Institutes Cover Division—June.
 Cardey, E. L.—Motion Pictures in Evangelism—April.
 Caviness, L. L.—"His Own" (John 1:11)—Feb.; "Before Whom Three Fell," (Dan. 7:20)—April; Nature of the Divine Unity—May; "Replenish the Earth" (Gen. 9:1)—Aug.
 Christian, L. H.—The High Price of Leadership—June; Creative Thinking, the Missionary's Most Needful Preparation—Dec.
 Clark, H. W.—Meeting the Evolution Problem—Aug.
 Clifford, F. G.—From Spectator to Participant—Sept.
 Conard, Claude—The Tension in Palestine—Sept., Oct.
 Cone, A. A.—Constructive Atlantic Union Institute—June; Use of Stereopticon and Projectors—Aug.
 Dakrlymple, Gwynne—The Question of "Historical" Movies—Aug.
 Daniells, Mrs. A. G.—Suggestions for Ministers—Dec.
 Denslow, O. L.—Streamline Tabernacle Blueprints—May.
 Detamore, F. W.—Central Union's Forward Outlook—June.
 Dick, E. D.—From One Native Teacher to Another—March; Unique Place of Our New Seminary—Aug.; Qualifications for Foreign Missionaries—Nov.
 Dickson, L. K.—The Matchless Gift of Prophecy—July; Future Leaders of the Church—Dec.
 Eichman, G. F.—Preparing Candidates for Baptism—Oct.
 Elliott, H. T.—"Watch"—April.
 "Elmshaven" Staff—Conflict of the Ages Series—Feb., March, April.
 Evans, I. H.—Our New Theological Seminary—Jan.; How We Got an Audience in the Early Days—March; Plans for a New Hymnal—May; The Spirit of Giving—Sept.
 Everson, Charles T.—Conserving Our Converts—Dec.
 French, T. M.—Meaning of "Breath" and "Soul"—April.
 French, W. R.—"The Dew of Herbs"—Aug.
 Fries, R. S.—The Open "Airdome"—March.
 Fromm, L. E.—The "National Preaching Mission"—Jan.; Unity's Secret—Feb.; Professionalism's Menace—Feb.; Challenging Situations—Feb.; "National Preaching Mission" Reactions—March; Deterrents to Truth—April; Transgressions of Artistry—April; Apostasy Marches On—May; Indispensability of the Spirit of Prophecy—June; Sympathetic Understanding—June; Coordinated Effort vs. Independent Action—July; Historic Interpretation and Exposition—Aug.; Suicidal Selfishness—Aug.; Fidelity to Our Commission—Sept.; Books for the Ministerial Mind—Oct.; Loyalty, the Blue Ridge Convention Keynote—Nov.; Two Equally Disastrous Perils—Dec.
 Fulton, J. E.—Worldly Amusements and Recreations—Dec.
 Gilbert, F. C.—Hebrew Expressions in Genesis—March; The Misfortune of Adverse Criticism—July, Sept., Oct.
 Girou, A. J.—Effective Approach to Catholics—Sept., Oct.
 Hare, Robert—The Ever-Living Word (poem)—July; The Christ of Galilee (poem)—Dec.
 Harter, R. E.—Elemental Baptismal Principles—Nov.
 Hartin, L. H.—Atlantic Union College—July.
 Haynes, Carlyle B.—"Christian Faith in the Modern World" (reviewed)—Jan.; This Matter of Musical Leadership—April; The Minister and His Reading—Dec.
 Heald, B. M.—Forty-Corner Campaign—March.
 Hoffman, B. P.—Principles of Prophetic Interpretation—Nov.
 Holmden, Winifred L.—"Sleep in Jesus" (1 Thess. 4:14)—Sept.
 Holst, A. E.—Radio Problems and Methods—Feb.
 Howard, Pearl Waggoner—Can I, Dare I? (poem)—March.
 Howell, W. E.—Rally to Radio Preaching—March; The "Times of Refreshing" of Acts 3:19—May; Freedom on the Air—July.
 Huenergardt, J. F.—Approach to Mohammedans—Dec.
 Jensen, Kathryn L.—Content of Health Evangelism—Sept.
 Jensen, William—Music in Soul Winning—Dec.
 Kaplan, Samuel A.—Second Tithe, and Wine—Nov.
 Kaplan, Mrs. Samuel—How to Reach the Jews—Oct.
 Kent, J. W.—Preaching Our Distinctive Message—April, May.
 Kern, M. E.—Advanced Training for Our Ministers—Nov.
 Kinney, C. R.—Securing and Holding an Audience—Nov.
 Kinzer, N. H.—Evangelism Among Roman Catholics—Jan.
 Kleuser, Louise C.—"To Him That Overcometh" (reviewed)—April; In Council Assembled (poem)—June; The Advent Hope (poem)—Aug.; An Appeal to Our Shepherds (poem), The Blue Ridge Setting—Nov.
 Kuhn, May Cole—The Gospel Ministry (poem)—Oct.
 Lacey, H. Camden—The First Epistle of John: "In Christ Assured"—March; The Preacher in Study and Prayer—July, Sept.; Posture in Kneeling—Aug.
 Leiske, A. A.—Controlling Entire Issue of Newspaper—May.
 Loasby, Frank H.—The Challenge of Islam—April.
 Longacre, C. S.—Status of Reform-Calendar Issue—July; Specialists Are All Right, But?—Nov.
 Lysinger, H. E.—Reaching the Masses in a Conference—Jan., Feb.; Checking Our Losses—July.
 MacGuire, Meade—Power for the Finishing of the Work—Feb., March.
 McClelland, Jennie Owen—Beginnings of the Bible Work—Jan.; Omitted Quotation Marks—Nov.
 McElhany, J. L.—Outlets for Spiritual Power—Jan.; Principles, Problems, and Policies—March, April; "Meditate Upon These Things"—Aug.; The Power We Need—Sept.; Domination Not True Leadership—Oct.
 Miller, H. A.—The Music of Our Message—May; "There's a Great Day Coming" (interpretation)—June; The Choir Conductor—July; Choir Membership—Aug.
 Neilsen, N. P.—Avoid Extremes—April; Avoid Hard Thrusts—July.
 Ochs, D. A.—A Corner for the Juniors—April.
 Olson, H. O.—Have Faith in the Advent Movement—Aug.
 Paddock, C. L.—Summary of Canadian Union Institute—June.
 Passebois, L. F.—Capitalizing Our Name—Dec.
 Prescott, W. W.—The Confessed Failure of Modernism—Feb., March; Modern Dispensationalism and the Doctrine of the Unity of the Spirit" (reviewed)—May; The Pope and New Babylon—Dec.
 Quimby, P. E.—China Training Institute—July.
 Richards, H. M. S.—The Battleground—Syria and Palestine" (reviewed)—Feb.; The Tabernacle Bible Class—March; Subjects for an Evangelistic Series—Aug.; The Evangelist's Relationships—Oct.; Location of an Effort—Nov.
 Ritchie, C. J.—Radio and Tract Combination—May.
 Rogers, H. E.—Latest Statistical Report—Nov.
 Rudy, H. L.—Advanced Study for Unprecedented Issues—March.
 Russell, C. A.—The Personal Touch—Dec.
 Schilling, F. A.—Bible History Teaches Bible Doctrine—Jan., Feb.; Successful Institute in North Pacific—June; The Roman Week—July; An Editorial Omission—Aug.
 Shuler, J. L.—Elemental Principles in "Catching Men"—Feb.; Helpful Ministerial Hour in the South—June; Three Great Objectives—June; The Question Box—Sept.; Field Training School Developments—Oct., Nov.
 Slade, E. K.—Ministerial Poise—March; Perils of Formalism—Aug.; The Meat Question—Oct.

- Spicer, W. A.—Every Doctrine in the Setting of the Advent Message—Feb.
 Steinel, Irving A.—III. The Place of Congregational Singing—Jan.; IV. The Place of Instrumental Music—Feb.
 Storing, Ellis W.—Edifying Southwestern Union Institute—June.
 Taylor, H. B.—Ways of Increasing the Tithe—Oct.
 Thurber, R. B.—Religious Trends in India—Nov., Dec.
 Tippet, H. M.—Effective Climax—Jan.; Choosing the "Soft Word"—June.
 Venden, D. E.—Believe in Your Message—Feb.
 Waldorf, N. J.—"Historical Studies" (reviewed)—Jan.
 Walsh, Mary E.—Which Version, Douay or Authorized?—May; Preparation and Presentation—June.
 Wearner, A. J.—"The Art of Ministering to the Sick" (reviewed)—Sept.
 Wellman, S. A.—How Sabbath School Lessons Are Prepared—Oct.
 Wells, G. W.—A Converted Ministry Imperative—Dec.
 Weniger, C. E.—I. Habitual High Pitch—May; II. The "Ministerial Tone"—July; Giving Bible References—Sept.
 White, Arthur L.—Newly Published "Testimonies Selections"—Jan.
 White, Mrs. E. G.—The Sovereignty of Truth—Aug.
 White, J. G.—The Alcohol Problem—Jan., Feb., March, April, May, July, Aug.
 White, W. C., A. L., and Robinson, D. E.—I. Issuance of Earliest Testimonies—July; II. Reprintings, Revisions, and Additions—Aug.; III. Volume VII, An Expanding Work—Sept.; IV. The Background of Volume VIII—Oct.; V. The Background of Volume VIII (concluded)—Nov.; VI. The Parting Counsels of Volume IX—Dec.
 Wilkinson, B. G.—Speaking Evil of Rulers—Nov.
 Williams, B. F.—Successful Pastoral Work—Sept.
 Wilson, N. C.—Responsibilities of Indigenous Leadership—Jan.; Make Public Evangelism Foremost—Dec.
 Wolfkill, G. F.—"The Education That Educates" (reviewed)—July.
 Wood, Lynn H.—Fire on the Sabbath—June.

Department Index

ANALYSES

First Epistle of John: "In Christ Assured"—March.

AROUND THE WORLD CIRCLE

Effective Approach to Catholics—Sept., Oct.

Approach to Mohammedans—Dec.

ASSOCIATION FORUM, THE

The Place of Discussion—Aug.

Perils of Formalism; Posture in Kneeling—Aug.

The Question Box—Sept.

Specialists Are All Right, But?—Nov.

The Personal Touch; Capitalizing Our Name—Dec.

BETTER WORKMAN, THE

File for Sermon Material—Jan.

The Alcohol Problem—Jan., Feb., March, April, May,

July, Aug.

Gratifying Results in the South—April.

Streamline Tabernacle Blueprints—May.

Radio and Tract Combination—May.

Meeting Divergent Movements—June.

Content of Health Evangelism—Sept.

Location of an Effort—Nov.

Elemental Baptist Principles—Nov.

BIBLE WORKERS' EXCHANGE

Beginnings of the Bible Work—Jan.

My First Year as an Intern—April.

Preparation and Presentation—June.

How to Reach the Jews—Oct.

CONFIRMING THE FOUNDATIONS

The Misfortune of Adverse Criticism—July, Sept., Oct.

CRITICAL NOTES

"His Own" (John 1:11)—Feb.

"Before Whom Three Fell" (Dan. 7:20)—April.

Nature of the Divine Unity—May.

"Replenish the Earth" (Gen. 9:1)—Aug.

Typographical Corrections—Sept.

"Sleep in Jesus" (1 Thess. 4:14)—Sept.

DELVING INTO THE WORD

Hebrew Expressions in Genesis—March.

The "Times of Refreshing" of Acts 3:19—May.

The Preacher in Study and Prayer—July, Sept.

Principles of Prophetic Interpretation—Nov.

EDITORIAL KEYNOTES

The "National Preaching Mission"—Jan., March.

Unity's Secret; Challenging Situations—Feb.

Professionalism's Menace—Feb.

Deterrents to Truth; Transgressions of Artistry—April.

Apostasy Marches On—May.

Indispensability of the Spirit of Prophecy—June.

Sympathetic Understanding—June.

Coordinate Effort vs. Independent Action—July.

Historic Interpretation and Exposition—Aug.

Suicidal Selfishness—Aug.

Fidelity to Our Commission—Sept.

Books for the Ministerial Mind—Oct.

Loyalty, the Blue Ridge Convention Keynote—Nov.

Two Equally Disastrous Perils—Dec.

EDITORIAL POSTSCRIPTS

(Appear in each issue.)

EDITORIALS (J. L. McE.)

"Meditate Upon These Things"—Aug.

FEATURES AND MISCELLANEOUS

"Prophecy Speaks" Design—Jan.

The Secret of Moody's Power—April.

Principles and Standards in the Use of Motion Pic-

tures—May.

Why I Believe in the Spirit of Prophecy—May.

New Billboard Posters—June.

The Matchless Gift of Prophecy—July.

Have Faith in the Advent Movement—Aug.

Ministry Testimony Meeting—Aug., Dec.

The Spirit of Giving—Sept.

New Cuts for Evangelistic Advertising—Sept., Dec.

The Blue Ridge Educational Convention—Nov.

Latest Statistical Report—Nov.

The Round-Roofed Tabernacle—Dec.

Enlargement of the Ministry—Dec.

FIELD SAYS, THE

An Editorial Omission—Aug.

Omitted Quotation Marks—Nov.

Suggestions for Ministers—Dec.

GOSPEL MUSICIAN, THE

III. The Place of Congregational Singing—Jan.

IV. The Place of Instrumental Music—Feb.

This Matter of Musical Leadership—April.

The Music of Our Message—May.

Plans for a New Hymnal—May.

"There's a Great Day Coming" (interpretation)—June.

The Choir Conductor—July.

Choir Membership—Aug.

Music in Soul Winning—Dec.

GREATER EVANGELISM, A

Evangelism Among Roman Catholics—Jan.

Reaching the Masses in a Conference—Jan., Feb.

Radio Problems and Methods—Feb.

Rally to Radio Preaching—March.

The Tabernacle Bible Class—March.

Motion Pictures in Evangelism—April.

Preaching Our Distinctive Message—April, May.

Controlling Entire Issue of Newspaper—May.

Field School of Evangelism—June, Oct., Nov.

Subjects for an Evangelistic Series—Aug.

Radio Question Service—Aug.

From Spectator to Participant—Sept.

The Evangelist's Relationships—Oct.

Make Public Evangelism Foremost—Dec.

Conserving Our Converts—Dec.

HOMILETIC HELPS

A Corner for the Juniors; "Watch"—April.

KINDLY CORRECTIVES

Effective Climax—Jan.

Knowing What Not to Say—Feb.

The Laws of Evidence—Feb.

Ministerial Poise—March.

Avoid Extremes—April.

Choosing the "Soft Word"—June.

Avoid Hard Thrusts—July.

Meeting the Evolution Problem—Aug.

Giving Bible References—Sept.

Be Wise as Serpents—Oct.

Speaking Evil of Rulers—Nov.

LARGER OUTLOOK, THE

Advanced Study for Unprecedented Issues—March.

Furlough Impressions—May.

Freedom on the Air—July.

Status of Reform-Calendar Issue—July.

The Question of "Historical" Movies—Aug.

How Sabbath School Lessons Are Prepared—Oct.

MESSAGES FROM OUR LEADERS

Outlets for Spiritual Power—Jan.

Responsibilities of Indigenous Leadership—Jan.

Every Doctrine in the Setting of the Advent Message—

Feb.

Principles, Problems, and Policies—March, April.

The High Price of Leadership—June.

Unique Place of Our New Seminary—Aug.

The Power We Need—Sept.

Domination Not True Leadership—Oct.

Qualifications for Foreign Missionaries—Nov.

Creative Thinking—Dec.

MINISTERIAL ASSOCIATION HOUR

Giving Our Specific Message to the World (symposium)

1. Exalt Christ, Not the Preacher—Feb.

2. Elemental Principles in "Catching Men"—Feb.

3. Believe in Your Message—Feb.

Getting the Ear of the Public (symposium)

1. Our Advertising Age—March.

2. The Open "Airdome"—March.

3. Six Points in Securing Interest—March.

4. Forty-Corner Campaign—March.
 5. Press and Radio—March.
 6. How We Got an Audience in the Early Days—March.
MINISTERIAL SEMINAR ECHOES
 China Training Institute—July.
 Atlantic Union College—July.
MINISTER'S BOOKS, THE
 Ministerial Reading Course—Jan., April, Oct., Dec.
 "Christian Faith in the Modern World" (reviewed)—Jan.
 "Historical Studies" (reviewed)—Jan.
 A Necessity, Not a Luxury—Feb.
 "The Battleground, Syria and Palestine" (reviewed)—Feb.
 From One Native Teacher to Another—March.
 Non-English Ministerial Reading Courses—March.
 "To Him That Overcometh" (reviewed)—April.
 "Modern Dispensationalism" (reviewed)—May.
 "The Education That Educates" (reviewed)—July.
 "The Art of Ministering to the Sick" (reviewed)—Sept.
 Golden Study Hours—Oct.
 The Minister and His Reading—Dec.
 Walker's Comprehensive Concordance (reviewed)—Dec.
MINISTER'S SPEAKING VOICE, THE
 I. Habitual High Pitch—May.
 II. The "Ministerial Tone"—July.
MORE EFFECTUAL MINISTRY, A
 Our New Theological Seminary—Jan.
 Power for the Finishing of the Work—Feb., March.
 Qualifications for True Leadership—April, May.
 Advanced Training for Our Ministers—Nov.
 Future Leaders of the Church—Dec.
 A Converted Ministry Imperative—Dec.
NORTH AMERICAN INSTITUTES
 Well-Rounded Institutes Cover Division—June.
 Stimulating Institute in Pacific Union—June.
 Constructive Atlantic Union Institute—June.
 Editing Southwestern Union Institute—June.
 Columbia Institute Highly Profitable—June.
 Helpful Ministerial Institute in the South—June.
 Central Union's Forward Outlook—June.
 Echoes From Lake Union Institute—June.
 Successful Institute in North Pacific—June.
 Summary of Canadian Union Institute—June.
 Checking Our Losses—July.

Use of Stereopticon and Projectors—Aug.
 Successful Pastoral Work—Sept.
 Preparing Candidates for Baptism—Oct.
 Ways of Increasing the Tithes—Oct.
 Securing and Holding an Audience—Nov.
 Worldly Amusements and Recreations—Dec.

NOTES AND NOTICES

(Appear in each issue.)

POEMS

Can I, Dare I?—March.
 The Secret of His Power—April.
 In Council Assembled; Lo, He Comes!—June.
 The Ever-Living Word—July.
 The Advent Hope—Aug.
 The Gospel Ministry—Oct.
 An Appeal to Our Shepherds—Nov.
 The Christ of Galilee—Dec.

QUERY CORNER, THE

Newly Published "Testimonies Selections"—Jan.
 Meaning of "Breath" and "Soul"—April.
 Which Version, Douay or Authorized?—May.
 Fire on the Sabbath—June.
 The Roman Week—July.
 "The Dew of Herbs"—Aug.
 Funeral Fees—Sept.

The Meat Question—Oct.

Second Tithe, and Wine—Nov.

The Pope and New Babylon—Dec.

RELIGIOUS PRESS, THE (formerly Valuable Quotations, appears in each issue)

RELIGIOUS WORLD DEVELOPMENTS

The Confessed Failure of Modernism—Feb., March.
 The Challenge of Islam—April.
 The Tension in Palestine—Sept., Oct.
 Religious Trends in India—Nov., Dec.

STUDIES IN CHURCH HISTORY

Bible History Teaches Bible Doctrine—Jan., Feb.
"TESTIMONIES FOR THE CHURCH"
 I. Issuance of Earliest Testimonies—July.
 II. Reprintings, Revisions, and Additions—Aug.
 III. Volume VII, An Expanding Work—Sept.
 IV. The Background of Volume VIII—Oct.
 V. The Background of Volume VIII (concluded)—Nov.
 VI. The Parting Counsels of Volume IX—Dec.

WHITE, THE ELLEN G., BOOKS

The Conflict of the Ages Series—Feb., March, April.

Title Index

Advanced Study for Unprecedented Issues—March.
 Advanced Training for Our Ministers—Nov.
 Advent Hope, The (poem)—Aug.
 Advent Message, Every Doctrine in the Setting of the—Feb.
 Advent Movement, Have Faith in the—Aug.
 Advertising Age, Our—March.
 Air, Freedom on the—July.
 "Airdome," The Open—March.
 Alcohol Problem, The—Jan., Feb., March, April, May, July, Aug.
 Amusements and Recreations, Worldly—Dec.
 Apostasy Marches On—May.
 Appeal to Our Shepherds, An—Nov.
 "Art of Ministering to the Sick, The" (reviewed)—Sept.
 Atlantic Union College—July.
 Atlantic Union Institute, Constructive—June.
 Audience, Securing and Holding an—Nov.
 Avoid Extremes—April.
 Avoid Hard Thrusts—July.
 Baptism, Preparing Candidates for—Oct.
 Baptismal Principles, Elemental—Nov.
 "Battleground, Syria and Palestine," (reviewed)—Feb.
 "Before Whom Three Fell" (Dan. 7:20)—April.
 Bible Class, The Tabernacle—March.
 Bible History Teaches Bible Doctrine—Jan., Feb.
 Bible References, Giving—Sept.
 Bible Work, Beginnings of the—Jan.
 Blue Ridge Educational Convention, The—Nov.
 Books for the Ministerial Mind—Oct.
 "Breath" and "Soul," Meaning of—April.
 Calendar Issue, Status of Reform—July.
 Can I, Dare I? (poem)—March.
 Canadian Union Institute, Summary of—June.
 Capitalizing Our Name—Dec.
 "Catching Men," Elemental Principles in—Feb.
 Catholics, Effective Approach to—Sept., Oct.
 Catholics, Evangelism Among Roman—Jan.
 Central Union's Forward Outlook—June.
 Challenging Situations—Feb.
 China Training Institute—July.
 Choir Conductor, The—July.
 Choir Membership—Aug.
 Christ of Galilee, The (poem)—Dec.
 "Christian Faith in the Modern World" (reviewed)—Jan.
 Climax, Effective—Jan.
 Columbia Institute Highly Profitable—June.
 Concordance, Walker's Comprehensive (reviewed)—Dec.

Conflict of the Ages Series, The—Feb., March, April.
 Converts, Conserving Our—Dec.
 Coordinated Effort vs. Independent Action—July.
 Council Assembled, In (poem)—June.
 Creative Thinking—Dec.
 "Dew of Herbs, The"—Aug.
 Divergent Movements, Meeting—June.
 Early Days, How We Got an Audience in the—March.
 "Education That Educates, The" (reviewed)—July.
 Evangelist's Relationships, The—Oct.
 Ever-Living Word, The (poem)—July.
 Evolution Problem, Meeting the—Aug.
 Exalt Christ, Not the Preacher—Feb.
 Fidelity to Our Commission—Sept.
 Field School of Evangelism—June, Oct., Nov.
 File for Sermon Material—Jan.
 Fire on the Sabbath—June.
 Funeral Fees—Sept.
 Furlough Impressions—May.
 Getting the Ear of the Public (symposium)—March.
 Gift of Prophecy, The Matchless—July.
 Giving Our Specific Message to the World (symp.)—Feb.
 Giving, The Spirit of—Sept.
 Gospel Ministry, The (poem)—Oct.
 Health Evangelism, Content of—Sept.
 Hebrew Expressions in Genesis—March.
 "His Own" (John 1:11)—Feb.
 Historic Interpretations and Exposition—Aug.
 "Historical Studies" (reviewed)—Jan.
 Hymnal, Plans for a New—May.
 India, Religious Trends in—Nov., Dec.
 Institutes Cover Division, Well-Rounded—June.
 Interest, Six Points in Securing—March.
 Intern, My First Year as an—April.
 Islam, The Challenge of—April.
 Jews, How to Reach the—Oct.
 John, The First Epistle of: "In Christ Assured"—March.
 Juniors, A Corner for the—April.
 Knowing What Not to Say—Feb.
 Lake Union Institute, Echoes From—June.
 Leaders of the Church, Future—Dec.
 Leadership, Domination Not True—Oct.
 Leadership, Qualifications for True—April, May.
 Leadership, Responsibilities of Indigenous—Jan.
 Leadership, The High Price of—June.
 Location of an Effort—Nov.
 Lo, He Comes! (poem)—June.
 Losses, Checking Our—July.

Loyalty—the Blue Ridge Convention Keynote—Nov.
 Meat Question, The—Oct.
 "Meditate Upon These Things"—Aug.
 Message, Believe in Your—Feb.
 Ministerial Poise—March.
 "Ministerial Tone," The—July.
 Ministry Imperative, A Converted—Dec.
 Misfortune of Adverse Criticism, The—July, Sept., Oct.
 Missionaries, Qualifications for Foreign—Nov.
 "Modern Dispensationalism" (reviewed)—May.
 Modernism, The Confessed Failure of—Feb., March.
 Mohammedans, Approach to—Dec.
 Moody's Power, The Secret of—April.
 Motion Pictures in Evangelism—April.
 Motion Pictures, Principles and Standards in the Use of—May.
 Movies, The Question of "Historical"—Aug.
 Music in Soul-Winning—Dec.
 Music of Our Message, The—May.
 Music, The Place of Instrumental—Feb.
 Musical Leadership, This Matter of—April.
 "National Preaching Mission," The—Jan., March.
 Native Teacher to Another, From One—March.
 Nature of the Divine Unity—May.
 Newspaper, Controlling Entire Issue of—May.
 North Pacific, Successful Institute in—June.
 Outlets for Spiritual Power—Jan.
 "Overcometh, To Him That" (reviewed)—April.
 Pacific Union, Stimulating Institute in—June.
 Palestine, The Tension in—Sept., Oct.
 Pastoral Work, Successful—Sept.
 Perils of Formalism—Aug.
 Perils, Two Equally Disastrous—Dec.
 Personal Touch, The—Dec.
 Pitch, Habitual High—May.
 Pope and New Babylon, The—Dec.
 Posture in Kneeling—Aug.
 Power for the Finishing of the Work—Feb., March.
 Power We Need, The—Sept.
 Preacher in Study and Prayer, The—July, Sept.
 Preaching Our Distinctive Message—April, May.
 Preparation and Presentation—June.
 Principles, Problems, and Policies—March, April.
 Professionalism's Menace—Feb.
 Prophetic Interpretation, Principles of—Nov.
 Public Evangelism Foremost, Make—Dec.
 Question Box, The—Sept.
 Radio and Tract Combination—May.
 Radio Preaching, Rally to—March.
 Radio Problems and Methods—Feb.
 Radio Question Service—Aug.
 Reaching the Masses in a Conference—Jan., Feb.
 Reading Course, Non-English Ministerial—March.
 Reading, The Minister and His—Dec.
 "Replenish the Earth" (Gen. 9:1)—Aug.
 Reprintings, Revisions, and Additions—Aug.
 Roman Week, The—July.
 Rulers, Speaking Evil of—Nov.
 Sabbath School Lessons Are Prepared, How—Oct.
 Second Tithe, and Wine—Nov.
 Secret of His Power, The (poem)—April.
 Seminary, Our New Theological—Jan.
 Seminary, Unique Place of Our New—Aug.
 Serpents, Be Wise as—Oct.
 Singing, The Place of Congregational—Jan.
 "Sleep in Jesus" (1 Thess. 4:14)—Sept.
 "Soft Word," Choosing the—June.
 South, Gratifying Results in the—April.
 South, Helpful Ministerial Hour in the—June.
 Southwestern Union Institute, Edifying—June.
 Specialists Are All Right, But?—Nov.
 Spectator to Participant, From—Sept.
 Spirit of Prophecy, Indispensability of the—June.
 Spirit of Prophecy, Why I Believe in the—May.
 Statistical Report, Latest—Nov.
 Stereopticon and Projectors, Use of—Aug.
 Study Hours, Golden—Oct.
 Subjects for an Evangelistic Series—Aug.
 Suicidal Selfishness—Aug.
 Sympathetic Understanding—June.
 Tabernacle Blueprints, Streamline—May.
 Tabernacle, The Round-Roofed—Dec.
 Testimonies, Issuance of Earliest—July.
 "Testimonies Selections," Newly Published—Jan.
 "There's a Great Day Coming" (interpretation)—June.
 Tithe, Ways of Increasing the—Oct.
 "Times of Refreshing" of Acts 3:19, The—May.
 Transgressions of Artistry—April.
 Truth, Deterrents to—April.
 Typographical Corrections—Sept.
 Unity's Secret—Feb.
 Version—Douay or Authorized, Which?—May.
 Volume VII, An Expanding Work—Sept.
 Volume VIII, The Background of—Oct., Nov.
 Volume IX, The Parting Counsels of—Dec.
 "Watch"—April.

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UNITY!—The unity that is reached through candid discussion is genuine and abiding, whereas the unity that is achieved through control of discussion, censorship, or unreasonable allegiance to past positions is false, illusive, and temporary. The former is the historic Protestant position; the latter is papistical and purely authoritarian in concept. Unity produced through pressure fosters ultimate division, for men are bound to think. If they are not encouraged by the church to study, and if arrangement is not made for united study, men will form little circles of opinion, and true unity reached by the balance of discussion will be lost. Such is the lesson of the centuries. He is blind who cannot read it.

WORSHIP!—The element of spiritual worship in Sabbath services for our own people is fundamental, but is sadly lacking in some of our congregations. This is true, for instance, in the matter of music—no differentiation being made between hymns for worship and songs for evangelistic meetings. And as for the Sabbath assembly in general, there is too often disturbingly little time or provision for true worship—actual communion with God, real fellowship, praise, adoration. There are earnest “pep talks,” “money pulls,” stimulating mission recitals, and a succession of various projects, doctrinal expositions, and arguments. There is intensive drive, push, and business for God. But the real worship that is due our wondrous Maker, and that is essential to our own soul growth and spiritual well-being, is in many a church seriously lacking. There is need for genuine reform and adjustment here.

DEPENDABILITY!—Sometimes workers wonder why they are not advanced to great responsibility. They see others forge ahead while they remain stationary, or drop fretfully behind. Ofttimes it is simply because they do not acceptably carry the responsibilities already placed upon them. They are not willing to pay the price in toil, application, and dependability that success exacts of her “favorites.” They cannot be depended upon to see a matter through perfectly, never relaxing their vigilance until the task is successfully completed. They laugh off their mistakes and keep on repeating them. But unwillingness to really shoulder responsibility without having to be “checked up” largely solves the mystery of why some advance while others remain in mediocrity. There is opportunity for all who are willing to pay the price. Absolute thoroughness and dependability is really a rare quality. But efficiency is as requisite in the work of God as in the most exacting of the secular pursuits.

POWER!—Impossible of compression into human words is the impression of awesome delight and reverential wonder that fills the soul as one stands before the thundering, fascinating force of Niagara Falls. The sheer beauty of that ceaseless torrent of living green, the towering mist, the swirling waters below in ever-changing configurations, all speak in thunder tones of nature's God, the Creator and fashioner of all. It is the mighty *power* inherent in that vast torrent that so fascinates—power almost beyond calculation in its potentialities. Man's slight drafts upon its vast resources send living currents of light, power, and heat into the great cities of the section. Applying the principle, it is power, heavenly power, the divine energy of the Holy Spirit, that we as workers need to lighten this dark world with the light of God, to give living impetus to the divinely devised machinery of the church, and to impart warmth to a world chilled with sin and alienation. O God, help us to truly draw upon the boundless resources of Thy provided power to meet our impotence and supply our need!

SNIPING!—What is more reprehensible than sniping within the lines at fellow soldiers of the cross. The unconcealed attacks of avowed enemies are less odious. In a way they are more manly, for at least they are open and consistent with the avowed intents and purposes of the agitator. If a fellow worker is in the wrong, there is a forthright, honorable way of dealing with him. If he is betraying the cause, or is a menace to its welfare, he should be adequately and properly disciplined by the constituted authorities of the church. Secret machinations are reprehensible in all. They are tactics belonging to the realm of darkness, and not to the legions of light. They can never have the approving smile of Heaven. They foster a dangerous spirit of suspicion, and constitute a method foreign to the very genius of Christian soldiery.

ALIENATING!—Reactionism and repression on the part of self-appointed defenders of orthodoxy are not acceptable to minds just as keen, and spirits every whit as loyal, to this message. This is not the way to win others to one's platform. Placement of one's associates in the category of the unsafe, the unsound, or the dangerous, creates resentment and alienates. Spiritual wisdom is not confined to a few standpatters, nor is orthodoxy the possession of a self-appointed few. It is insufferable arrogance for a minority to castigate the majority of the true and tried workers of this cause because they differ on some minor controverted point.

L. E. F.